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Le Pautre Sculp.

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CHRISTIAN'S MAGAZINE.

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SYSTEMATICAL DIVINITY.

CHAP. VIII.

On the inſpiration of the Sacred Scriptures.

AFTER having ſtated the nature of *inſpiration*, in general, and of that kind of it, which (as we apprehend) is to be aſcribed to the *New Teſtament:* we endeavoured to prove, that this ſacred book was undoubtedly written by ſuch inſpiration.—Now in the ſame manner, and by the ſame kind of arguments, may the inſpiration of the *Old Teſtament* be proved. We have ſhewn in a former chapter, that the books are *genuine*, and that the hiſtory which they contain is *credible:* from which premiſes, the inſpiration of theſe books may eaſily be inferred, by a train of arguments ſimilar to that which we purſued in the foregoing chapter.

For the *genuineneſs* and *credibility* of theſe books being ſuppoſed to be evinced, we may ſoon ſhew, that they were written by a *ſuperintendant* inſpiration: and this we may argue, not merely, or chiefly, from the tradition to this purpoſe, ſo generally and ſo early prevailing in the *Jewiſh* church, — though that is conſiderable; nor even from thoſe very ſignal and glorious *internal evidences*, of various kinds, which every competent judge may eaſily ſee and feel; but from ſurveying the *characters* and *circumſtances* of the *perſons*, by whom the ſeveral books were written, in compariſon with the genius of that diſpenſation,

under which they lived and wrote. This may in all the branches of the argument, be proved in this way, with the greateſt facility and ſtrength, concerning *Moſes* and *his writings*; and when the authority of the *Pentateuch* is eſtabliſhed, that of the moſt material *ſucceeding books* ſtands in ſo plain and natural a connection with it, that I think few have been found, at leaſt ſince the controverſy between the *Jews* and *Samaritans*, who have in good earneſt allowed *Moſes* to be a *meſſenger from heaven*, and denied the *inſpiration* of the *prophets*, and of the books, which we receive as written by them.

But there is one argument for the *inſpiration* of the *Old Teſtament*, entirely independent, on the foregoing; which a few words may ſet in a clear light, and which muſt be ſatisfactory to all. I mean — that the *inſpiration*, and conſequently the *genuineneſs* and *credibility* of the *Old Teſtament* may be certainly inferred from *that of the New:* becauſe our Lord and his apoſtles were ſo far from charging the *Scribes* and *Phariſees*, (who on all proper occaſions are cenſured ſo freely) with having introduced into the ſacred volume any merely human compoſitions; that on the contrary, they not only recommend a diligent and conſtant peruſal of theſe ſcriptures, as of the greateſt importance to men's eternal happineſs; but ſpeak of them as *divine oracles*, and as written by the extraordinary influence of the *holy ſpirit* upon the minds of the authors.

I deſire, that the following *liſt of ſcriptures* may be attentively conſulted, and reflected on, in this view. I might have added a great many more, indeed *ſeveral hundred*, in which the ſacred writers of the *New Teſtament* argue from thoſe of the *Old*, in ſuch a manner as nothing could have juſtified, but a firm perſuaſion, that they were divinely inſpired. Now as the *Jews* always allowed, "that the teſtimony of an approved prophet was ſufficient to confirm the miſſion of one, who was ſupported by it:" ſo I think every reaſonable man will readily conclude, that no *inſpired* perſon can *erroneouſly* atteſt *another* to be *inſpired:* and indeed the very definition of *plenary inſpiration*, as ſtated in the former chapter, abſolutely excludes any room for cavilling on ſo plain a head. I throw the particular paſſages, which I chuſe to mention, into the margin below *; and he muſt

* *John* v. 39. *Mat.* iv. 4, 7, 10. *Mark* xii. 24. *Luke* x. 26, 27. *Matt.* v. 17, 18. xxi. 42. xxii. 29, 31, 43. xxiv. 15. xxvi. 54, 56. *Luke* i. 67, 69, 70. xvi. 31. xxiv. 25, 27. *John* x. 35. *Acts* ii. 16, 25. iii. 22, 24. iv. 25. xvii. 11. xviii. 24, 28. xxviii. 25. *Rom.* iii. 2, 10. ix. 25, 27, 29. x. 5, 11, 16. xv. 4, 16, 26. 1 *Cor.* x. 11.

2 *Cor.*

muſt be a very indolent enquirer into a queſtion of ſo much importance, who does not think it worth his while to turn carefully to them, unleſs he has already ſuch a conviction of the argument, that it ſhould need no farther to be illuſtrated or confirmed.

It may perhaps be neceſſary to obviate an objection to this argument; againſt which it may be urged, "that as the *authority* of the *New Teſtament*, is in part proved from the prophecies of the *Old*, the argument here offered is circular." To which I would anſwer, (1.) That if we were to take *this medium alone*, we muſt indeed ſubſtract from the proof of Chriſtianity, all that branch of its evidence, which grows from *prophecies* in the *Old Teſtament*;—and then all that ariſes from *miracles*, *internal arguments*, and the *wonderful events*, which have followed its firſt promulgation, would ſtand in their full force, firſt to *demonſtrate*, (I think, to high ſatisfaction) the *divine original* of the *New Teſtament*, and then to prove the *authority* of the *Old*. (2.) That moſt of the enemies of the *Moſaic* and Chriſtian *revelations*, do nevertheleſs own thoſe which we call the prophetical books of the *Old Teſtament*, to be *more antient* then the *New:* and on this foundation alone, without firſt taking for granted, that they are either inſpired or genuine, we derive an argument for Chriſtianity from their *meer exiſtence*; and then may argue backward, that they were divinely inſpired, and therefore genuine; and ſo by a farther conſequence may infer from them the divine *authority* of the *Moſaic religion*, which they ſo evidently atteſt; which is an argument ſomething diſtinct from the teſtimony of the authors of the *New Teſtament*, but ſufficiently important to deſerve a mention.

Let me be allowed alſo to obſerve, that thoſe numerous and various *predictions* found in the *Old Teſtament*, afford a ſtrong evidence, not only of the truth of the grand facts in it, but of the inſpiration of a conſiderable part of it. For they refer to a multitude of events, ſeveral of them utterly unexampled before, which no human ſagacity could poſſibly have foreſeen, and which nevertheleſs happened exactly according *to theſe predictions.*"

Thus then we have proved, that the *holy ſcripture* is in reality what it is called, *the word of God*, as being of divine inſpiration; "the ſacred writers of which, (as *Juſtin Martyr* elegantly expreſſes it,) had not need of any art to compoſe their

2 *Cor.* iv. 13. vi. 16, 17. *Gal.* iii. 8. 1 *Tim.* v. 18. 2 *Tim.* iii. 15, 16. *Heb.* i. 1, 5, 13. iii. 7. *James* ii. 8. iv. 5, 6. 1 *Pet.* i. 10, 12. 2 *Pet.* i. 19, 21.

works; all that was required on their parts was, that they ſhould have a *purified* mind, wherein to receive the operation of the Holy Ghoſt, who deſcending from heaven, as a *muſical bow*, all divine, made uſe of upright men, as a muſical inſtrument, to reveal to us the knowledge of divine things."—

[*To be continued.*]

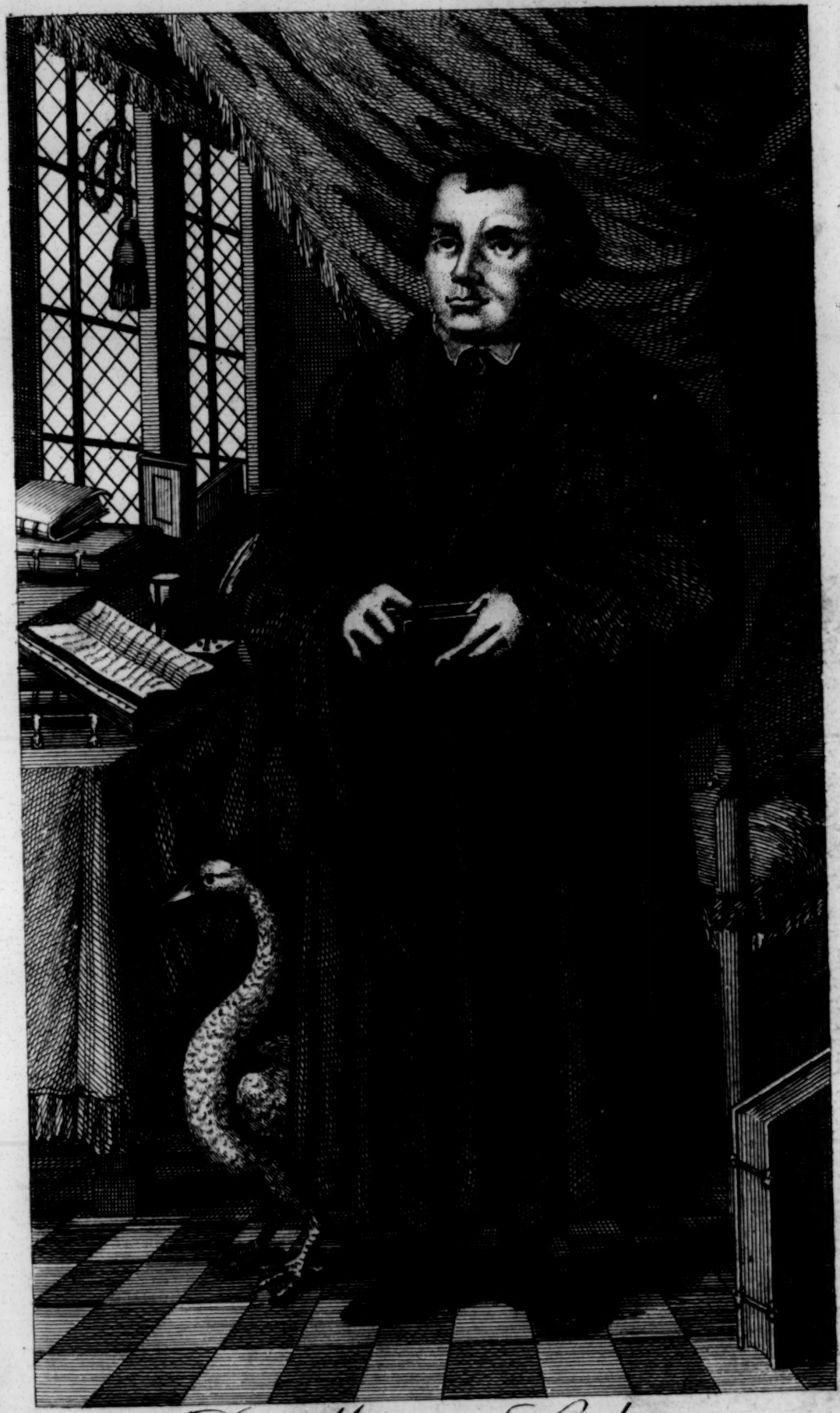
BIOGRAPHY.

The LIFE *of* MARTIN LUTHER.

MARTIN LUTHER's Life and actions were of ſuch a nature, that we may eaſily conceive the exceſs of *praiſe* and of *cenſure*, which from different quarters muſt have fallen to his ſhare. This renders it more difficult to diſcern his true character. However, as we are led by no partial attachments, we ſhall endeavour to give as unbiaſſed an account of his life, as we can gather from his own writings, and from thoſe who have written concerning him. And, if in a life of ſuch importance, and ſo full of events, we exceed our uſual bounds, we flatter ourſelves with the hope of our readers indulgence.

Luther was born at *Iſleben*, in the county of *Mansfield*, in the circle of *Upper Saxony*, on the 10th of *November*, 1483, being the eve of St. *Martin*'s day, which occaſioned his parents to give him the name of *Martin*. His father and mother, who were of no very high degree, lived before this, at a little diſtant village; and being called by ſome affairs of conſequence to *Iſleben*, the good woman there fell in labour and brought forth her ſon. They continued not long at *Iſleben*; but removed to *Mansfield*, where *John Luther*, the father, purſued his trade of a *refiner* of *metals*; from which we are told, he had his name; *Luther* or *Luder*, in the *German* language having that ſignification.

Very honourable mention is made of the piety of *Martin*'s parents: they were ſollicitous to give their ſon a good education, and accordingly placed him at the beſt ſchools, ſuitable to his age, which their ſituation and circumſtances allowed. When he had finiſhed his grammar ſtudies at *Magdeburgh* and *Eiſenach*, he was removed to *Erfurth*, an univerſity in *Thuringia*, where he went through a courſe of the *Ariſtotelian* Philoſophy; was admitted Maſter of Arts in 1503, being then twenty years old; and afterwards was elected profeſſor of Natural Philoſophy and



D.r Martin Luther.

and Ethics, though it was his parents intention and deſire, that he ſhould apply himſelf particularly to the ſtudy of the Civil Law. His attention and application to ſtudy were remarkable; and young as he was, he diſapproved the motives of ambition and worldly glory, by which maſters generally incite young men to diligence, ſaying, that no principle was ſo powerful to awaken the mind to diligence and virtue, as the ſincere love of God: Hence he uſed often to repeat, *Dimidium ſtudii rite precatus habet*, — "Study began with prayer is half compleated."

However it pleaſed God, who had eminent ſervices for him to perform, to draw him nearer and nearer to himſelf, by degrees. A ſevere ſickneſs, ſeized him; and the apprehenſion of death alarmed him. An old prieſt viſited him, and amongſt other things, we are told, ſaid to him; "Young batchelor, be of good courage, this ſickneſs is not unto death; our God will make you a great man, for the conſolation of many; for whom God loves, and prepares as an inſtrument of ſalvation to others, upon him he lays the croſs, in due time; and in the ſchool of ſuffering, they who are patient and ſubmiſſive, learn many important leſſons."—Recovered from this ſickneſs, it happened, that as he was one day walking in the fields with a particular friend, he himſelf was ſtruck to the ground, and his friend killed by Lightning; the horror and conſternation of which was ſuch, that he vowed from that moment, to leave the world, and enter into a monaſtery; for within the ſacred walls of ſuch religious houſes, the ſuperſtition of theſe times had confined all ſanctity. He performed his reſolution; and was admitted into the monaſtery of *Auguſtines* at *Erfurth*, in the year 1507.

This was contrary to the knowledge, and contrary to the approbation of his father: but the commonly received doctrine of theſe times was, that thoſe parents were not to be obeyed, who deſired to prevent their children from taking the monaſtic vow; in proof of which they perverſely applied the words of ſcripture, *we muſt obey God, rather than men.* He was however well ſatisfied afterwards of the impropriety of his conduct; "I ſolemnly declare, ſays he, I entered not upon a monaſtic life to indulge my belly or my eaſe, but wholly inſtigated by the anxieties of my conſcience, which I hoped by this means to quiet. And, when I might have been of much ſervice, by my example, and by my inſtruction at *Erfurth*; leaving my parents and relations, nay oppoſing them all, I prepoſterouſly took upon me the Cowl, becauſe I was perſuaded, that by this kind of miſerable life, I ſhould highly pleaſe God."

His

His ſituation in that monaſtery was not very deſirable; his brethren made him porter and ſcavenger, and employed him to gather in their charitable contributions thro'the city. His father's remonſtrances too, when he came to ſee him, added to his diſquietude. For when he told him the tale of the fact, which induced him to enter the monaſtery; the good old man ſaid, "I wiſh, my ſon, this is not a deceit and illuſion of the devil:" adding beſide, whatever you have heard and been told, "Have you not heard, that parents are to be obeyed?" Thus uneaſy and diſtreſſed, he was ſo happy as to obtain a *Latin* Bible, which he read with unwearied attention, and found the only relief to his mind: He was ſoon after ordained prieſt, in the twenty-fourth year of his age; and then with all diligence, applied himſelf to the reading of the ſchoolmen, amongſt whom *Occam* was his favourite: We are told, that he was a perfect maſter of St. *Auſtin*, of *Gabriel*, and *Cameracencis*; and was well ſkilled in the eccleſiaſtical hiſtorians.

The tenderneſs and anxiety of his conſcience yet continued: and though he was laborious in duty, and never omitted the very perfection of ſtudy, prayer, faſting and watching; he could not obtain that eaſe and ſerenity, to which his temper naturally inclined. *Staupitius* greatly comforted him—"*Martin*, ſaid he, you don't know how neceſſary and uſeful this trial may be to you; for God doth not exerciſe you thus without cauſe: you will find, that he will uſe your miniſtry for the performance of ſomething great."—But an old monk of the convent, with whom he uſed frequently to converſe, gave him the greateſt conſolation; he told him, reſpecting the article of *forgiveneſs of ſins*, that it was the commandment of God, that not individuals only, as *Peter*, and *David*, &c. but that every man ſhould believe his ſins to be forgiven thro' faith in Chriſt. This lead *Luther* to new enquiries. He found the old monk's doctrine confirmed by St. *Bernard*, who ſays, "that man is freely juſtified by faith:" he then perceived the meaning of St. *Paul*, when he ſays, "we are juſtified by faith." And this great doctrine he continually oppoſed to the *Romiſh* error of the merit of works. They held, that man, by works of his own, prayer, faſting, corporal afflictions, *&c.* might *merit* and *claim* pardon. —*Luther* taught, that pardon was *freely* given to ſinners, thro' *faith* in the merits of *Jeſus Chriſt*—a *faith*, which was never unattended, when real, with all the amiable and excellent fruits of righteouſneſs.—This doctrine, to which he was before ſo much a ſtranger, gave much conſolation to his conſcience.

Frederic

Frederic the IIId. elector of *Saxony*, established an university at *Wittenberg*, in the year 1502. The conduct of the affair, and the choice of professors, teachers, &c. was committed to *Luther*'s friend *Staupitius*, and *Mellerstad*, a doctor of great merit and learning. Having an high opinion of *Luther*'s religion, learning, and industry, in 1508 they sent for him from *Erfurth* to *Wittenberg*, where he taught Philosophy, and was much attended. He first expounded the Logic and Philosophy of *Aristotle* in the schools; disputed often, and discovered the greatest acuteness and penetration; still striking out something new and contrary, to the old and received Theology of those times, which in various particulars he treated with some freedom. Observing these things, *Mellerstad* is reported to have said; "This same monk will perplex all our teachers, will propose a new doctrine, and reform the whole *Romish* church. For he is intent upon reading the writings of the prophets and apostles, and depends upon the words of *Jesus Christ*: These, neither the philosophers, nor sophists, neither *Scotists*, *Albertists*, nor *Thomists* can subvert and confound."

Luther, during this time, maintained the highest, and most devoted reverence for the church of *Rome*. A quarrel between some *Augustine* monks and their vicar-general, occasioned him to take a journey thither, deputed as he was to manage the cause; which he transacted with great reputation. His spirit, like St. *Paul*'s at *Athens*, was moved within him, when he saw the superstition and impiety of the *religious* there; and he used afterwards to say, that he would not but have seen *Rome*, for a million of florins. —Upon his return, he took the degree of Doctor of Divinity, to which his friend *Staupitius* obliged him; and he was graduated doctor at the expence of *Frederic*, the elector; in the negotiation of which he found such difficulties, that he had almost resolved to leave *Leipsic*, (whither he went to the elector) and give up his design. Amongst the other reasons he gives to excuse himself to *Staupitius*, he says, that men should be fixed upon, more proper, and of much better health, than himself, whose weak and sickly frame of body gave him no hopes of a long continuance in life. In another place he says of himself, that he was more like a corpse, than a man — which account of himself is confirmed by *Mosellanus*, who tells us, "*Martin* is of a moderate stature, a meagre body, exhausted both by care and study, so that when you look nearly at him, you may almost count all his bones." Averse however as he was to be created *doctor*, it afterwards gave him great satisfaction; since the oath which he took, in consequence, obliged him to the performance of those duties, for which otherwise he could have

have had no plea; and on account of which he deſpiſed all the thunder of the papal *anathemas*.

From the time he was made doctor, in 1512, to the year 1517, he applied himſelf induſtriouſly to the ſtudy of the *Greek* and *Hebrew* languages; to the explaining the ſcriptures publicly, eſpecially St. *Paul*'s epiſtles to the *Romans*, and *Galatians*, and the *Pſalms*. Learning began greatly to revive: *Eraſmus* was an uſeful inſtrument; ſo uſeful, that it was ſaid, "He laid the egg, which *Luther* hatched." Men of ſenſe and probity were on *Luther*'s ſide, and while he diſcredited the falſe philoſophy of *Ariſtotle* and the ſchools, he had many friends. He uſed all his endeavours to this purpoſe, and to ſhew his opinion of *Ariſtotle*, he ſays in one of his Letters, *Niſi caro fuiſſet Ariſtoteles, vere Diabolum eum fuiſſe non puderet adſerere.* "If *Ariſtotle* had not been fleſh, I ſhould not have been aſhamed to aſſert, that he was the devil." It deſerves alſo to be remarked, that his life was entirely blameleſs, while he was thus inſtrumental in paving the way for that great *reformation*, which God wrought by him.

It may be neceſſary juſt to obſerve, that the ſtate of the church was perhaps never more corrupt, than at this time. The popes *Alexander* the ſixth and *Julius* the ſecond, were generally and deſervedly abhorred: and as to *Leo* the tenth, who now filled the chair, all the world knows how looſe he ſate to religion. "The conduct of the dignified Clergy (ſays biſhop *Burnet*) throughout all *Europe*, had long given infinite ſcandal. The biſhops were groſsly ignorant: they ſeldom reſided in their dioceſes, except to riot at high feſtivals; and all the effect their reſidence could have, was to corrupt others by their ill example. They followed the courts of princes, and aſpired to the greateſt offices. The abbots and monks were wholly given up to luxury and idleneſs; and it appeared by the unmarried ſtate of the ſeculars and regulars, that the reſtraining them from having wives of their own, made them conclude they had a right to all other mens. The inferior clergy were no better, and not having places of retreat to conceal their vices in, as the monks had, they became more public. In ſum, all ranks of churchmen were ſo univerſally deſpiſed and hated, that the world was very apt to be poſſeſſed with prejudices againſt their doctrines, for the ſake of the men, whoſe intereſt it was to ſupport them: and the worſhip of God was ſo defiled with much groſs ſuperſtition, that, without great enquiries, all men were eaſily convinced, that the church ſtood in much need of a *reformation*."—In this criſis *Luther*, deſigning no ſuch thing, was lead from

from ſmall beginnings to the perfecting that great work, which we will proceed to trace.

Pope *Julius* the ſecond began the building of the magnificent church of St. *Peter* at *Rome:* he left it unfiniſhed to his ſucceſſor *Leo* the tenth; who deſirous to complete this ſuperb edifice, but being himſelf involved in debt, and finding the apoſtolic chamber exhauſted, he had recourſe to the ſelling of indulgencies, a gainful traffic, for the procuring him a ſum of money. And accordingly in 1517, he publiſhed general indulgences throughout all *Europe* to ſuch as would contribute to the building of St. *Peter*'s. The ſum of *ten ſhillings* was ſufficient to purchaſe the pardon of ſins, and the ranſom of a ſoul from purgatory!

A *Dominican* friar, *John Tezel*, of infamous character, who had been condemned, but eſcaped puniſhment, for the crime of adultery, was employed in this dirty work, in that part of *Germany* under the juriſdiction of *Albert*, archbiſhop of *Mentz* and *Magdeburgh*. And as all the money collected in *Saxony* was granted to the pope's ſiſter, *Magdalen*, (notwithſtanding the pretence of building the church) theſe indulgences were ſcandalouſly let out to farm, without any regard to time or place; they were ſold for trifles, they were played for at hazard in taverns, they abſolved both the living and the dead. — All good and reaſonable people were greatly ſcandalized at theſe infamous proceedings: *Luther* (for his part) not only preached againſt *indulgences*, but publiſhed certain *propoſitions*, wherein he abundantly expoſed them; and placed theſe propoſitions publicly on the church, that joins to the caſtle of *Wittenberg*. This was the alarm for war; and this the great æra of the reformation. Theſe propoſitions are ſtill extant: in one part of them he ſays, "it is a foul error, for a man to think he can make ſatisfaction for his ſins, which God out of his ineſtimable clemency, both always and freely forgives and remits, requiring nothing more from us in return, than that we ſhould lead the remainder of our life according to his laws." *Tezel* and his party preached and wrote againſt *Luther*, with great violence, and little argument: *Luther* replied; and at the end, "When at length, ſays he, *Tezel* was wearied with torturing ſcripture, all his darts are thrown at me, and I am called hereſiarc, heretic, ſchiſmatic, erroneous, raſh, calumnious." To theſe things I reply; "The Lord give grace both to him and to me, Amen." — How much it is to be wiſhed, that he had always maintained ſo much moderation and temper! *Tezel*, who was by no means an equal match for *Luther*, (whoſe ſcandalous life made him odious, inſomuch that the emperor *Maximilian* had reſolved to have him ſeized, put in

a bag, and thrown into the river) in a public Theſis at *Franefort* upon *Oder*, oppoſed *Luther*; and having the power of the church on his ſide, burned *Luther*'s propoſitions, and threatned him with the ſame fate. But he was not to be daunted by menaces of this kind: his courage roſe in proportion to his difficulties: and finding himſelf thus engaged, he endeavoured by all the force of reaſon and ſcripture to ſupport that, which appeared to him, the truth.—As he had not the moſt diſtant intention of oppoſing the papal powers, he wrote a very ſubmiſſive letter to archbiſhop *Albert*, apologizing for his proceedings, and imploring his protection: "Papal indulgences are carried about, ſays he, under your illuſtrious title, for the building of St. *Peter*'s church; in which I do not accuſe the exclamations of the preachers, which I have not heard; but I grieve for the erroneous opinions, which the people conceive from them, which they every where vent; unhappily believing, that if they purchaſe theſe letters of indulgences, they are ſecure of ſalvation: that ſouls will immediately eſcape from purgatory, when they caſt their contributions into the cheſt. Nay, ſo great is the grace which they ſuppoſe, ariſing from them, that there is no ſin ſo heinous, (were it even a violation of the mother of God, ſuppoſing it poſſible) but they believe it may be remitted, *&c.*—O good God; thus the ſouls committed to your care, moſt excellent father! are inſtructed for eternal death; and a moſt ſevere account to be rendered by you for them all is thus made and daily encreaſed! For this reaſon I could no longer keep ſilence."

He afterwards wrote to *Jerom*, biſhop of *Brandenburg*, his Dioceſan, who adviſed him not to intermeddle in theſe troubleſome affairs. But he was engaged; and in a preface, which he afterwards publiſhed before an edition of theſe *propoſitions*, &c. He thus gives us an account of the ſtate of his mind: "I permit theſe propoſitions to be publiſhed, by which from the beginning of my cauſe, I oppoſed the doctrines of indulgences, ſo greatly, that the ſucceſs, and importance of the affair, which afterwards enſued, muſt be attributed not to me, but to God only; for by theſe propoſitions my ſhame and extreme weakneſs is diſcovered, and it is ſeen, *how fearfully I embarked in this buſineſs*. I fell into it alone and unawares; and when my conſcience would not allow me to recede, I yet reverenced the *pope* moſt truly and ſeriouſly. For how contemptible and miſerable a monk was I then; more like a corpſe than a man! and how great the majeſty of the pope; ſo that his nod was to be feared not only by the kings of the earth, but if I may ſo ſay, even by heaven and hell! In how great ſtraits my heart was

that

that and the following year; and in what ſubmiſſion, by no means falſe and feigned, nay almoſt in what deſperation; the ſecure minds of thoſe can have no idea, who now addreſs the papal majeſty with much boldneſs and pride. But I, who then alone was in danger, was not ſo bold and confident. I was ignorant of many things, which now by the grace of God, I know. I diſputed however, and was deſirous of learning. And not finding in the books of divines and canoniſts, that ſatisfaction I wiſhed, I was willing to conſult and hear the living and the church." — He goes on to declare, that he was ſo anxious in the ſearch of truth, that he ſcarcely knew, whether he ſlept or waked: and that when he had ſatisfied himſelf of the truth from the ſcripture, he had the utmoſt difficulty to get over his regard for the authority of the church; "and verily, ſays he, I eſteemed the papal church the true one, with a much higher degree of veneration, than thoſe who ſo perverſely and wonderfully now extol it againſt me."

From hence it is abundantly evident, that *Luther* had no thought of thoſe conſequences, which aroſe from his propoſitions. And the letter which he wrote to *Leo*, imploring his protection, ſtrongly confirms this; he concludes that letter, "I lay myſelf proſtrate at your feet, moſt bleſſed pope, with all that I am and have. Save me, kill me, call me, recall me, approve me, condemn me, as you pleaſe: I will acknowledge your voice, as the voice of Chriſt, preſiding and ſpeaking in you," *&c.* — While thus he ſubmitted himſelf, to the pope, and expected his reward; a variety of adverſaries with great virulence roſe up againſt him. For all *Europe* was filled with his doctrines; and ſovereign princes thought him not beneath their moſt careful notice. *Eckius*, vice-chancellor of the univerſity of *Ingolſtadt*, wrote againſt him; as did *Prierias*, vicar-general of the *Dominicans*. *Luther* anſwered them both; and the pope himſelf enjoined ſilence on the latter: for a *bad* defender of a good cauſe, much more of a bad one, is worſe than no defender at all. A third opponent, one *Hochſtratus*, wrote with more fury than the former two, and adviſed the *pope* to make uſe of the irreſiſtible argument of *fire* and *ſword*. *Luther* made a kind of manifeſto, againſt this author, and marked him with the brand of ignorance and cruelty. While his faith and courage marvellouſly increaſed; and as there was this year (1518) a meeting of the *Auguſtine* friars at *Heidelberg*, he took a journey thither on foot, though his friends greatly diſſuaded him; being ſtrongly commended by the elector of *Saxony* to the prince of the Palatinate. He diſputed there with high cre-

dit; and gained many friends and admirers amongſt the reſt the celebrated *Bucer*.

But as his affair made no ſmall ſtir in *Germany* and *Italy*, *Maximilian* the emperor wrote to *Leo*, deſiring him to put an end to it, ſpeedily as poſſible, and promiſing him his aſſiſtance. Letters were written from *Rome* to the elector of *Saxony*, (who ſteadily adhered to the cauſe of *Luther*) deſiring him to give him up. The elector replied, "that *Luther* was willing to have his cauſe tried before equitable and proper judges"; but would not conſent to his appearing perſonally at *Rome*, whither he had been cited, too juſtly apprehending the danger of his life. Cardinal *Cajetan*, by the permiſſion of the pope, was at length appointed to hear his cauſe at *Augſburg*: Thither *Luther* came; and behaved with his uſual fortitude, prudence, and ſagacity; baffling the arguments of the cardinal, and refuſing to *revoke his opinions*, with which alone it was plain the cardinal would be ſatisfied. — *Luther*'s propoſitions we ſhould have obſerved, had been condemned at *Rome*, imprudently by the pope; and the doctrine of indulgences defended; ſo that there was no probability of a compromiſe; and in a thundering bull, the pope had threatned excommunication, and dire interdictions, not only againſt *Luther*, but againſt all who ſhould ſupport, encourage, or receive him, in caſe he ſubmitted not to the holy apoſtolical church. — Finding that nothing could be done at *Augſburg*, (though he promiſed to be ſilent, in caſe his adverſaries would be the ſame) and apprehending danger, after having regiſtered his proteſt, he retreated from thence haſtily and early in the morning, without breeches, boots, or ſpurs, on a borrowed horſe; and after a fatiguing journey returned ſafe to his friends at *Wittenberg*. While he was at *Augſburg* he wrote the following letter to his friend *Philip Melanćthon*; "Nothing new or deſerving notice is done here, ſave that the whole city is filled with the rumour of my name, and all are deſirous to ſee a man, the enkindler of ſuch a flame. Do you continue to act, as you do, and inſtruct with all your power the young men. I go willingly to be offered up, both for you and for them, if it ſo pleaſes the Lord. I had rather periſh, and be deprived, of that which is one of my greateſt joys, your pleaſing converſation, for ever; than revoke what I have ſaid well, and be an occaſion of ruining thoſe moſt excellent ſtudies and purſuits, for their ſakes who are the moſt ignorant and moſt virulent enemies of letters and ſtudy. *Italy* is clouded with the palpable darkneſs of *Egypt*, ſo ignorant are they of Chriſt, and of the things which belong to Chriſt: yet theſe we hold as the lords and maſters of our faith and morals! So the anger of God is fulfilled

fulfilled towards us: *I will give children to be their princes, and babes ſhall rule over them.* Farewell, my dear *Philip*, and labour to avert the anger of God by thy pure and fervent prayers." He gave the elector, after his return from *Augſburg*, a particular account of the tranſactions there; as did *Cajetan* on the other ſide; and while *Luther*, juſtly conceiving himſelf in the utmoſt peril, reſigned himſelf up to the will of God, (ſaying, "that if he had ſix hundred lives he would rather give them all up, than recant one article which pertained to the faith of Chriſt;" —) his adverſaries blackened him with every ſcandal, as an enemy to all good works, and laboured by all means to work his deſtruction.

What was the iſſue, we ſhall ſee in our next number; as our compaſs will not allow us to proceed at preſent, or to enter into the tranſactions of the following year. We will only obſerve, that during theſe times of trouble *Luther* publiſhed ſeveral uſeful and excellent performances, as an explanation of the Lord's Prayer, the Penitential Pſalms, the 110th Pſalm, a Diſſertation on the word *penitence*, and many other pieces equally adapted to the ſtate of thoſe times. Laying it as an unſhaken maxim, that "the ſacred ſcriptures are the ſole foundation of all doctrine, and that all human opinions are to be brought to them, as the touchſtone." And ſtill averring, in oppoſition to his adverſaries, that whatever draws men from a ſincere deſire of repenting, is falſe, dangerous, and to be rejected.

The protection of the elector of *Saxony*, and the friendſhip of the univerſity of *Wittenberg*, were *Luther*'s ſecurity. We cannot conclude, without mentioning *Erneſt*, duke of *Luneberg*; "He was ſent by his uncle the elector, to the univerſity of *Wittenberg*; where he made a great progeſs in learning, and had an opportunity to converſe with *Luther*, when he began to diſcover his ſentiments about the hierarchy and the doctrines of the ſee of *Rome*. *Erneſt* boldly embraced the doctrines of *Luther*; and his example was followed by his brothers *Otho* and *Francis*, as alſo by *Philip* of the line of *Grubenhagen*. Theſe princes made the neceſſary preparations to introduce the reformation in the circle of the Lower *Saxony*; as the Elector their uncle was doing in that of the Upper *Saxony*. *Erneſt* was determined to purſue the glorious ſcheme he had formed, gradually to aboliſh the errors and abuſes, that had crept into the church. His concern was ſo great for extending the knowledge of the pure faith, that he generouſly ſent learned men to the county of *Hoya*, *Eaſt-Frieſland*, and other parts of *Germany*, to preach the goſpel in its native ſimplicity. Such was his zeal in the cauſe of the reformation, and ſo many were the difficulties and oppo-

oppoſitions he met with on that account, that he juſtly merited the ſurname which was given him of *Confeſſor.*" He was always a ſteady friend to *Luther:* but neither his nor his uncle's friendſhip, in human appearance, ſeemed ſufficient to defend him from the ſtorm gathering over his head, from the united force of the *emperor*, the *pope*, and all the corrupt, numerous and powerful advocates for the *papacy*, bent upon the deſtruction of a poor and ſeemingly contemptible *monk!* But where human power is moſt weak, the divine is moſt ſtrong and conſpicuous. This will appear in the ſequel.

[*To be continued.*]

ANTIQUITIES.

I.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AFTER the abridgment of the Holy Hiſtory, which I ſent you, and which has given great ſatisfaction I find.—Perhaps what is now ſent, may be thought a fit implement to be ſtored in the *Chriſtian's Magazine.* Though chronological accounts are dry reading, yet they are of great uſe. The following was drawn up by a gentleman deceaſed, who was very exact. I have no other copy, and therefore if you don't inſert this, pleaſe to reſerve it, that it may be had again by,

Gentlemen,

Your humble Servant,

Auguſt, 1760. *T. P.*

A CHRONOLOGICAL ACCOUNT *of the* CHRISTIAN AUTHORS, *and of all their works which are extant, from the beginning to the council of* Nice,* A. D. 325. *placed according to the time of their reſpective deaths, as far as that can be known.*

	A. D.
St. *Matthew*, Goſpel	41
St. *Peter*, Epiſtle 1ſt.	58
—— 2d.	65
died	65
St. *Paul* was converted	34
Epiſtle to the *Theſſalonians*, 1ſt. and 2d.	52
to the *Galatians*	55
to the *Corinthians*, 1ſt.	56
2d.	57
to the *Romans*	58

* The æra of the *A. D.* or *year of our Lord*, commences from the time of the *Birth*, not the *Death* of *Chriſt*.

St.

A. D.

St. *Paul*, Epistle to the *Ephesians*, *Philippians*, *Colossians*, *Philemon* — 62
to the *Hebrews* — 63
to *Timothy* 1st. — 63
to *Timothy* 2d. / to *Titus* — 64
died — 65
St. *Mark*, Gospel — 57
died — 68
St. *James*, Epistle — 66
died — 69
St. *Jude*, Epistle — 71
St. *Luke*, Gospel — 58
Acts — 63
died at eighty years of age
St. *John*, Epistle 1st. — 91
2d. and 3d. — 92
Revelation — 96
Gospel — 97
died — 99

Fragments of some sayings of *Jesus Christ*, not in the four Gospels.

of the gospel according to the *Hebrews*, of that according to the *Egyptians*, of the apochryphal acts of the apostles, of the preaching Revelation, and acts of St. *Peter*, in *Grabe*'s *Spicilegium*, vol. 1.

Barnabas, the *epistle* under that name — 75
Hermas, the book called *The Shepherd* — 94
Clement, was with St. *Paul* at *Philippi* — 52
followed St. *Paul* to *Rome*, who went thither in — 61
was made bishop by St. *Peter*, who died in — 65
Epistle 2d. — 91
1st. — 97
Apostolical constitutions — before 150
Liturgy in the apostolical constitutions — 67
Apostolical canons — before 200
Recognitions, (in which are eleven chapters upon Destiny, taken from a work which *Bardesanes* the heretick composed, about A. D. 170) about 200
Clement, *Clementines*, which are another edition of recognitions
died — 100
Ignatius, was made bishop by St. *Peter* and St. *Paul*,
who died in — 65
Epistles — 107
larger — before 150
died — 107
Reus Agathopus Philo, acts of the martyrdom of St. *Ignatius* 107

Papias,

A. D.

Papias, flouriſhed in the time of *Ignatius,* who died in 107
Fragments of his works in *Grabes*'s *Spicilegium,* vol. ii. p. 30.
Polycarp, was converted — 80
was made biſhop by St. *John* — 96
Epiſtle — 107
died — 166
Quadratus, was biſhop of *Athens* — 125
Fragments of his apology in *Euſeb.* hiſt. b. iv. c. 3. 126
Agrippa Caſtor, Fragment of his tract againſt *Baſilides,* in *Euſeb.* b. iv. c 7. — 132
Ariſto Pellacus, Fragments of the diſputation between *Jaſon* and *Papiſcus,* in *Grabes*'s *Spicilegium,* vol. ii. p. 131. 140
Sibyls, The *Sibyline* oracles — 140
Patriarchs, *Teſtament* of the twelve Patriarchs — 140
Acts of the martyrdom of St. *Polycarp* — 166
Juſtin was born — 103
was converted — 133
Exhortation to the *Greeks* —
Diſcourſe to the *Greeks* — 134
Apology 2d. — 150
Dialogue with *Trypho* the *Jew* — 151
of the monarchy of God —
Epiſtle to *Diognetus* —
Apology 1ſt. — 167
Fragments of various works in *Grabes*'s *Spicilegium,* vol. ii. p. 171.
Queſtions and anſwers to the orthodox, after 330
died — 167
Acts of the martyrdom of St. *Juſtin,* who died — 167
Tatian: Diſcourſe to the *Greeks* — 168
Fragments in *Clem. Alexan. Strom.* c. iii.
falls into hereſy — 152
Hermias: Book called, Laugh at the *Gentile* Philoſophers
Athenagoras: Apology of the Chriſtian religion } — 177
Treatiſe concerning the reſurrection }
Acts of the martyrs of *Lyons,* ſoon after their deaths in 177
Hegeſippus, flouriſhed — 133
went to *Rome* — 157
Fragments of his commentaries, in *Grabe*'s *Spicilegium* vol. ii. p. 205. — 177
died — 180
Theophilus was made biſhop of *Antioch,* — 168
Books to *Autolychus* — 179
Fragments in *Grabes*'s *Spicilegium,* vol. ii. p. 223.
died — 180
Claudius Apollinaris, was biſhop of *Hierapolis* — 172
two Fragments in *Du Cange*'s preface to the *Paſchal* Chronicle
died — 183

Melito,

A. D.

Melito, flouriſhed — 170
Apology, a fragment of which is in *Euſeb.* hiſt. b. iv. c. 26. — 175
Fragments annexed by *Halloix*, to his life of *Melito*
died — 185
Dionyſius of *Corinth*, Fragments in *Grabes*'s *Spicilegium*, vol. ii. p. 217. — 171
died — 193
Miltiades, Book againſt the Montaniſt, an abſtract of which is in *Euſeb.* b. v. c. 17. — 180
Rhodo was *Tatian*'s diſciple — 170
Fragment of a book againſt *Marcion*, in *Euſebius*, b. v. c. 13. — 189
Acts of the martyrs call *Scillituni*, who died — 200
Irenaeus, was born — 120
was ſent into *Gaul* by St. *Polycarp*, who died in 166
was made biſhop of *Lyons* — 177
five books againſt *Hereſies*
Epiſtle to *Florinus*
on the number Eight
Epiſtle to *Blaſtus* upon ſchiſm — 192
Epiſtle to *Victor* — 195
Fragments publiſhed by *Pfaffius*
died — 202
Theophilus of *Caeſarea*: Fragment of a ſynodical epiſtle in *Euſeb.* b. v. c. 25. — 196
Polycrates of *Epheſus*: Fragments of an epiſtle to *Victor*, in *Euſeb.* b. iii. c. 31. b. v. c. 24. — 196
Maximus: Fragment of a tract upon the origin of evil, in *Euſebius*'s *Præpar.* b. vii. c. 22. — 196
Anonymus: Fragment of a tract againſt *Artemon*, in *Euſeb.* b. v. c. 28. — 200
Acts of the martyrdom of St. *Perpetua* and St. *Felicitas*, who died 203
Pantaenus was catechiſt of the ſchool of *Alexandria* — 179
Fragments in the Εκλογας of *Theodetus*, at the end of *Clement* of *Alexandrina*'s works
Serapion was made biſhop of *Antioch* — 190
Fragments in *Euſeb.* b. v. c. 19. b. vi. c. 12.
died — 213
Apollonius: Fragment of his book againſt the Montaniſts, in *Euſeb.* b. v. c. 18. — 211
Caius: Fragments in *Euſebius*, b. ii. c. 25. b. iii. c. 28, 31. b. vi. c. 20. — 212
Ammonius Saccas: Harmony of the goſpels in the Bibliotheca Patrum
Fragments of a book upon the ſoul, cited by *Gregory Nyſſen* — 212
Minucius Felix: Dialogue called *Octavius* — 213

		A. D.
Clement of *Alexandria* was made catechiſt of the ſchool of *Alexandria*		189
Pedagogue		193
Stromata		194
Tract, entituled, *What rich man ſhall be ſaved.*		
died		217
Tertullian was born		160
was converted		190
turned montaniſt	about	206
Treatiſe of baptiſm		
of penitence		
of prayer		
to his wife	before	200
of preſcription		
of patience		
Scorpiace		
to the *Gentiles*	—	200
Apology		
of the teſtimony of the ſoul		
Exhortation to the martyrs		
of idolatry		
of ſpectacles or ſhews	about	205
of the ornaments of women		
of the women's dreſs		
of the ſoul		
againſt the *Jews*		
againſt *Hermogenes*,		
againſt the *Valentinians*		
Exhortation to chaſtity		
of the fleſh of Chriſt		
of the reſurrection of the fleſh		
againſt *Marcion*		207
of the cloak		210
to *Scapula*		211
of monogomy, or ſecond marriages		217
of faſting		
of modeſty		
againſt *Praxeas*		
of the ſoldiers crown		235
of flight in caſe of perſecution		235
of veiling virgins		
died		245
Hippolytus flouriſhed		228
various works publiſhed by *Fabricius*		
died		250
Julius Africanus: Chromion		221
Epiſtle to *Origen* upon *Suſanna*		228

Aſterius

A. D.

Asterius Urbanus: Book against the Montanists in *Eusebius*, b. v. c. 16, 17. —— —— 232

Acts of the martyrdom of St. *Saturninus*
of St. *Pionius*
of St. *Acacius*
of St. *Maximus*
of St. *Peter*, *Andrew*, *Paul*, and *Dionysia* } who died 250

of St. *Trypho* and *Respicius* } who died 251
of St. *Lucian* and *Marcian* }

Alexander: Fragment of an epistle to the church of *Antioch* in *Euseb.* b. vi. c. 11. —— 211

was made bishop of *Jerusalem* 19 —— 212

Fragments in *Euseb.* b. vi. c. 1, 14,

died —— —— 251

Acts of the martyrdom of St. *Hippolitus* (not him who died in in 250, but another) who died —— 252

Cornelius was made bishop of *Rome* —— —— 251

two epistles to St. *Cyprian*, in his works epist. xlix. 50.
Fragments of epist. to *Fabius* in *Euseb.* b. vi. c. 43. } —— 251

died —— —— 252

Origen was born —— —— 185

was made catechist at *Alexandria* —— 202

was ordained priest —— —— 228

Tetrapla —— —— 237

Epistle to *Africanus* —— —— 223

Treatise of principles —— before 231

Hexapla —— 231

Epistle to his friends at *Alexandria* —— 232

Treatise of prayer —— after —— 231
before —— 240

upon martyrdom —— 235

Commentaries upon *Genesis* —— 239

Homilies upon *Genesis* —— 249

Commentaries, Notes, and Hom. upon *Exodus* before 239
upon *Leviticus*

Homilies upon *Numbers* ——
upon *Deutronomy* —— after
upon *Joshua* ——
upon *Judges* ——
upon *Kings* —— ——
upon *Job* —— ——

Commentary upon the *Psalms* ——

Homilies upon the *Psalms* }

		A.D.
	Commentary upon the *Canticles*, 1ſt	230
	2d	240
	Homilies upon *Iſaiah* after	228
	upon *Jeremiah* after	245
	Commentary upon *Lamentations* before	231
	upon *Ezekiel*	238
	upon *Daniel* before	285
	upon the twelve leſſer prophets before	249
	upon *St. Matthew*	245
	upon *St. Mark*	
	Homilies upon *St. Luke* before	231
	upon *St. John* before, and after	231, 235
	upon *Acts*	
	Commentary upon St. *Paul*'s Epiſtle to the *Romans* before	245
	Books againſt *Celſus*	249
	died	253
Stephen	was made biſhop of *Rome*	253
	Fragment of Epiſtle to *Cyprian*, in *Cyprian* Epiſtle 74	256
	died	257
Cyprian	was converted	246
	was made biſhop of *Carthage*	248
	Book to *Donatus* of the grace of God	246
	of the habit of virgins	247
	Teſtimonies	248
	Epiſtles, i—iv.	249
	v—xl.	250
	of the vanity of idols	250
	of the unity of the church	251
	of the caſe of the lapſed	251
	Epiſtle xli—liv.	251
	lv—lxi.	252
	of the Lord's Prayer	252
	of the Plague	252
	Exhortation to martyrdom	252
	Tract to *Demetrian*	252
	of alms and good works	253
	Epiſtles lxii—lxv.	253
	lxvi—lxviii.	254
	lxix—lxxi.	255
	lxxii—lxxv.	256
	of Patience	256
	of emulation and envy	256
	Epiſtles lxxvi—lxxix.	257
	lxxx—lxxxi.	258
	died	258

N. B. Among the works which go under the name of St. *Cyprian*, the following ones belong to the time when he flouriſhed, *viz.*

of ſpectacles or ſhews

of

	A. D.
of discipline and modesty —	
to *Moses* and *Maximus*, in praise of martyrdom	250
to *Novatian* —	255
Novatian was made anti-bishop of *Rome* —	251
Tract of the Trinity —	
of the *Jewish* meats —	
Anonymus, author of a treatise against re-baptism, in *Rigathius*'s edition of *Cyprian*'s works —	253
Acts of the council of *Carthage*, in *Cyprian*'s works	256
Pontius: Life of St. *Cyprian* prefixed before his works	258
Acts of the martyrdom of S. *Fructuosus*, who died	259
of St. *Lucius*, *Montanus*, &c. }	
of St. *James* a deacon, and } who died	260
St. *Marcianus* a reader, }	
of St. *Nicephorus*, }	
of St. *Cyril*, }	
of St. *Priscus*, *Malchus*, and } who died	260
Alexander, — }	
Theognostus of *Alexandria*: Fragments of the Hypotoposes in *Photius*, Cod. 106. and in *Athanas. de decret. Nicæp. Synod*, p. 230. and in *Homil. in illud, quicunque dixit verbum* —	260
Acts of St. *Felix* of *Nola*, who suffered — about	260
of the martyrdom of St. *Marinus*, who died	261
Dionysius of *Alexandria* was priest, and made catechist of *Alexandria* —	231
was made bishop of *Alexandria*	248
Epist. to *Novatian* in *Euseb.* b. vi. c. 45. and in *Hieron.* catalog. c. 69. —	251
Fragments of epistles to St. *Fabius* in *Euseb.* b. vi. c. 41, 42, 44. —	251
of epistle to *Cornelius* in *Euseb.* b. vi. c. 46	252
of epistle concerning the plague, in *Euseb.* b. vii. c. 22. —	253
of two books of the promises against *Nepos*, in *Euseb.* b. vii. c. 24, 25,	254
of epist. to Pope *Stephen*, in *Eus.* b. vii. c. 5	256
of epistle to St. *Dionysius* of *Rome*, in *Euseb.* B. vii. c. 8. —	257
to *Philemon*, in *Euseb.* b. vii. c. 7.	258
against *Germanus*, in *Euseb.* b. vii. c. 11. —	258
to *Domitius* and *Didymus*, in *Euseb.* b. vii. c. 11. —	259
Epistle to *Balsilides* in *Labbees* councils, vol. i. p. 831	259
Fragments of paschal epistle to *Hierax*, in *Euseb.* b. vii. c. 21. —	261

Fragments

A. D.

Fragments of epiſtle to *Hermanno* in *Euſeb.* b. vii. c. 1, 10, 22, 23. ——— 262

of epiſtle to *Timothy* of nature, in *Euſ. præp. Ev.* B. xiv. c. 23, 27, ——— 263

of writing againſt *Sabellius*, in *Athanaſ. de ſententia Dionyſii*, & *Baſil. de Spirit. Sanct.* c. 29. ——— 263

[*To be concluded in our next.*]

II.

GENTLEMEN,

THE following piece will come not improperly, under that department of your Magazine, dedicated to reſearches into Antiquities, and I hope will be acceptable, from

Your conſtant Friend,

Bath. *W.*

The Converſion of the CORINTHIANS *is a ſtrong Proof of the Truth of* CHRISTIANITY.

A Very maſterly writer has prov'd that the converſion and the apoſtleſhip of St. *Paul*, alone, is of itſelf a ſufficient demonſtration to prove chriſtianity to be a divine revelation. And I cannot but think, that the converſion of the *Corinthians* is another ſtrong proof of the truth of our religion. We have the greateſt reaſon to believe that God did perform the promiſe which he made to this great apoſtle, when he ſaid, *I am with thee*. For if we duly conſider the condition of St. *Paul*, the nature of the doctrine which he taught, and the manner in which he delivered it, we ſhall be ready to conclude, that the ſucceſs which he had in preaching the goſpel at *Corinth*, muſt be aſcribed to the divine power.

Without ſuppoſing St. *Paul* to be mad, (a ſuppoſition too groſs for a man of ſenſe to make) we cannot conceive how he could hope, without God's extraordinary aſſiſtance, to convince all perſons in *Corinth* that they were in an error. He went a ſtranger thither, unknown to any perſon there, unleſs he was before acquainted with *Aquila* and *Priſcilla*. With theſe two baniſh'd *Jews*, who were of the ſame occupation with himſelf, he worked for his livelihood. His bodily preſence was no recommendation of him; for he himſelf acknowledges, that he was with them *in weakneſs of body, and in much fear and trembling*. And he has inform'd us, that the *Corinthians* did in fact object to him, that *his bodily preſence* was *weak*, and *his ſpeech contemptible*. What they ſaid of his perſon was true, if we may believe the antients, who inform us, that his ſtature was low, his body crooked, and his head bald. And it is not improbably conjectur'd by Dr. *Whitby*, that a ſtammering in his ſpeech, or a ſqueaking ſhrilneſs in his voice, or ſome other infirmity in his ſpeech in teaching, rendered him contemptible in the eyes of ſome of the *Corinthians*. He was a baſe and contemptible perſon, they ſaid, and one who liv'd by his labour. Nay,

ſome

ſome affirm'd that he was mad, or beſide himſelf. He himſelf has declared, that he was made a *ſpectacle to the world, and to angels, and to men*; that he was *laught at for Chriſt's ſake*; that he was *weak, deſpiſed,* that he *both hunger'd and thirſted,* was *naked, buffeted,* and had *no certain dwelling-place*; that he worked with his own hands, *labouring unto wearineſs,* that he was *reviled, perſecuted, defam'd, made as the filth of the world, and the off-ſcouring of all things:* Was ᴛ man of St. *Paul*'s character, a likely perſon to convert the * richeſt and moſt flouriſhing city in *Greece,* a city filled with orators, philoſophers, and baniſhed *Jews*; a city above all others infamous for lewdneſs? Every unprejudiced perſon, I ſhould think, will grant, that nothing can be more improbable; eſpecially if it be conſidered what kind of doctrine he taught the *Corinthians*

Without having the fulleſt aſſurance that *God was with him,* he could never hope to perſuade the proud and vain philoſophers, who depended wholly upon human reaſon, and would admit nothing for truth but what was demonſtrable by it, to give their aſſent to the articles of our moſt holy faith. He was ſure to meet with the utmoſt oppoſition when he endeavoured to perſuade theſe wiſe men to admit for certain truths things above their reaſon. They were ſo fully perſuaded of the ſufficiency of it, as to think they could account for every thing. A poor obſcure mechanic therefore, a perſon who was of a nation, which the reſt of mankind deſpiſed and hated, could never hope to perſuade them in a natural way, by reaſoning and diſputation, to embrace, for certain truths, many points which were above the reach of human underſtanding, ſeveral things which they had not ſo much as thought or dreamt of. When this *Jewiſh* tent-maker inform'd them, that when all mankind was concluded under ſin, and knew not how to be abſolved from the guilt of it, our Lord *Jeſus Chriſt*, the only-begotten Son of God, begotten of his Father before all worlds, came down from heaven, for us men, and for our ſalvation, was miraculouſly conceived, was incarnate by the Holy Ghoſt of the Virgin *Mary*, and was made Man, he deliver'd to them nothing but the truth. But theſe wiſe men knew nothing of *Jeſus Chriſt*, nor of the Holy Ghoſt; neither could they conceive how a man could be born of a pure virgin. St. *Paul* therefore could not have perſuaded them by any human means that all this was true; for theſe wiſe men of the world, theſe *wiſe men according to the fleſh* (as the apoſtle ſtiles them) admitted of no higher principle to judge of things by, but philoſophy, and demonſtration from the principles of natural reaſon. And therefore he muſt needs think it an impoſſible thing, without God's ſpecial aſſiſtance, to perſuade them to believe *him* to be God who was born of a pure virgin; to adore him, whoſe mother was a poor *Jewiſh* woman eſpouſed to a carpenter, to pay divine honour to him who was a carpenter † by trade; to believe him, who died, and was buried, to be *God bleſſed for ever; by whom all were created that are in heaven and earth, viſible and inviſible, whether they be thrones and dominions,* or

* Της ελλαδος το κεφαλιον· τα γαρ αθηναιων, ϗ λακεδαιμονιων αθλιως διεκειτο. *Chryſoſt.*

† *Mark* vi. 3. Τεκτων ην την κεκην. *Origen.* con. *Celſ.* p. 299. Vid. *Spencer.* annot.

prin-

principalities or powers: In a word, to acknowledge him for their Lord and Maſter who was crucified under *Pontius Pilate* between two thieves. Not only in St. *Paul*'s days, but for a long time after, the doctrine of Chriſt's crucifixion was fooliſhneſs. They account us mad, ſays *Juſtin Martyr*, that after the immutable and eternal God, the Father of all things, we give the ſecond place to a man that was crucified. 'Tis wicked and abominable, ſaith *Celſus*. In the days of *Lactantius*, Chriſtians were reckoned a ſilly and contemptible people, for following a crucified Maſter and Leader. *Arnobius* acquaints us, that the Heathens ſaid, The Gods were not angry with Chriſtians becauſe they worſhipped the omnipotent Deity, but becauſe in their daily prayers they ador'd a man that was born, and ſuffer'd the infamous death of the croſs, and becauſe they contended that he was God, and believed him to be yet alive. In another place he informs us, that they aſked theſe queſtions: If Chriſt was God, why did he die as a man? Who was it that was ſeen hanging upon the croſs? Who was it that died? The wiſe men of the world inſult over us, ſaith St. *Auſtin*, and aſk, where is your underſtanding, who worſhip him for a God who was crucified? And in the days of *Athanaſius*, when the Gentiles were told by the Chriſtians that their images were but ſilver and gold, the work of men's hands; in oppoſition to this reproach they anſwer'd, that the doctrine of the croſs was fooliſhneſs. The *Greeks* laugh at this myſtery as fooliſhneſs, ſays *Theophylact*, becauſe by faith alone, and not by ſyllogiſms and reaſonings, it is found that God was crucified. The ſame author informs us, that there were ſome unbelievers at *Corinth* who made a jeſt of the croſs, and ſaid, Truly it is a folly to preach a crucified God. For had he been God, he would have defended himſelf at the time of his crucifixion. But how could he riſe from the dead, who could not prevent his own death? They accounted the doctrine of the reſurrection of the dead as ridiculous and abſurd a tenet as was ever held, and made it matter of their ſport and jeſt. To raiſe a body that was perfectly dead, and reſtore it to life again, was not in the power of any being in the world, they ſaid. But ſuppoſe it was poſſible, yet they did not account it a thing worthy of God to raiſe dead bodies to be united to the ſouls of good men. "Their "chief objection againſt the reſurrection of the fleſh, and of the body, "was this; That the body was the priſon and ſepulchre of the ſoul, "and that it was her puniſhment to be tied to it; that the body was "the great hindrance to the knowledge of the truth, and that we "could not be truly happy, 'till by death we were delivered from it. "It was therefore judged by them, as a learned author * informs us, "not only an impoſſible, but even an unjuſt, unworthy thing, for "God to raiſe theſe bodies, to be united to thoſe ſouls, whoſe happineſs conſiſted in being delivered from the body, and whoſe puniſhment it was to be confined to it; that being, according to their philoſophy, not to make them live but die again. And therefore "*Celſus* ſaith, The hope of the reſurrection of the fleſh, is the hope "of worms, a filthy and abominable, and impoſſible thing, which "God neither will, nor can do. He cannot do what is vile, neither "will he do what is againſt nature. And *Origen* expreſly declares,

* *Whitby.*

"that

"that the doctrine of the reſurrection was a myſtery which the unbe-
"lievers laught at and made a jeſt of." So many, ſuch great and formidable obſtacles the apoſtle could not but expect to meet with from the philoſophers.

And he was ſure to meet with as great oppoſition from the magiſtrates, who would ſuffer no innovation in the theology † eſtabliſhed by law. Had he contented himſelf with confuting the *Jews* only, I believe he would have given no offence to the civil power: But when he attempted to demonſtrate the abſurdity of the religion of the Heathen, he muſt be very ſenſible that they would be greatly alarmed. How furiouſly muſt they be enraged when he endeavoured to alter their religious rites, the antient uſages, the agreeable and pleaſing cuſtoms of their country? What an abhorrence muſt they have of him when he taught them, that the objects of their worſhip were not Gods; that an idol was nothing in the world but a ſenſeleſs piece of matter; that though they had Gods many, and Lords many, yet there is but one God, the Father, and one Lord *Jeſus Chriſt*? Could any thing be more ſhocking to the *Corinthians* than to hear a poor mechanic affirm, that what they worſhipped were no Gods, and that they ought to admit *Jeſus Chriſt* for their Lord? When *Plato* was in *Sicily* he brought himſelf into the greateſt danger by endeavouring to render virtue amiable. If a barbarian had not been more humane than the *Sicilian* tyrant, the philoſopher would probably have ſpent the remainder of his days in ſervitude in a ſtrange country, only for making ſome innovations in political affairs. He did not ſo much as attempt to deſtroy the Gods of *Sicily*, as St. *Paul* did thoſe of *Corinth*. Nay, the apoſtle did not only affirm that what they worſhipped were no Gods, but that his countryman *Jeſus*, who had been crucified as a malefactor, was God bleſſed for ever. And muſt not ſuch a doctrine be highly provoking to the *Corinthians*?

Anaxagoras, who was the firſt of the *Greeks* that taught this theology; that not the ſun, but the creator of it, was God; was accounted an Atheiſt by a people who had made the utmoſt improvement of their parts, and was in the utmoſt danger of being ſtoned to death. The ſame *Athenians* expelled *Protagoras* of *Abdera*, their city, and cauſed his works to be burnt, becauſe he ſpoke (as they thought) diſreſpectfully of the Gods. They likewiſe baniſh'd *Diagoras*, and promiſed a talent for a reward to him that ſhould ſlay him; becauſe he denied there was a God, or rather only ſet at nought the idols and falſe Gods of his time. The great *Socrates*, prince of the philoſophers, being ſuſpected of holding bad opinions of the Gods, was condemn'd to die by drinking a potion of hemlock. And if a bare ſuſpicion of innovation brought the philoſophers into ſo much danger; if perſons ſo greatly renown'd for their wiſdom and underſtanding could not effect what they deſigned; can we account, in a natural way, for the ſucceſs of our apoſtle, who was ſo far from being held in admiration, as the philoſophers whom I have mentioned were, that he was deſpiſed upon the account of his nation, his perſon, his mean occupation, and rudeneſs of ſpeech?

† Vid. *Euſeb.* præp. evang. chap. iv. p. 130.

Plato was greatly admired by his countrymen, and very juſtly. And yet he himſelf confeſſed, that he durſt not with his own ſecurity diſcover his opinion of God to the folly of the multitude. Was it not as dangerous for St. *Paul* to diſcover to the *Corinthians* his notions, which were far more noble and exalted than thoſe of *Plato?*

[*To be concluded in our next.*]

III.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IF the following extract of a letter of a worthy and reputable Gentleman in the *New March of Brandenburg*, dated *Nov.* 15, 17[illegible]0, deſcribing the *Coſſacks* manner of burying their dead, deſerves a place in your Magazine, it is at your ſervice, from

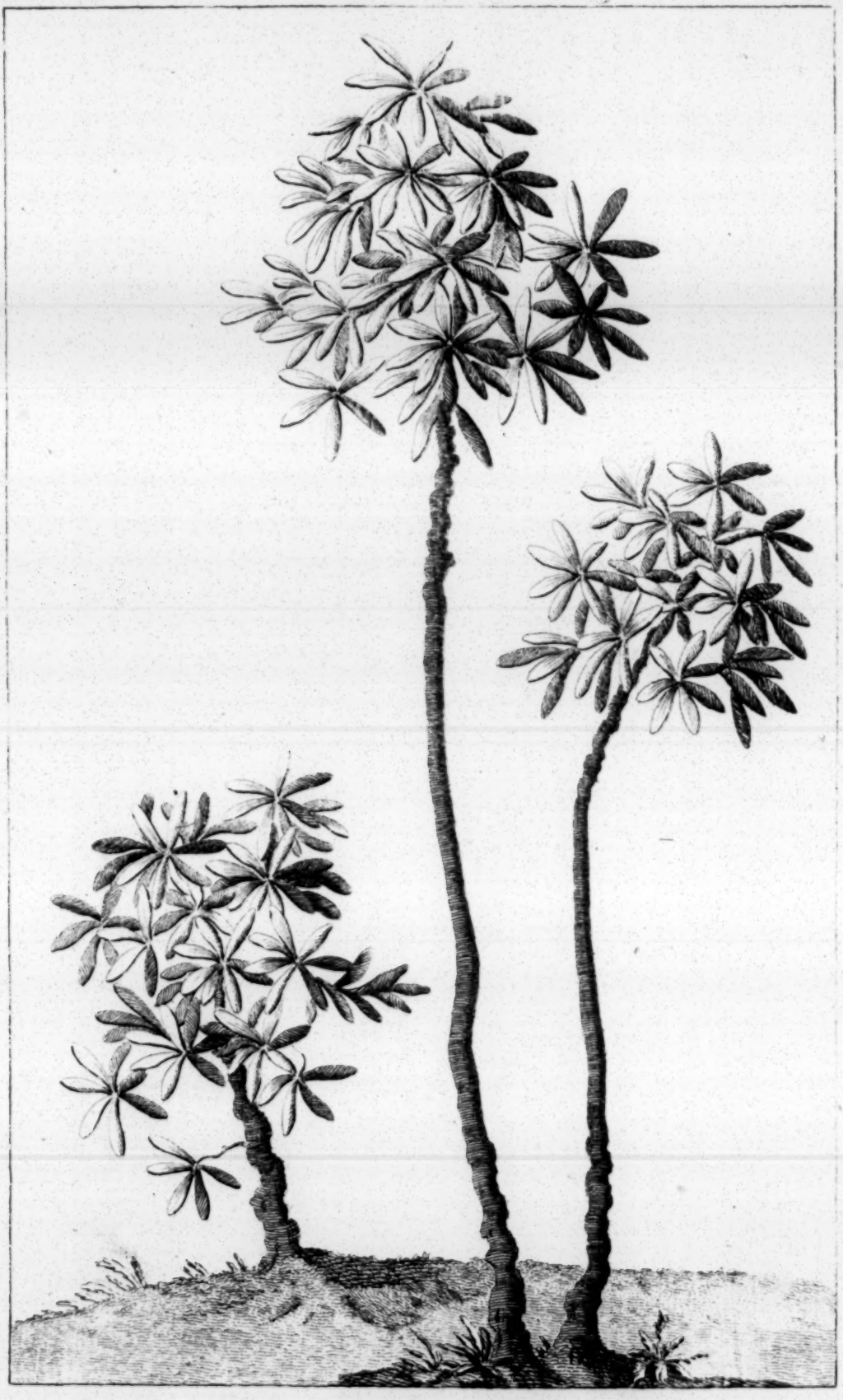
Your much obliged, *&c.*

A. C. R.

"WHEN I came to the place, where a corps of *Coſſacks* was poſted, to beg a ſafe-guard, I found them employed in burying one of their brethren, and they did it in the following manner: They made a long box, and covered the inſide with fine linen which they had in their own poſſeſſion. After this the dead corps, dreſſed in a white ſhirt, was put in, and beſprinkled with brandy, at which the by-ſtanders made ſigns of croſſes. Then they laid burning coals round the corps in the coffin, but covered him immediately with ſand. They put a whole candle in the left, and ſmall croſſes in the right hand of the corps. Thus they nailed up the coffin, went to the nobleman's garden, in proceſſion, and laid it in the ground. On the coffin they threw all his cloaths, *&c.* which he had wore in his life, neither was his whip (Kanbſchuh) kept back. Having filled up the hole with earth, they put a wooden croſs on the grave, and earneſtly enjoyned us to renew it from time to time. At laſt they returned back in proceſſion, and drowned their grief in three or four quarts of brandy. They obliged me to join in their proceſſion, I muſt comply with their command: after the ceremony was over they all kiſſed my hand, and each of them offered me their ſervice, upon which I choſe one who could ſpeak *German*, and went my way.

E.

PHYSICO-



THE RICINUS MINOR
or CASSADA of the West-Indies.

PHYSICO-THEOLOGY.

REMARKS *on the* RICINUS MINOR, *or* CASSADA-PLANT, *of which is made the Bread of the* Weſt-Indies.

WE have given the reader a *plate* of that curious plant, which is of the moſt general uſe of any proviſion all over the *Weſt-Indies*, eſpecially the hotter parts; there are various ſorts of the *Ricini*: This "has a long tuberous root, Sir *Hans Sloane* informs us, as big as one's fiſt, having ſome fibres drawing its nouriſhment, and being full of a wheyiſh, venomous juice. The ſtalks are white, crooked, brittle, having a very large pith, and ſeveral knobs ſticking out on every ſide like warts, being the remainder of the leaves feet-ſtalks, which are dropt off. It uſually riſes ſix or ſeven foot high, and has a ſmooth white bark; the branches, which come out on every hand, towards the top, are crooked, and have on every ſide near their top leaves irregularly placed, which are figured like thoſe of *agnus caſtus*, *hemp*, or *lupins*, each leaf having a foot-ſtalk four or five inches long, and being cut or divided, almoſt to the center or end of the foot ſtalk into five or ſeven parts, each ſection whereof is five or ſix inches long, has one middle rib, coming from the end o the foot ſtalk, ſending tranſverſe nerves to the ſides; it is of an inch broad, in its middle, where broadeſt; ſmooth, and of a dark green colour. The flowers are pendulous, hanging down from the tops of the twigs, by ſtalks branched three or four inches, on the ends of which four or five hang together by ſmall foot-ſtalks: being of a pale colour, pentepatalous, with yellow ſtamina, in the middle; they are urcolated, or ſwelled in the middle like thoſe of *Arbutus*. After theſe follows a triquetrous fruit, about the bigneſs of a hazel nut, covered with a thin, green ſkin, having ſix creſts or ledges on its ſurface, and containing in ſeparate ſhells, three oblong grey ſeeds, like thoſe of the other *Ricini*, ſpotted with black ſpots."——

It is planted every where, but more eſpecially in the low lands, where it ſeldom rains, as it endures the want of rain better than any other of the vegetables, of which bread is made in thoſe parts. It is ripe in twelve months after planting, and ready to pull up for uſe; the longer it is planted, the heavier is the bread made of it, and as it is ſold by weight, the more profitable. But the new is pleaſanter for uſe.

But what is remarkable in this plant is, that the root is one of the ſtrongeſt *poiſons*, though properly prepared, it becomes the moſt nutritive bread. Some have ſuppoſed, that the poiſon is in the juice of the root; an author of credit ſays, "The venomous quality lies not in the juice only, ſeparated from the earth, elſe the juice *alone* would be poiſon, whereas the whole root is ſo; the venom lies chiefly in volatile parts going away by *coction*." And therefore the *Indians* always prepare it, by boiling over the fire. It is poiſonous not only to men, but to all ſorts of cattle, unleſs they be uſed to it. "I have

ſeen ſwine, (ſays Sir *Hans*) uſed to it, drink of the juice of the roo running from the preſs very ſweetly; although to others of the ſam kind not uſed to it, it had been preſent death."

Martyr ſays, it takes two years to ripen, and that the bread made of it, will keep two years. They plant it in raiſed heaps nine feet ſquare, putting therein twelve pieces: and they have a tradition, that one *Boitius* a wiſe old man, finding it on a river's brink, brought it to his garden; and after ſeveral trials, by which ſome were killed, he came to prepare it right. The juice, though unboiled ſo ſtrong a poiſon, is when *boiled*, pleaſanter, and more innocent than whey. They make the *Caſſada*, or *Cazabi* bread, by taking off the rind of the root with ſhells, grating it, putting it into bags, made of tree-bark, preſſing it, and putting it over the fire.---It ſwells prodigiouſly; whence there is a law in the *Indies*, that it ſhould never be put on table without wine or water, leſt people be ſuffocated with its ſwelling. It is not ſo wholeſome as wheat, and cannot be made light. It is in uſe for above two thouſand leagues, ſays a voyager: and another, "The bread *Caſſada* is, like a target; it muſt be moiſtened in water or pottage, (whereby it ſwells,) to eat well; but it will not ſwell, either in milk, cane juice, or wine. It has no taſte, but great nouriſhment, and does not ſurfeit." —— It is called by a variety of names, as *Yuca*, *Manyoc*. *Manipuera*, &c. —— And if dipt in ſugared water is more pleaſant, and if it be a little toaſted afterwards, it eats yet better. This bread is worth about ſeven ſhillings and ſix-pence the hundred weight, ſometimes double that, according to its ſcarcity. People who feed altogether on this, live as long, and in as good health, as they who feed on any other ſort of bread.

How wonderfully does the *great governor* of the univerſe provide for all his creatures! Holding out a nouriſhment of this kind to ſo many thouſands, where it would be difficult for them to procure ſupplies of wheat or of rice.---But how amazing is it, that a plant thus poiſonous in itſelf, ſhould by a little *human* care and induſtry, be rendered thus nutritive and ſalutary! "Men and women, ſays the writer I have quoted before, who have not ſo nice a ſmell as ſome beaſts, nor faculties to diſtinguiſh by their ſenſes, what is wholſome food ſo well as they, were infinitely ſhort of them in this particular, were it not for *providence*, and the due uſe of their reaſon. It was ſome matter of wonder to me, to think, how ſo many people, perhaps one fourth part of the inhabitants of the whole earth, ſhould come to venture to eat bread, made only by baking the root of *Caſſada*, which is one of the rankeſt poiſons in the world, both to man and beaſt when raw!"---There is nothing in the works of God, which doth not ſtimulate human induſtry and care. Though his ever-bountiful hand holds forth to his creatures the richeſt ſupplies; yet he ſo holds them forth, as to require an exertion of the powers, which he hath given us, both mental and bodily, for the attainment of them. The beſt things will become poiſon to us, without this proper application: and our higheſt bleſſings are turned into wormwood and gall, if we never apply thoſe rational faculties, which the Deity hath given us, to extract the poiſon from them, and to prepare them, if I may ſo ſay, for our proper nouriſhment and ſupport.---The great art of

Chriſtian

Chriſtian living, with reſpect to the world, is *ſo to uſe it*, as *not not to abuſe it* — And that man will beſt uſe the world, and whatever God is pleaſed to give him in it, who by the *fire* of true *faith*, extracts all the *poiſon* of ſin; and then eats with thankfulneſs of the happy proviſion, which *providence* ſets before him; which *temperance* hands to his board; and which *virtue* and *piety* recommend, as ſalutary and ſufficient nouriſhment, even to the *life* eternal.

MISCELLANEOUS DIVINITY.

I.

1 COR. viii. *Explained.*

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

ST. *PAUL* has wrote a whole chapter (1 *Cor.* viii.) in order to diſſuade the early converts to Chriſtianity, from eating things offered to idols. A late author maintains the lawfulneſs of eating ſuch things. *Some*, he tells us, *who were perfectly acquainted with their Chriſtian liberty, knew there was no harm in complying*, when invited by their heathen neighbours to their entertainments in their temples. *Nay, they might reaſonably think ſuch compliance would be attended with very good conſequences*, &c.

That the gentleman greatly miſtakes St. *Paul*'s meaning, will appear, I preſume *, from the following remarks and paraphraſe.

1 *Cor.* viii. contains the pleas of the paganized Chriſtians, who partook of the idol-feaſts, and St. *Paul*'s confutation of them.

Origen, I very well remember, ſays ſomewhere, (in his Commentaries I think) it would require a volume to explain this chapter. And I ſay, that if ten thouſand volumes were wrote upon it, yet they would not explain it, if the authors of them (as the commentators have hitherto done) ſuppoſed that all the words were ſpoken by the apoſtle, and that all the arguments were his. But if we ſuppoſe it to contain the *Corinthians* arguments for the lawfulneſs of their eating things offered to idols and *Paul*'s *anſwers* to them, this chapter, in my opinion, will be as eaſy as any other.

'Tis certain there are other parts of our divine author's works which contain the objections of the perſons to whom he wrote, and his anſwers to them. It may not be amiſs to mention a few of them. The third chapter of his Epiſtle to the *Romans* contains ſeveral objections of the *Jews*, and the apoſtle's anſwers to them. In the 4th chap. the apoſtle repreſents the reaſoning of a *Jew*, *v.* 1, 2. In the 3d and following verſes he anſwers him. In the 7th chap. *v.* 7,

* I may reaſonably preſume this, as they have been peruſed and approved of by the preſent ingenious Biſhop of *London*, and his judicious Predeceſſor.

he

he introduces a *Jew* making this objection: *What is the law sin?* The apoſtle anſwers, *God forbid.* I ſhall multiply no more quotations on this head, but proceed farther to declare the contents of this chapter.

Some in the church of *Corinth*, who greatly boaſted of their knowledge, (ſome of their falſe apoſtles perhaps) made no ſcruple of going to the temples of the idols, and of partaking of the tables there, to the great detriment of their brethren who were weak, and continued to that very time to have a reverence for idols, and did partake of things offered to them, becauſe they ſaw their teachers, or perſons of more knowledge than themſelves, do the ſame thing. The weak Chriſtians did eat them as things offered to idols, which the others did not, but as things indifferent in their own nature, and therefore they thought there could be no ſin in it. Nay, they endeavoured to prove the lawfulneſs of this practice.

ver. 1. *Now*, ſays the apoſtle, *as touching things offered unto idols. We know that we all have knowledge.* Theſe words may be thus paraphraſed. Having diſpatched what I had to ſay concerning the things whereof ye wrote unto me about marriage, *&c.* I come now to conſider what you have to ſay as touching things offered unto idols. And your firſt plea is this: *We know that we all have knowledge*, that an idol is but a ſenſeleſs piece of matter, which can neither do good nor harm.

To this the apoſtle anſwers to this effect: The knowledge you ſo much boaſt of does but puff you up *, and make you proud and conceited. You had better follow after charity, which will teach you to be concerned for the edification and profit of your brethren.

v. 2. Beſides, let me tell you, that there is not that knowledge among you which you pretend to. No, as to ſpiritual matters you are extremely ignorant. And if any man thinks that he knoweth any thing, he knoweth nothing yet as he ought to know. He does not make a right uſe of his knowledge. The know-

v. 3. ledge therefore which you boaſt of, will avail you nothing in the ſight of God. No; but if you would be acknowledged and accepted of God, you muſt love him. And if any man does this, the ſame is known of God.

v. 4. Their next defence is this: As to our eating thoſe things that are offered in ſacrifice to idols, we conceive there can be no harm in it, for we are far from believing that there is any thing of a divine nature in an idol: nay, we know very well that an idol is nothing in the world, and that there is but one God.

v. 5. The heathen indeed have many celeſtial Deities, and Lords

v. 6. of an inferior nature. But to us Chriſtians there is but one God, the Father, and one Lord, *Jeſus Chriſt*. How can we be juſtly charged with idolatry?

St. *Paul*'s anſwer to this plea is to this purpoſe: Though ſome of you do know that an idol is nothing, and conſequently don't eat things offered in a ſacrifice to it as having any divine virtue in them,

* *Knowledge puffeth up, but charity edifieth*, ſhould have been the 2d verſe, and not part of the firſt.

but

but as common meat, yet there is not in every man that
ver. 7. knowledge; for ſome have ſuperſtitious opinions of an idol unto this very hour, believing there is ſomething divine in it, and that meat is ſanctified by being ſet before it. And theſe weak brethren eat it as a thing offered unto an idol, and in honour of an idol; and their conſcience being weak is defiled and polluted.

The laſt excuſe which the *Corinthians* made for their eating
ver. 8. ſuch meat was this: Meat will make a man neither the better nor the worſe in the ſight of God. The eating this or that ſort of meat being a thing indifferent in its own nature, we may certainly uſe our liberty. We ſhall not be the more acceptable to God if we do feaſt with heathens neither ſhall we be the leſs in his favour if we keep away from their banquets.

St. *Paul* anſwers, that they ought to take good heed, leſt
9, 10. by any means this liberty of theirs became the occaſion of a weak brother's ruin. If a man, he ſays, of mean capacities, and of little knowledge, ſee you, of whoſe knowledge he has a great opinion, ſit at meat in the idol's temple, he will take it for granted that you eat the things offered there not as common meat, but in honour of the idol, and he will be encouraged by your example to do
the ſame, and conſequently will be guilty of idolatry. And
11. ſo by the occaſion of your knowledge ſhall the weak brother periſh, for whom Chriſt had ſo great a love, that he laid down his
life for his ſake. But pray conſider, that when ye ſin ſo
12. againſt the brethren, and wound their weak conſciences, ye ſin againſt Chriſt, deſtroying thoſe for whom he died. He concludes this chapter with declaring, that to avoid the offence
13. of a weak brother, he would for ever abſtain from all fleſh.

P. S. This Gentleman ſeems to have read 1 *Cor.* 8. (the 10th, one would think, he had forgot) with as little attention as Mr. *Coleridge* did 1 *Cor.* 9.

In the *Gentleman's Magazine* for *Dec.* 1750, our tranſlators are blamed for making Ἵρεχθε to be in the imperative, inſtead of the indicative mood. We are told, that Οὕτω Ἵρεχθε ought to be rendered, *Sic, hoc modo, hac lege curritis, ye run ſo that ye may obtain.* But the words will not bear this ſenſe. The *Corinthians* were ſo far from running, *ſic, hoc modo, hac lege*, i. e. to obtain a reward, that they made their weak brethren to ſin by their example. Our apoſtle writes no leſs than three chapters * to convince them of the unwarrantableneſs and ſinfulneſs of the courſe they took. They did not therefore, as Mr *Coleridge* ſuppoſes, ſo run that they might obtain; for they manifeſtly took a wrong courſe.

* Chap. viii. ix. x.

IT gives me the greateſt ſatisfaction and pleaſure to find that your uſeful performance is attended with ſo much ſucceſs. That you may always be as much encouraged as you deſerve, is the ſincere wiſh of

Your moſt obedient ſervant,

BATH, *R. W——e.*
Dec. 5, 1760.

II.

ROM. ix. 18. *Explained.*

IN anſwer to our correſpondent who deſires us to explain this verſe, we obſerve, that the *mercy* here ſpoken of, which God freely, and as *uncontroulable Sovereign* diſpenſes, reſpects not *individuals*, but his diſpenſation of *love* and *mercy* to one people above another. The three preceding verſes prove this. With reſpect to the latter clauſe, *whom he will he hardeneth*, let it be obſerved, ſays a commentator, "That the apoſtle in his inferences, here alludes to the places of ſcripture whence he takes his proofs V. 16. he alludes to the deſires of *Abraham* and *Iſaac*, (and to the interceſſion of *Moſes* too) and to *Eſau*'s *running* to catch veniſon. In this verſe he alludes to the quotation. *v.* 15. and to what is ſaid in the ſtory of *Pharaoh*, concerning the *hardening his heart*. Therefore we muſt fetch the ſenſe of *whom he will he hardens*, from that hiſtory. — Now if we turn to *Exodus* viii. 24. we ſhall gain a juſt notion how God hardened his heart. For it is there written, *But when Pharaoh ſaw there was reſpite, HE hardened his heart, and hearkened not unto them.* And again, c ix. 34, 35. *When Pharaoh ſaw that the rain, &c. were ceaſed; he ſinned yet more, and hardened his heart, he and his ſervants; and the heart of Pharaoh was hardened, neither would he let the people go, &c.* — God had ſaid, *He would harden Pharaoh's heart*, and *Pharaoh* is in theſe two places ſaid, *to harden his own heart*, (N. B.) *as the Lord had ſaid.* --- Therefore what the Lord had ſaid, is to be explained by what is here ſaid, (chap. ix. 34, 35.) concerning the hardening of *Pharaoh*'s heart. But it is here ſaid, that *Pharaoh* wickedly took occaſion, from the reſpite, which God granted him to harden his *own* heart. Conſequently, all that God did, towards hardening his heart, was granting him reſpite from one plague to another: which indeed ſhould have ſoftened his heart. God therefore hardened his heart, only as what God did, was by him, wickedly made the occaſion of hardening his own heart in diſobedience. Therefore Mr. *Locke* very truly gives the ſenſe of theſe words, thus; "Whom he will, he permits to make ſuch an uſe of his forbearance towards them, as to perſiſt obdurate in their provocation of him, and draw on themſelves exemplary deſtruction."

I remember *Theophylact*, in his comment on this paſſage, obſerves, Ωσπερ ο Ηλιος τον πηλον, *&c.* "As the *ſun* hardens the clay, ſo God is ſaid to *harden* the clayey heart of *Pharaoh*. But how? By his *long-ſuffering*. For his *forbearance* rendered him only the more obdurate."

It

It may be remarked, as an obſervation which may ſerve to ſolve many apparent difficulties in the *Scriptures*, that the actions of the Deity are frequently ſo ſpoken of, as if their *conſequences* were their *intentions*; ſo here the *conſequence* of God's forbearance, is called, *his hardening Pharaoh*'s heart. --- And again, when our Saviour ſays, "*I am not come to ſend peace, but a ſword*," Matt. x. 3, 4. --- He means *conſequentially*, not *intentionally*. "This is not the *deſign*, it will be the *conſequence* of my coming."

III.

GENESIS vi. 6. &c. *Explained.*

A Worthy correſpondent expreſſes himſelf very uneaſy, and deſires much to be ſatisfied, reſpecting the expreſſion in this verſe, and in many other parts of ſcripture, of "*God's repenting.*" *It repented the Lord, that he had made man.* This is an old ſcruple; we reply to it, in the learned Dr. *Waterland*'s words; "That God being unchangeable, in a ſtrict and proper ſenſe, he *repenteth* not: but when he undoes, what he has before done, or changes his firſt meaſures, as circumſtances require, he is ſaid to *repent* or grieve, by a figure taken from the manner of men, who in ſuch caſes do really *repent* and grieve. God accommodates his phraſes to the language of men, in order to be the better underſtood by men, and alſo to render his expreſſions more pathetic, lively and affecting. There is great uſe in it, and no harm can come by it, while the hearer or reader has any tolerable meaſure of common ſenſe." —— Indeed we may aſk, How could any knowledge of the Deity and his actions be conveyed to us, otherwiſe, than by *words* taken from our own language, and accommodated to our own ideas? We can arrive at *ſpiritual* knowledge only by Analogy, for this plain reaſon, becauſe we have no direct or immediate conception of any thing *merely ſpiritual*. See Bp. *Brown*'s *Proceedure of the human underſtanding.*

J. C's. *Difficulty*, Gen. xx. 16. *ſhall be explained. As alſo that in* Iſaiah vii. *from* J. K.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

THE following truly Chriſtian Prayer, which was conſtantly uſed by one of our moſt eminent *Archbiſhops*, can never be too frequently printed, or too highly eſteemed; and as being peculiarly proper for your valuable collection, I have no doubt but you will give it a place there, and oblige a well-wiſher to your very laudable undertaking. I am, &c. G. R.

A PRAYER.

O Lord God of truth, I humbly beſeech thee to enlighten my mind by thy Holy Spirit, that I may diſcern the true way to eternal ſalvation, and to free me from all prejudice and paſſion, from every corrupt affection and intereſt that may either blind or ſeduce me in my ſearch after it.

Make me impartial in my enquiry after truth, and ready, whenever it is diſcovered to me, to receive it in the love of it, to obey it from

the heart, and to practiſe it in my life, and to continue ſtedfaſt in the profeſſion of it to the end of my days.

I perfectly reſign myſelf, O Lord, to thy conduct and direction, in confidence that thy mercy and goodneſs is ſuch, that thou wilt not ſuffer thoſe who ſincerely deſire to know the truth, and rely upon thy guidance, finally to miſcarry.

And if in any thing which concerns the true worſhip and ſervice of thee, my *God*, and the everlaſting happineſs of my ſoul, I am in any error and miſtake, I earneſtly beg of thee to convince me of it: to lead me unto the way of truth, and to confirm and eſtabliſh me in it more and more.

And I beſeech thee, O Lord, always to preſerve in me a great compaſſion and ſincere charity towards thoſe that are in error and ignorance of thy truth, beſeeching thee to take pity on them, and to bring them to the knowledge of it, that they may be ſaved.

And becauſe our bleſſed Saviour hath promiſed, that all who do his will ſhall know his doctrine, grant, O Lord, that I may never knowingly offend thee in any thing; or neglect to do what I know to be thy will and my duty.

Grant, O heavenly Father, theſe my humble and hearty requeſts, for his ſake who is the way, the truth, and the life, my bleſſed Saviour and redeemer, *Jeſus Chriſt*.

A PRAYER, *uſed by* THOMAS AQUINAS, *before his* STUDIES.

INEFFABLY wiſe and good Creator, illuſtrious origin, true fountain of light and wiſdom, vouchſafe to infuſe into my underſtanding, ſome ray of thy brightneſs, thereby removing that two fold darkneſs, under which I was born, of ſin and ignorance.---Thou that makeſt the tongues of infants eloquent, inſtruct, I pray thee, my tongue likewiſe: and pour upon my lips the grace of thy benediction. Give me quickneſs to comprehend; and memory to retain: Give me a happineſs in expounding; a facility in learning; and a copious eloquence in ſpeaking. Prepare my entrance into knowledge, direct me in my journey, and render the event of it complete, through JESUS CHRIST, our LORD. *Amen.*

The VISITOR. Numb. LXX. *From the* PUBLIC LEDGER.

——— *Purſue ſome nobler aim,*
Diſmiſs your paraſites, who praiſe for hire;
And earn the fair eſteem of honeſt men,
Whoſe praiſe is fame. Form'd of ſuch clay as yours,
The ſick, the needy ſhiver at your gates.
Even modeſt want may bleſs your hand unſeen:
Is there no virgin, grac'd with every charm
But that, which binds the mercenary vow? &c. ARMSTRONG.

SIR, *Bath, Dec.* 28, 1760.

IT is very pleaſing to remark that benevolence and charity, which abounds amongſt us. Theſe are the beſt and moſt certain fruits

fruits of true religion. And I am willing to believe, that no age hath ſeen them abound more in our country than the preſent, tho' the numberleſs royal and other charitable inſtitutions in the nation ſufficiently prove, that theſe virtues have heretofore flouriſhed, in great beauty, amongſt us. When I conſider the many excellent inſtitutions in the metropolis, calculated for the relief of almoſt every ſufferer; when I read over the pleaſing liſts of the ſeveral benefactors to each, and obſerve ſo many of my worthy countrymen generouſly contributing to the relief of their ſuffering fellow-creatures: my heart, I confeſs, feels a grateful emotion, and I congratulate myſelf on the felicity of living in an age of ſuch beneficence, and amongſt beings of ſo much humanity.

But when from the peruſal of liſts, and the ſequeſtration of the cloſet, I betake myſelf to the more buſy haunts of men, and eſpecially to the places conſecrated to HEALTH and AMUSEMENT; too frequently my golden ideas are unpleaſingly diſſipated, and my philanthropy retains not that amiable perfection I could wiſh it to preſerve. When I ſee ſuch ſums dedicated to pleaſure, ſquandered away in trifles, toſt about at the gaming table, laviſhed in delicacies, and diſſipated in folly; I no longer think the contributions to charities great; but ſtand amazed at the abſurdity of mankind, who rather chuſe to employ their wealth in ſuch airy and unſatisfactory gratifications, than in virtuous and noble actions, which would be delightful in preſent reflection, and great in their future reward. Whereas wealth employed in the ſervice of meerly temporal indulgences, gives no pleaſure in the retroſpect, and can procure no favour from the juſt judge of actions.

I do not mean to decry amuſements, or to ſpeak with the ſeverity of an enthuſiaſt on the ſinfulneſs of diverſions: far from it: they are neceſſary in a degree; and to urge the contrary, is to combat the univerſal opinion of mankind, in all ages. But methinks a frugal management of our pleaſures might enable us to diſcharge the debt of mutual benevolence more perfectly, and to make *ourſelves happy* by contributing more abundantly to the happineſs of others. You ſee I put benevolence upon a very ſelfiſh principle: but I freely confeſs to you, that I ſpeak in this reſpect the undiſſembled dictates of my heart; which never feels a more divine and elevated pleaſure, than in the opportunity and ability to communicate felicity and good. Nor ſhall I eaſily be perſuaded, that there is any impropriety in indulging that ſenſation; ſince *he*, whoſe dictates, I hope, always to receive implicitly, uſed to ſay, *it is more bleſſed to give than to receive.*

Now, as happineſs is the one purſuit of us all, by whatever different tracts we follow the chace; ſurely it might be well worth our labour to conſult a little for the improvement of that heart-felt ſatisfaction, which ariſes from the exerciſe of humanity and benevolence. —See that poor creature juſt expiring in the ſtreets for hunger.—As a man you would wiſh to relieve him; what is a *ſhilling* to *you*, who are juſt going to expend *fifty*, at a tavern?—Go into that cottage—the huſband is lately dead: the miſerable widow, ſtunned with the clamours of her little hungry orphans, ſits weeping on the ground,

in the bitterneſs of diſtreſs! Good heavens! What an exalted joy would it be to feed thoſe hungry; to wipe the tears away from thoſe weeping eyes, to gladden the miſery of this deſolate family—will it not give you more pleaſure to do this, to ſpare them five or ten guineas, than to buy a new ſet of *garnets*; to drink champaign for the evening; or to bet high upon the cards!——But let us carry the matter ſtill farther. Public charities owe their ſtrength to private benefactions. You may be an inſtrument of more good, by fifty or an hundred pounds given to one of theſe, than by five times that ſum, employed in another way.—Now then, ſuppoſe you reſolve to ſeparate a ſum, ſaved from your common expences to this end: How eaſy will it be to accompliſh this, and what a ſatisfaction will it afford you at the cloſe of the year, to find ſuch a ſum in your hands, conſecrated to ſuch ſervice; which without this frugal charity, had been carried down the ſtream of general diſſipation.——You are at a public place; omit to play at the rooms a night now and then, and put into your charity-box the money it would have coſt you for the cards. You are uſed to a chair, omit that expence now and then, and aſſign the money to your charitable ſcheme. Inſtead of twelve diſhes on your table, now and then reduce them to ſix: Inſtead of Claret and Burgundy, now and then drink humble Port; keep a horſe leſs—ſpare that elegant piece of furniture—don't purchaſe, for once, that favourite picture. In ſhort, a few ſavings from things unneceſſary, will ſhortly produce a conſiderable ſum; and I will dare to anſwer, that a practice of this ſort, will afford ſo much pleaſure at the end of the firſt year, that it will be enlarged the ſecond; and as it will ſerve to increaſe a benevolent temper, ſo will it lead to the moſt amiable practices.

You obſerve, that I ſpeak here only of what are called innocent and neceſſary expences; but how would the ſum accumulate, if men would give to works of virtue, half the profuſion they dedicate to vice and ſelf-indulgences. I know a friend of mine, (though I am ſorry to know him in that reſpect) who pays his miſtreſs ten guineas a week, as a fixed ſtipend, and I am apt to believe, occaſional preſents are not inconſiderable. Yet could I never perſuade this man to give ten guineas to the *Magdalen-Houſe*; a charity, which in honour HE ought, and which every motive of humanity calls upon us all to aſſiſt.

It often gives me great diſſatisfaction—I have felt it here not many days ſince—to receive for reply, when ſolliciting the cauſe of affliction. —" I cannot afford it—I have no money for charity—well, come, take that *half-crown*." The lovely *Welfrida* gave me that reply: I bowed and retired. Not many hours after, I ſaw her ſquander away five guineas in paper flowers; and three more in little gewgaws at the jewellers! How amiable had we judged *Welfrida*, if with the ſweet glow of compaſſion, ſhe had given us thoſe eight guineas, and reſcued a family from the deepeſt diſtreſs?

I am, Sir,

Your conſtant reader,

SYMPATHETICOS.

REFLECTIONS ON DEATH.

CHAP. IX.

—Cut off even in the Bloſſoms of my Sin;
No Reckoning made, but ſent to my Account,
With all my Imperfections on my Head!
O horible —O horrible; --- moſt horrible!

SHAKESPEAR.

IN the liturgy of the church of *England*, we pray God to deliver us from *ſudden death*; that is, as her beſt divines have always explained it, and as reaſon clearly underſtands it, from a death *ſudden* and *unlooked* for, from a death inſtantaneous and unexpected; for which no proviſion has been made, which finds the ſoul utterly unprepared, and ſends the unhappy mortal to eternity, with all his imperfections on his head! A death like this is doubtleſs to be deprecated, more than the wide-waſting peſtilence, or the devouring ſword.—On the other ſide, to the good man, to the ſoul conſcious of its frail dependence here, and properly careful to ſecure its intereſts in the world beyond the grave; a ſudden death is ſo far from an evil, that it appears rather a bleſſing; and in this view hath been earneſtly wiſhed by many men of exemplary piety. Indeed ſtrictly ſpeaking, there is no ſuch thing as ſudden death to us, who *as ſoon as we are born, begin to draw to our end*; who breathe this ſublunary air, as temporary ſtrangers, exiſting only awhile upon the bounty of providence; and aſſured that the moment will come ſhortly, may come inſtantly, when the Lord of our life ſhall ſummon us into his tremendous preſence! And as ſuch is the condition of our being, we cannot properly call that ſtroke *ſudden*, to live in conſtant expectation of which, is our higheſt wiſdom, and duty. Submiſſion to the will of him, who is as good as he is wiſe, is doubtleſs the beſt ſervice which ſuch imperfect creatures can pay in every particular. And therefore, we act moſt wiſely when we ſubmit the determination of this point to the father of mercies, and wait with reſignation either for the momentary ſtroke, or the long and lingering trial, which diſmiſſeth us from the ſtage of life.---This care only ſhould be ours; well to act our parts; that the diſmiſſion may be with a plaudit, with the approbation of our judge.

" Yet, yet, oh father of unutterable love,---thou ſource of everlaſting goodneſs---yet if the meaneſt of thy creatures might be allowed to make his requeſt---if thou would'ſt deign to give him liberty of choice---ſuffer him not, oh do not ſuffer him *long* to languiſh on the bed of feeble diſeaſe, or excruciating pain; nor yet ſnatch him hence, with *inſtantaneous* ſtroke, before he has looked his laſt farewell; and given the final, affectionate adieu to all his heart-approved, his deareſt, tendereſt, and moſt valued friends! He will not call their kind attendance round his bed, " the afflicting parade of death: " He will rejoice in their ſympathetic tenderneſs, he will ſtruggle to pour forth the voice of conſolation and love; he will

point

point to the *hope* which upholds his ſoul, the ſhining *pole-ſtar*, by which he ſteers, by which he truſts, his deareſt friends ſhall ſteer into the joyful harbour of eternal reſt! --- The *hope*, the *ſtar*, the *ſun*, *Chriſt Jeſus*, the conqueror of death, and the deſtruction of the grave!"

Such was the petition of the beloved *Uranius*; heaven heard, and granted his prayer. This day he ſickened; the next ſummon'd, and took leave of his friends; perfect in his ſenſes, he ſaw death approaching, and ſaw him unappalled! for he had led his life, in continual preparation for the awful event ---- On the evening of the third day, he cloſed his eyes, and commended his ſpirit to the God, who gave it; and almoſt without a groan, exchanged this mortal for an immortal ſtate! Happy *Uranius* ---- ſo let me *die!* or rather, let me ſay, "ſo let me *live*," and death cannot fail to be bleſſed!

How different was the *death*, and oh how different was the *life*, of my *neighbour Agricola*; whom oft, though in vain, I have endeavoured to wean from the world, and to ſhew the deceit and deluſion of all earthly attachments! But alas he would not believe! *Agricola* was a wealthy and laborious farmer; it might, ſtrictly ſpeaking, be ſaid of him, that he *roſe up early, and late eat the bread of carefulneſs*. He prevented the morning's dawn, and called his *hinds* to the field, or ere the roſy ſun peeped over the miſty mountains. The *flail*, early heard reſounding in his barn, awakened the reſt of the village, and was induſtry's ſummons to ariſe. His ſhepherds firſt drove their flocks afield; and as the bleating multitude poured from their cotes, *Agricola* ſtood by, and beheld with rapture the whiteneſs of the fleeces, and the ſtrength of his ſportive lambs. The neighbouring markets ſaw him always firſt to enter, and laſt to leave the ſcene of commerce and advantage; his ſamples were always ready, and were always beſt. —— Thus he purſued temporal things with unwearied application, and unremitted diligence: But for eternal things, *Agricola*, (though religiouſly educated by worthy parents,) never once heeded, never once thought of them! What then? Did not *Agricola* believe in God, in Providence, in Eternity! Oh yes, he believed all this;--but he had no time to think of theſe things! "*Hereafter*" was his word; it will be ſoon enough "hereafter." What then? Did *Agricola* forſake the weekly ſervices of the church, and wholly relinquiſh the worſhip of God? Oh, by no means. *Agricola* never or very rarely was abſent from the divine ſervice: He generally invited the curate of his little village --- (a poor laborious man, like himſelf, who rode with all haſte from pariſh to pariſh, and ſerved *three* diſtant churches.) He generally invited him to a regale at his houſe on the ſabbath; when the time would allow, the good man embraced it with thankfulneſs; they drank together in friendly ſort; and behold their converſation was of "*the oxen in the field.*" *Agricola* had ſagacity enough to diſcern this impropriety in the conduct of the *man of God:* His *rector*'s rare appearance in the village, and ready acceptance of his tythes, gave him alſo no very favourable idea of religion. He judged theſe men *ſervants* of the Lord for the wages of the world; and apprehended all religion to be *lucrative* and *earthly*. He was deſiro s

to believe it ſuch; hence in the ale-houſe, at the markets, and in the little club of his village-neighbours, he frequently delivered his ſentiments with freedom; and *God* and his *prieſts* were treated with no great reſpect.

Agricola continued this courſe of life for ſome years; only as his money encreaſed, ſo encreaſed his heart's attachment to it; and (as the world was fond to ſay) his regard to probity diminiſhed, as his poſſeſſions were multiplied, and as he had leſs cauſe to ſeek for gain, by indirectneſs. The widows and the poor complained of his rapacity and extortion; the fields ſpoke his covetouſneſs, for he encroached upon his neighbours lands, and the ancient boundaries were rendered diſputable. The markets were ſaid to be foreſtalled; and his abundance became the ſource of oppreſſion to the poorer farmer; he wiſhed to ſtand alone; and beheld with a malevolent eye the flocks, the herds, and the crops of others.---He grew ſurly, proud, and inſolent: vainly imagining that his wealth gave him importance, and a wretched right to tyrannize over his inferior neighbours. My connections with him gave me opportunity frequently to remonſtrate: he ſometimes heard and promiſed fair: he heard more often impatiently, and would have ſpoken his diſlike, if worldly motives had not compelled him to ſilence.

Happy had it been for him, if he had heard, regarded, and been wiſe. Happy for him, if he had truſted leſs to that "*hereafter*" which never came! For, as laſt ſummer, he attended his reapers in the field, ſuddenly the heavens grew black with clouds; the ſun withdrew his light; the air ſeemed to ſtagnate with intolerable fervor; the forky lightning flaſhed with unremitting fury; vaſt peals of growling thunder broke over their heads; there was no place to fly to; they were expoſed to all the terrors of the ſtorm. *Agricola* ſtood aghaſt---when behold, the thunderbolt of omnipotence, a ſheet of livid flame diſcloſing itſelf over his head, in a moment, ſtruck him a blackened corpſe to the ground!

Oh horrible! moſt horrible, thus to be ſent to our final account! And ſhall not the death of *Agricola* inſtruct us? Wilt thou, O Man, after ſuch an admonition, perſevere in *forgetfulneſs* of duty and *attachment* to the world! Then certainly thou can'ſt ſecure thyſelf from ſo deplorable an end?---No, thou can'ſt not; thou can'ſt not promiſe to thyſelf one future moment! Death, lies concealed in every path we tread;—and his ſtroke will ever be *ſudden* and *dreadful* in proportion to the degree of our *forgetfulneſs* of that ſtroke, and our *attachment* to the world.
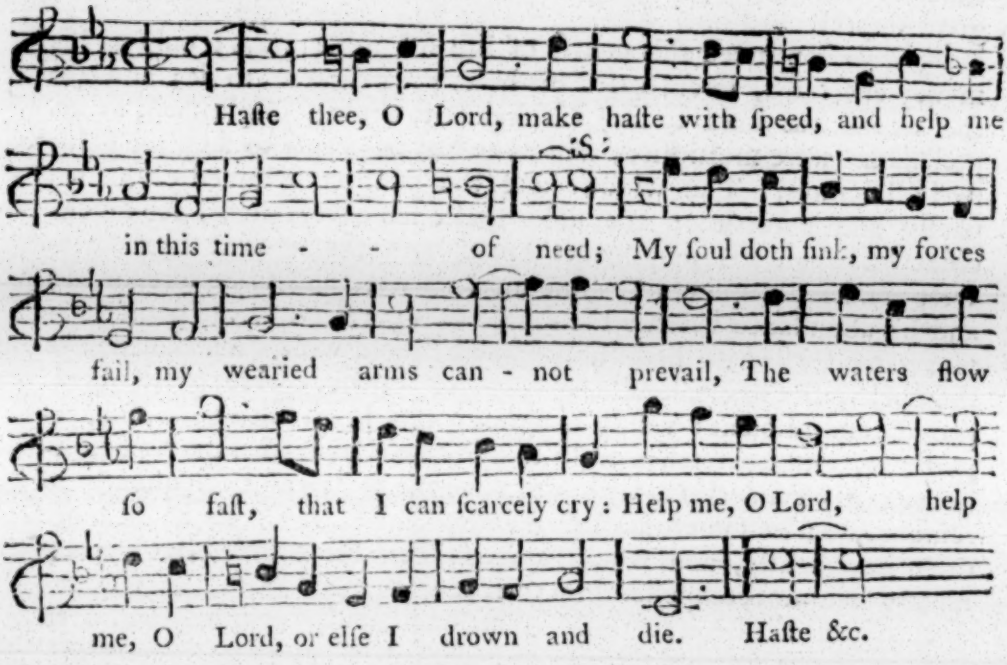
[*To be continued.*]

☞ The writer of theſe reflections is deſired to inform his friends and readers, that he propoſes to continue them, till he has finiſhed his ſubject; and to conclude, with a proper view of thoſe great *things* to come, which alone make *death* of ſo much importance.

An

An Ancient Canon in the Uniſon. Compos'd by Mr. *Thomas Ford*, in 1760.

Slow. *For three Voices.*



ODE for the NEW-YEAR 1761.

By Mr. WOTY.

I.

NOW, *Time*, rejoice! round ſorrow twiſt thy chain!
For thou art young, thou art new-born again.
Bid ev'ry deep-mouth'd cannon roar,
And wake to mirth the ſleeping ſhore,
And let the ſhrill-tongu'd trumpet's note
On echo's airy boſom float.
To bleſs and to adorn the infant year,
Bring in the van briſk health, and riches in the rear.

II.

Tho' death has laid thy mighty monarch low,
And ſwell'd the tide of univerſal woe,
Yet ceaſe, ah! ceaſe to mourn, for all
Muſt wait the tyrant's final call.
There's no reverſing his decree
For he ſhall vanquiſh even *thee*.
Behold another *George* aſcends the throne,
Who, like his ſire, ſhall reign unrivall'd and *alone*.

III.

Thus, when by heaven's unalterable laws
The pale-ey'd ſtar of eve its flame withdraws,
Succeeds a ſpace of gloomy night,
And nature weeps the loſs of light.
She droops her dark-bound front awhile,
But ſoon renews her lovely ſmile;
When *Heos* * chaſes ev'ry fear away,
Throws night behind his orb, and dawns the coming day.

IV.

Tell me, prophetic Time! I ſue to thee;
And tho' a *Briton*, bend my pliant knee.
To riſe I never will preſume,
Till thou haſt ſpoke my country's doom.
" Shall triumph-looking peace again
" Direct her dove to Albion's plain."
" And where abroad the cypreſs rears its head,
" Say! ſhall ſhe plant the blooming olive in its ſtead?

V.

" Say, ſhall my Prince, who now the ſceptre wields,
" Reſtore the harveſt to *Germania*'s fields!
" Shall he chaſtiſe fierce *Gallia*'s pride,
" And bid her inſolence ſubſide;
" And on ſome future, happy day,
" Wipe every orphan's tear away,
" Unlock the urn, where Plenty keeps her ſtore,
" And bid united legions reſt, and war no more.

VI.

* The Morning Star.

VI.

" It ſhall be ſo, " thou ſay'ſt", it ſhall be ſo,
" Nor need thy country dread th' invading foe;
" For chid by thy new Monarch, now
" Old Mars himſelf to him ſhall bow.
" Peace, with her gentle dove, again
" Shall ſettle on BRITANNIA's plain;
" And where abroad the cypreſs rears its head,
" She there ſhall plant the blooming olive in its ſtead.

VII.

" Thy native Prince, who now the ſceptre wields,
" Shall pour the harveſt o'er *Germania*'s fields,
" The rage of *Gallia* ſhall deride,
" And clip the pinions of her pride;
" He ſoon too, on ſome happy day,
" Shall wipe each orphan's tear away;
" Ope wide the urn where Plenty locks her ſtore;
" Bid Freedom ſoar aloft, and nations war no more."

Britons, one and all come hither,
Whither do ye fly? ah, whither!
Stop, and hear the voice of time
Sounding bleſſings on your clime.

Touch the many chorded lyre,
Higher ſwell the tone, and higher;
Trill the flute, the viol ſweep,
Lulling echo faſt aſleep.

Sons of induſtry and labour,
Blow the pipe, and beat the tabor,
And let all unite the ſtrain,
" Time is now grown young again."

The Tenth Ode of the ſecond Book of HORACE.

By Nathaniel Cotton, M. D. *of St.* Albans.

WOU'D you, my friend, true bliſs obtain,
Nor preſs the coaſt, nor tempt the main.
In open ſeas loud tempeſts roar,
And treacherous rocks begirt the ſhore.

Hatred to all extremes is ſeen
In thoſe who love the golden mean.
They nor in palaces rejoice,
Nor is the ſordid cot their choice.

The middle ſtate of life is beſt,
Exalted ſtations find no reſt;
Storms ſhake the aſpiring pine and tow'r,
And mountains feel the thunder's pow'r.

The mind prepar'd for each event,
In every ſtate maintains content;
She hopes the beſt, when ſtorms prevail,
Nor truſts too far the proſperous gale.

Should time returning winters bring,
Returning winter yields to ſpring.
Shou'd darkneſs ſhroud the preſent ſkies,
Hereafter brighter ſuns ſhall riſe.

When Pæan ſhoots his fiery darts,
Diſeaſe and death tranſfix our hearts;
But oft the god with holds his bow,
In pity to the race below.

When clouds the angry heaven deform,
Be ſtrong, and brave the ſwelling ſtorm.
Amidſt proſperity's full gales
Be humble, and contract your ſails.

To the Authors of the CHISTIAN'S MAGAZINE.

GENTLEMEN,

Pleaſed with the deſign and execution of your performance, I wiſh it all imagiable ſucceſs; and as I am deſirous to *throw in my mite to the Treaſury*, I offer the following poem. I am, *&c.*

L.

On the Love of Chriſt.

Ἐπεὶ ψάμμος ἀριθμὸν περιπέφυγεν
Ἐκεῖνος ὅσα χάρματ' ἄλλοις
Ἔθηκεν, τίς ἂν φράσαι δυνάιτο;
Pindar. Ol. 2. 178

MIdſt various mercies that exalted ſhine,
And loudly ſpeak their origin divine,
Is there one law that animates the whole,
Warms the full heart, and pierces to the ſoul?
Which every fear can from the breaſt remove,
And flaſh conviction on the doubting?——
Love;——
Love, powerful law, can every joy impart,
Pierce to the ſoul, and warm the raptur'd heart.
O, while my ſong purſues this love of thine,
Make it, my Saviour, like the theme, divine!
While thus I bow the heart, and bend the knee,
And look with ardent love, my God, to Thee,

Till my wrapt ſoul, poſſeſs my longing breaſt, [Gueſt.
Be thou my God, my Father, and my
E'er the great Fiat gave the world its birth, [ling earth,
Smooth'd the clear ſky, or form'd the rol-
Love is; and ſhall be (wonder and adore!)
When worlds ſhall fall, and time ſhall be no more.
This bright perfection of th' eternal mind,
Strikes thro' all nature; and to none confin'd, [runs,
Bright as the ſun its generous courſe it
And finds the meaneſt of earth's humble ſons. [ſight
Here how redemption ſtrikes the mental
In a full blaze, and majeſty of light!
I ſee the ſcene!—th' expiring God I ſee!
Behold, he dies!——and oh! he dies for me!— [join,
This, this is love; your ſongs, ye angels,
Ye angels, wonder at this love divine;
Oh, could my ſoul each glowing thought improve, [love.
Like you I'd worſhip, and like you I'd
Why points the deiſt to the hero's death,*
Careleſs of life, and prodigal of breath?
What tho' midſt warring crouds his life he ends,
And dies to ſave his country and his friends?
Behold this Lord of life, what love he ſhews!
He dies for all, he ſuffers for his foes.
Here while on earth what acts of love he wrought! [taught.
'Twas love he practis'd, as 'twas love he
Hear the great Lord of All his orders give,
And teach admiring legions how to live.
While wond'ring crouds the heavenly word admire,
Hang on his lips, and catch his ſacred fire,
This ardent throng, oh! let me humble join, [mine,
Imbibe each accent, make each precept
Deep in my heart ſow ev'ry heav'n-born thought, [taught.
And ſtrive to practice what my Savi'our
" Shou'd mean diſdain or inſolence of pride [ride;
" Vex thee with curſes, or with ſcoffs de-
" Should thy fierce foe with never-ceaſing ſtrife [life,
" Fix the deep wound, and perſecute thy
" Yet then, e'en then—oh, hear the heavenly ſound!— [they wound;
" Bleſs while they curſe, forgive them while
" For them with ardor to thy God repair,
" For them pour forth the fervent ſoul in prayer."
Can I at this my eager praiſe with-hold?
Hear this, ye deaf, ye blind in heart, behold!——
Oh, inexhauſted love! oh, boundleſs theme!
That flows for ever one unruffled ſtream!
Thy wid'ning proſpects, endleſs lengths I ſee;
I look, adore, and loſe myſelf in thee.
Do thou, my Saviour, Lord of life and love, [prove.
Hear my faint voice, oh hear it, and ap-
To thee my lab'ring ſoul can only raiſe
Imperfect thoughts, and impotence of praiſe.
At ſight of thee her pow'rs diſſolve away,
And faint beneath th' intolerable day.
Oh, fill my ſoul, my God, with love of Thee,
Bright, holy, laſting, ardent let it be.
Give me for man a generous love like thine,
Strong may it laſt, and perfect may it ſhine,
And be it ne'er in narrow bounds confin'd,
Wide let it ſpread, and take in all mankind.

* See the frontiſpiece to Hervey's Meditations.

INVOCATION to PEACE. By P. P.

FAireſt daughter of the ſkies,
With thy healing wings ariſe;
Shed thy beams on Britain's land:
Lo! ſhe ſtretches out her hand:
Fill—oh!—fill her mercy-ſeat;
Make our happineſs compleat:
Be thou with thy godlike train,
Auſpices of GEORGE's reign.
What tho' arm'd in freedom's cauſe,
Pure religion and its laws,
Albion's Monarch keeps the field,
Hope his helmet, Truth his ſhield;
Tho' the victor-laurel's ſpread
Round his lov'd Britannia's head,
Conqueſt his from flood to flood,—
Yet, alas! it's price is blood.
What are conqueſts, what is gain?
To the blood of thouſands ſlain!
Long, too long deſtructive war,
Like ſome ſad malignant ſtar,
Has the human mind poſſeſt;
Welcom'd diſcord, baniſh'd reſt,
Fill'd the earth with dying groans,
Orphans tears, and widows moans;

Even

Even nature shakes her head,
To see desolation spread
O'er her late delightful plains,
Once the pride of nymphs and swains;
When throughout each fertile land,
Peace and plenty, hand in hand,
Jocund tript th' enamel'd ground,
With content, by freedom crown'd.—
Earth, now drunk with purple gore,
Yields these blissful scenes no more!
—Pity calls in nobler strains,
Peace, on thee to ease her pains.
Hark! the maid serene replies,
"What avails these plaintive cries,
"Whilst Britannia's stedfast friend,
"At her councils I attend:
"All her sons unite in one,
"Bless her monarch, guard his throne!
"Yet, alas—the truth to tell,
"In your world I rarely dwell;
"Where rank hate, and baneful strife,
"Prey upon the human life,
"Set at nought the heav'n-born plan,
"Peace on earth, good-will to man:
"Yet rejoice—the time draws nigh,
"When from yon ethereal sky
"My Lord will come with grace divine,
"And make the world for ever mine."
Haste then, haste the happy day,
When with universal sway,
Thou, the Prince of peace, shalt come,
Sitting on th' extended dome,
Of the earth, the sea, and sky,
Great in glorious majesty;
Legions ministring to thee,
Millions shouting this decree;
"Speedy vengeance take on those.
"Who the reign of peace oppose.
"Hurl them down to endless flame,
"Sons of rapine, guilt and shame."
Then shall a new earth arise,
Purer seas, and fairer skies;
Days replete with bliss commence,
Unconfin'd benevolence.
Death destroy'd, nor sin nor pain,
Shall be known in Shiloh's reign.
Time shall break his dart and die;
Peace shall fill eternity.

On the Wisdom of the SUPREME BEING. *A Poetical Essay.*

O Thou! whose ways are pleasantness, whose paths
Replete with happiness and peace, invite
Our wayward steps to virtue and to thee!
Descend, and guide th' unpractis'd muse, who dares, [flight
Tho' weak of wing, direct her boundless
To yon bright empyrean, where supreme
Thou reign'st, prime attribute of power divine. [of time
Say, for thou canst, (who ere the birth
Or fair creation with the godhead dwelt)
O say what cause, yet unexplor'd, impell'd
The Great first mover, o'er the lifeless dust
To breathe his spirit? on the plastic mass
The image of his own bright form t'impress,
And bid him rise—man, of the creatures lord! [thought.
'Twas goodness infinite that form'd the
'Twas wisdom infinite design'd the plan,
While high omnipotence the glorious work
Began, atchiev'd, survey'd, "and saw 'twas good."
But tho' each attribute in him display'd
Attest th' Almighty, and demands the song
Of grateful rapture, incense of the heart;
Yet chief to thee, fair Wisdom, be these lays
Devoutly offer'd: Thee, whose sacred lore
In counsels of the highest, ever rules.
Pure, intellectual guide! primæval source,
Whence order, beauty, harmony began.
From yon bright orb of day, what floods of light
Burst in, and gild creation's ample round!
Irradiate and with genial warmth restore [spring
Nature's soft, sleeping charms. Gay liv'ried
In blooming sweets acknowledges the ray
Beneficent and mild. All-chearing sun!
Vicissitude to winter's dark domain!
When heaven's eternal King, well pleas'd, pronounc'd
The all-prolific, light-commanding word,
By Wisdom wert thou fram'd; thy course prescrib'd
Diurnal, thro' the tractless realms of space.
Pale queen of night, whose silver beams diffuse
Serener splendors o'er the blue expanse;
And you, ye sparkling planetary train!
Record her praise, who each revolving sphere
Sustains, directs; *wisdom* the band of all.
While things inanimate conspire to raise
Thy glory, and exalt thy matchless skill,
Shall man alone, to whom thou stand'st In revealed
all this blaze of beauty, vainly gaze

An unconcern'd ſpectator? lateſt work!
Period! and nobleſt of creation's acts!
Shall he, inſenſible, not ſee thy power,
Or proudly diſallow it? Shall he dare,
With impious ſophiſtry, aſcribe to chance
And ſyſtematic atoms, works, that ſpeak
One all-conducting, univerſal cauſe!
Parent and Lord of Him, of Them, and all!
Pallas, Minerva, fable's darling names!
Hence, ye unhallow'd! nor profane my verſe [ſtrains
With fiction's idle dreams—Fancy's light
The muſe no more indulges—but to thee,
Whoſe gift is perfect wiſdom, fervent ſends
A ſuppliant's prayer:
"O, thou ſupremely good!
"Great, ſelf-exiſtent! all-creating pow'r!
"Whom jarring elements unite to obey;
"Whom earth and heaven reveres, adores and ſerves;
"O, grant me underſtanding to deſcry
"Thro error's miſts the unvarying, ſteady way
"That leads to truth, O Father! leads to Thee! E. P.

A Conſolatory Epiſtle, to a Friend in Affliction.

By a young Gentleman of Fourteen.

WHEN thus affliction's hand diſturbs your reſt [breaſt;
And with deep ſorrow fills your heaving
Now that grim death hath ſlain your conſtant friend, [ſend.
Receive the comfort that the muſe can
He fell! the guſhing tears his fate bemoan,
He went to God, yet coſt his friend a groan.— [plore,
Ah, but ſhall envious groans his bliſs de-
And mourn him dead who wiſhes life no more. [crown,
God took him hence, his faithful brow to
Took him to fill ſome rebel angel's throne!
Again his much-lov'd form ſhall meet your eyes,
When all the dead to judgment ſhall ariſe;
Then mourn him not, but patient and reſign'd,
Support your ſorrow with a manly mind.
Perhaps (as the great pow'r o'er means our good) [and God,
The ſtroke hath brought you to yourſelf,
Preparing you to tread death's gloomy way,
And ſee your Saviour at the judgment day.
Then moderate your grief, for grief is vain!
Nor ſighs, nor tears, can bring him back again:
Nor can we boaſt *Elijah*'s in our days,
To ſave from death and from corruption raiſe. [known,
The pious *Job* each worldly bliſs had
And ſaw ſucceſs his each endeavour crown;
When fickle fortune dealt the final blow,
And all his well-built proſpects levell'd low;
His hapleſs offſpring met untimely fate;
His riches fled, his pomp, and all his ſtate;
His ſervants fell by the *Chaldean* ſwords.
His captive flocks ſubmitted to new lords,
One flying meſſenger eſcaped to tell
How the foes conquer'd, and his children fell:
Then his ſubmiſſion thus the ſaint expreſt,
"God gave: God takes away: his name be bleſt."

Thus bear the ſtroke, my friend, and thus reſign,
To the kind chaſt'ning of the hand divine;
Remember, Chriſt the path of ſuff'ring trod, [God.
Rejoice; and follow pleas'd the bleeding

From a Hint in the Greek MINOR POETS.

I.

NO: not for thoſe of woman born,
Not ſo unlike the dye is caſt;
For after all our vaunt and ſcorn,
How very ſmall the odds at laſt!

II.

Him, rais'd to fortune's utmoſt top,
With him beneath her feet compare;
And one has nothing more to hope,
And one has nothing more to fear.

EPITAPH on a School-fellow, who died October 1759.

LOV'd B——, for thee I vent the mournful ſigh,
For thee the friendly tear bedews mine eye.
Snatch'd early from this ſcene, thy loſs I moan;
And art thou, dear aſſociate, art thou gone?
Ah, reſt, ſweet ſhade! felicity divine,
Uninterrupted joy and peace be thine;
Yet near the turf, where thy cold re ſleep,
Affection fond, ſhall oft repair to weep.

Hiſtorical Memoirs for JANUARY, 1761.

THE armies in Germany, being gone into quarters of cantonment for the winter, nothing very intereſting has been received either from Saxony or Weſtphalia during the courſe of this month. The laſt advices from Saxony mention the King of Pruſſia's being at Leipſic: and that the right wing of his troops were in poſſeſſion of Freyberg, Chemnitz, Zuickau, and Altenbourg; together with ſeveral towns and villages in that neighbourhood; and the left wing extends as far as Meiſſen.

Great complaints are made by the inhabitants of Leipſick, of the hardſhips they ſuffer from the exorbitant demands of the Pruſſians; particularly, that on the 5th of laſt month, their magiſtrates and 70 of their richeſt merchants, were ſuddenly arreſted, and put under confinement, and threatned with more rigorous treatment, unleſs they immediately paid two millions of crowns. They pleaded their inability to raiſe more than 500,000 crowns, which has been refuſed, and they were in the utmoſt confuſion and diſtreſs, when the laſt accounts came from thence.

It is computed, that the King of Pruſſia will have 150,000 men in the field this year, and that moſt of them will be ready to act by the end of next month.

The Ruſſians commanded by General Tottleben have entirely evacuated Pomerania, by order of Field Marſhal Butterlin, who has diſpatched General Czernicheff to Peterburgh, to inform the Empreſs of his motives for quitting that province.

They write from Vienna, that as there appears little hope of a peace this winter, their court is making preparations for carrying on the war with vigour; to which end they propoſe bringing into the field more numerous armies than they have had in any of the preceding campaigns.

From the allied army we have an account of an affair that paſſed on the 23d at Heiligenſtadt, where Gen. Luckner, who was poſted there with a corps of between 3 and 4000 men, was attacked by a body of 10,000 French, under the command of Count Broglio. The town being nearly inveſted on all ſides, Gen. Luckner had no other method of retreat but by the road that leads to Witzenhauſen, where he gained an advantageous eminence, from whence he cannonaded the French with ſuch ſucceſs that he ſecured his retreat to Scharffenſtein without the loſs of a ſingle man or horſe killed or taken, only a few wounded in the affair. But an officer, with 34 militia men, who were left in the town, were taken. The loſs of the French upon this occaſion is reckoned at above 3000 men. On the 24th Gen. Luckner was detached to Heiligenſtadt, and, finding the French had left it, retook poſſeſſion of it. The other quarters of cantonments of the Allied army have been unmoleſted.

Advices from Prince Ferdinand's head quarters import, that M. Broglio, with a large body of troops, and aſſiſted likewiſe in his operations by Lieutenant General M. de Stainville, attacked, on the 2d inſtant, the town of Dunderſtadt, which is at the extremity of his Serene highneſs's cantonments, on the left. Gen. Manſberg was poſted there, but found it neceſſary to quit the town, (which the enemy entered) and to take poſſeſſion of the heights of Herbiſhagen, where he maintained himſelf till the arrival of the Generals Kielmanſegge and Luckner to his ſuccour, who, the next day, attacked the French in Duderſtadt, drove them from thence, and purſued them as far as Witzenhauſen. The loſs of the French upon this occaſion, amounts by their own accounts to 600 men; 200 of them have been made priſoners; among whom are three compleat companies of French grenadiers. The loſs of the allies is about 190 men.

Chronological

CHRONOLOGICAL DIARY.

Monday, Dec. 29.

AN expreſs arrived at the earl of Holdernesse's office, with advice that her ſerene highneſs the princeſs of Naſſau Weilbourg, daughter of the late princeſs of Orange, was ſafely delivered of a daughter, at the Hague, the 18th of December.

Tueſday, Dec. 30. Letters from Meurs ſay, that the body of the late lord Downe was interred there the 10th of December, with all military honours.

The hon. John Dawney, eſq; member of parliament for Cirenceſter, ſucceeds to the title of lord viſcount Downe, of the kingdom of Ireland, in the room of his brother deceaſed.

Thurſday, Jan. 1. The ode for the new year, written by Wm. Whitehead, eſq, poet laureat, and ſet to muſic by Dr. Boyce, maſter of the king's band of muſicians, was performed before his majeſty.

Admiralty-Office, Friday, Jan. 2. Rear admiral Rodney gives an account, that his majeſty's ſloops the Carcaſe and Bonetta, chaced a French privateer till ſhe fell in with his majeſty's ſhip the Tweed, which took her. She is called the Du Guay Trouin, of 10 guns and 52 men, had been out three days from St. Malo, and taken nothing.

The rear-admiral gives a farther account, that the Anſon cutter has taken a French cutter privateer, of 10 guns and 54 men, belonging to Dunkirk, which had been five days from Havre, and had not taken any thing.

The lords of the admiralty have been pleaſed, at the requeſt of the poſt-maſter-general, to order his majeſty's ſloops the Alderney and Hound, to ſail to Fluſhing; one to convoy the pacquet-boats from thence to England, and the other to cruize between Helvoetſluys and Yarmouth road; and the Hound ſloop between Fluſhing and Orfordneſs, for the protection of the trade, as well as for that of the pacquet-boats, ſtationed between Harwich and Helvoetſluys, and between Dover and Fluſhing.

A few days ago, Mrs. Ubly of Reading, was tapped by Mr. Collis, ſurgeon of that town, who took from her 72 pounds weight of a thick glutinous ſubſtance; and ſhe is in a fair way of recovery.

Admiralty-Office, Saturday, Jan. 3. Capt. Oſborn, of his majeſty's ſloop Diligence, took on the 30th paſt, off Cape Barfleur, a French ſnow privateer, called the Favourite, of St. Malos, of 6 guns and 60 men.

Capt. Ourry, of his majeſty's ſhip Actæan, having intelligence of a brig and a ſnow privateer being off the Start, he went in purſuit of them; and on the 27th paſt he fell in with the brig, and fired his ſtarbourd guns at her as ſhe paſſed him, and in leſs than eight or ten minutes ſhe entirely diſappeared, though it was a fine moon-light night, and he could ſee for ſome miles all round the horizon; in the morning he ſaw two ſail within the land, which he chaced, and ſoon came up with; one of them proved to be a ſnow cartel from Quebec, the other the Grivois ſnow privateer from St. Malo's, of ten carriage and ten ſwivel guns, and eighty men, which latter he took. She had been out from Cherburg three days.

Tueſday, Jan. 6. Letters from the East-Indies by the way of Holland adviſe, that Goa, the capital of the Portugueſe ſettlements in that quarter of the world, had been attacked and taken by the Blacks who inhabited the circumjacent countries. It was this affair probably which gave riſe to the ſtory about the jeſuits making themſelves maſters of it, as was reported ſome time ago.

Wedneſday, Jan. 7. Letters from New Providence, dated November 1, by way of South-Carolina, ſay, "The evening before laſt, capt. Benj. Clifford arrived here from Turk's Iſland, who ſays, that our men of war on the Jamaica ſtation cruiſing off Cape Francois, took the French homeward-bound fleet, conſiſting of five king's frigates and ſeven merchantmen."

This day 10,000 beaver ſkins, and a large quantity of other valuable furs, were entered from Quebeck.

Thurſday, Jan. 8. A letter from Gibraltar, dated the 13th of November laſt, ſays, "Some ſuſpicion of an intended mutiny and ſedition amongſt the ſoldiers, threw us lately into no ſmall conſternation. Report ſaid at firſt, that more than ſeven hundred of them had joined in a conſpiracy to make

make themſelves maſters of the garriſon: after the ſtricteſt enquiries, it appeared that five or ſix drunken profligate fellows had behaved and talked in a mutinous manner, and attempted to ſet a ſedition on foot. The leader of theſe was inſtantly hanged in the moſt public and exemplary manner; the reſt puniſhed ſeverely, and all is now in good order and diſcipline."

Wed. 24. From Belfaſt in Ireland we are informed, that the gentlemen of that town had waited on Joſeph Higginſon, Eſq; now Lieutenant-colonel to the 62d regiment, and preſented him with a large ſilver cup of exquiſite workmanſhip, on which there is the following inſcription: "To major Joſeph Higginſon, of the 62d regiment of foot, in gratitude for his having exerted his great military knowledge, with the utmoſt care, vigilance, and activity, for the ſecurity of the town of Belfaſt, on the landing of the French troops at Carrickfergus, Feb. 21, 1760, this cup is preſented by the inhabitants of the town of Belfaſt.

His Majeſty's letter is gone over to the Lords Juſtices of Ireland, ordering the payment of upwards of 1300 l. being the amount of the expences incurred by the inhabitants of Belfaſt, on the occaſion of Mr. Thurot's invaſion.

Friday 16. Rt. hon. Robert Ld. Henley, Lord keeper of the Great ſeal, this day delivered to his majeſty in council the ſeal of Great Britain, when his Majeſty was pleaſed to reſtore the ſaid ſeal to him again, with the title of Lord High Chancellor of Great Britain.

Sat. 17. *Admiralty-office.* Lieut. John Symons, of his Majeſty's ſhip the Unicorn, of 28 guns and 200 men, gives an account that on the 8th Captain Hunt, (his predeceſſor in the command of that ſhip) being cruizing off the Penmark, diſcovered and gave chace to a French frigate, and took her; ſhe proved to be the Veſtal, a frigate of the French King's, commanded by M. Boiſbertelot, mounting 26 twelve and nine pounders upon her lower deck, and 4 ſix pounders on the quarter deck and forcaſtle, with 220 men. Captain Hunt received a gunſhot wound in his right thigh, of which he died. The unicorn had five men killed and 10 wounded; and among the latter M. Boiſbertelot, who loſt his leg, and died of the wound next day.

Lieutenant Symons is preferred to the command of the Mortar ſloop.

Saturday 20. This day his Majeſty went to the houſe of peers in the uſual ſtate, and gave his aſſent to

An act for granting to his Majeſty an additional duty upon ſtrong beer and ale, and for raiſing a ſum of twelve millions by way of annuities and a lottery to be charged on the ſaid duty; and for further encouraging the exportation of ſtrong beer and ale.

An act for the regulation of his Majeſty's marine forces while on ſhore.

And to one private act.

Admiralty-office. His Majeſty's ſhip the Venus, of 36 guns and 240 men, commanded by Captain Harriſon, arrived the 16th inſtant at Plymouth, and brought in with her the Brune, a French frigate of 32 guns and 316 men; and a French privateer of St. Maloes, of 6 carriage and 6 ſwivel guns, and 39 men.

Whitehall, Thurſday 29. Stanier Porten, eſq; is appointed conſul general at Madrid.

Francis Aiſkel, eſq; conſul at Malaga.

Matthew Hiccox, eſq; agent and conſul in the Madeiras.

John Dick, eſq; conſul at Leghorn.

James Holford, eſq; conſul at Genoa.

Thomas Coxon, gent. conſul at Alicant.

Albert Niſbitt, gent. conſ. at the Canaries.

John Udny. Gent. conſul at Venice.

DEATHS.

The lady of major general Bruden.

Lieu. gen. Hoſke, governor of Jerſey.

Lord Henry Beauclerk.

The pious and learned Dr. Stephen Hales, clerk of the cloſet to the princeſs of Wales.

Lady Carberry, at Northampton.

Dr. Knatchbull, prebendary of Durham.

Dr. Anthony Ellis, biſhop of St. David's.

Rev. Mr. Spateman, vicar of Chiſwick, and prebend of St. Paul's, Litchfield and Cheſter

Right hon. Edward Boſcawen, admiral of the blue, &c.

Right hon. lady Mary Gregory, daughter of the late duke of Kent.

Rev. John Caſtleman, A. M. at Briſtol.

William Henry Portman, eſq; at Bryanſton, in Dorſetſhire.

Rev. John Bland, rector of Willoughby and Thedlethorpe.

List of Eccleſiaſtical preferments; with the ſuppoſed value of ſome of them.

Clergymen,	*preferred to*	*in room of*	*Value.*	*Patrons.*
Mr. Redman, Preb. Winc.	Archd. of Surry.	(*Thackery*, dec.)	——	Bp. of Winch.
Hon. Will. Digby, brother to L. Digly	Chaplain in ordinary to his Majeſty.	——	——	L. Chamberl.
Mr. Newman,	Fouldon, Vic. Norf.	——	——	Caius C. Camb.
Mr. Hudſon,	Bramford, Vic. Suff.	——	——	Dean and Chap. of Cant.
Mr. Tho. Goodfellow Shaſto,	Brandſpeth, Rect. Durh.	——	——	R. Shafto, Eſq;
Mr. Hanmer, Vice-Provoſt of King's College, Camb.	Horſted, Rect. Colſtelhall, Rect.	Norf.	250*l.*	King's C. Camb.
Mr. Ingram,	Warmingford, Vic. Eſſex.	——		John Jolliffe Tuſnell, Eſq;
Thomas Cockſhut, M. A. Preb. of Southwell,	Billeſky, alias Beelſby,	R. Linc.	80*l.*	Collegiate Church of Southwell.
Mr. Kerrick, Fell. Cath. Hall, Cam.	St. Clement's Eaſtcheap, R. and St. Martin Orgars, R. united			Bp. of London this turn, Dean and Chap. of St. Paul's the next.
James Bates, B. A.	Brook, Vic. Norf.			Lord Keeper.
Mr. Aſkew, M. A. Rect. of Bolton.	Plumbland, Rect. Cumb.	——		Dr. Aſkew of Newcaſtle.
John Airſon, M.A. Rect. of Alphage, and Vic. of St. Mary Northgate, united.	St. Paul's, Vic. St. Martin's, R. in Canterbury,	united.		Dean and Chap. of Canterbury this turn, The archbiſhop the next.
T. Freeman, M. A. Minor Canon of Wells,	Minor Canon of Cant.	——		Dean and Chap. of Cant.
Mr. George Green,	Pool, Rect. Wilts,		90*l.*	Chan. Dutchy Lanc.
Mr. Rayne late Miniſter of Hammerſmith,	Netherbury, Vic. with Cemiſter Chapel.	Dorſet.		Prebendary of Netherbury, in Sarum Cathedral.
Mr. Samſon,	Hammerſmith, Chap. Middleſex.			Bp. of London.
	Diſpenſation for a Plurality.			
G. Atwood, M.A.	Milverton, Vic. North-Perrot, Rect.	Som.	230*l.*	Archd. of Taunton J. Conſtantine, Eſq;
Dr Dixon,	Princ. of St. Edm. Hall, Oxon.	D. Fothergill, d.		Prov. & Fell. of Q. Col. Oxon.
Charles Coledale,	Preb. of Rocheſter.	Upton, dec.		Lord Keeper.
Mr Ogle, Son-in-law to Bp. of Sal.	Dep. cl. of the cloſ. to the King.	Dr. Head, reſig.		Bp. of Sal. as cl. of the cloſ. to K.
Mr. Bell, Fell. of Mag. col. Cam.	Chap. to the Pr. Amelia.			
Mr. Slater, Mr. Hoſkyns,	Ch. to D. Chandos.	Mr. Jacob, Mr. Madan, ch. to K		
Mr. Shepherd, Fel. of Ch. col. Cam.	Plum. Pr. of Aſt. & exp. Philo. at Cam.	Dr. Smith, reſig.		
Leonard Troughton,	Shalfleet, Vic. Hants.	——		Lord Keeper.
Mr. Corn, of Tri. col. Oxon,	Tixdall, R. Staff.	——		Ld. Aſton: but being a R. Cath. the Univ. of Oxford preſents.

THE CHRISTIAN'S MAGAZINE.

For FEBRUARY, 1761.

SYSTEMATICAL DIVINITY.

CHAP. IX.

On the Elegance and Dignity of the Sacred Scriptures.

AFTER what we have offered in proof of the *authenticity*, and *divine inſpiration* of the ſacred ſcriptures, we imagined it might not be improper to cloſe the ſubject, with ſome obſervations on the excellency of theſe holy books. And as nothing can better expreſs our own ſentiments on this head, or be more acceptable, we are perſuaded, to our readers, than the following deſcant, by a writer * much eſteemed, we here ſubjoin it, without further apology.

" The ſcriptures are certainly an inexhauſtible fund of materials, for the moſt delightful and ennobling diſcourſe. When we conſider the author of thoſe ſacred books — that they came originally from *heaven*—were dictated by *divine* wiſdom—have the ſame *conſummate* excellence, as the works of creation, it is really ſurpriſing, that we are not always ſearching, by ſtudy, by meditation, or converſe, into one or other of thoſe grand volumes.

When *Secker* preaches, or *Murray* pleads; the church is crouded, and the bar is thronged. When *Spence* produces the refinements of criticiſm, or *Young* diſplays the graces of poetry; the preſs toils, yet is ſcarce able to ſupply the demands of the public. — Are we *eager* to hear, and *impatient* to purchaſe, what proceeds from ſuch eloquent tongues, and maſterly pens? And can we be *coldly indifferent* when — not the moſt accompliſhed of mankind — not the moſt exalted of creatures — but the adorable author of all wiſdom, ſpeaks in his

* See *Hervey's Theron* and *Aſpaſio*, vol. i.

revealed word? Strange! that our attention does not *hang* upon the venerable accents, and our talk *dwell* upon the incomparable truths!

For would you see *History*, in all her *simplicity*, and all her *force*; most beautifully easy, yet irresistably striking? — See her, or rather *feel* her energy, touching the nicest movements of the soul, and triumphing over all our passions, in the inimitable narrative of *Joseph*'s life. — The representation of *Esau*'s bitter distress; the conversation pieces of *Jonathan*, and his gallant friend; the memorable journal of the disciples going to *Emmaus*; are finished models of the *impassioned* and *affecting*.—Here is nothing studied; no flights of fancy; no embellishments of oratory. Yet how inferior is the episode of *Nisus* and *Euryalus*, though worked up by the most masterly hand in the world, to the undissembled artless fervency of these scriptural sketches!

Are we pleased with the elevation and dignity of an *heroic poem*; or the tenderness and perplexity of a *dramatic* performance? In the book of *Job* they are both united, and both unequalled.—Conformably to the exactest rules of art, as the action advances, the incidents are more alarming, and the images more magnificent. The language glows, and the Pathos swells. Till, at last, the DEITY himself makes his entrance. He speaks from the whirlwind, and summons the creation: summons heaven and all its shining host; the elements, and their most wonderful productions, to vouch for the wisdom of his providential dispositions —— His word strikes terror, and flashes conviction; decides the momentous controversy and closes the august drama with all possible solemnity and grandeur.

If we sometimes chuse a *plaintive* strain; such as softens the mind, and sooths an agreeable melancholy: Are any of the ancient tragedies superior in the eloquence of mourning, to *David*'s pathetic elegy on his beloved *Jonathan*, to his most passionate and inconsolable moan over his lovely but unhappy *Absalom*; or to that melodious woe, which warbles and bleeds in every line of *Jeremiah*'s lamentations?

Would you be entertained with the daring sublimity of *Homer*, or the correct majesty of *Virgil*? with the expressive delicacy of *Horace*, or the rapid excursions of *Pindar*? Behold them joined, behold them excelled in the odes of *Moses*, and the eucharistic hymn of *Deborah*; in the exalted devotion of the *Psalms*, and the glorious enthusiasm of the prophets. Only with this difference, that the former are *tuneful trifiers*, and amuse the fancy with empty fiction; the latter are teachers sent from GOD, and make the soul *wise unto salvation*.

Are we admirers of *antiquity*?---Here we are led back, beyond the universal deluge, and far beyond the date of any other annals.--- We are introduced among the earliest inhabitants of the earth. We take a view of mankind in their undisguised primitive plainness, and when the days of their life were but little short of a thousand years.--- We are brought acquainted with the original of nations; with the creation of the world; and with the birth of time itself.

Are we delighted with *vast* atchievements?--- Where is any thing comparable to the miracles in *Egypt*, and the wonders in the field of

Zoan?

Zoan? To the memoirs of the *Iſraelites*, paſſing through the depths of the ſea; ſojourning in the inhoſpitable deſerts; and conquering the kingdoms of *Canaan?* --- Where ſhall we meet with inſtances of martial bravery, equal to the prodigious exploits of the *Judges*; or the adventurous deeds of *Jeſſe*'s valiant ſon, and his matchleſs band of worthies?——Here we behold the fundamental laws of the univerſe, ſometimes ſuſpended, ſometimes reverſed: And not only the current of *Jordan*; but the courſe of nature controuled. In ſhort; when we enter the field of ſcripture, we tread—on *enchanted*, ſhall I ſay? rather on *conſecrated* ground. Where aſtoniſhment and awe are awakened, at every turn. Where is all, more than all, the *marvellous* of romance, connected with all the preciſion and ſanctity of truth.

If we want *maxims* of *wiſdom*, or have a taſte for the *Laconic ſtyle*; how copiouſly may our wants be ſupplied, and how delicately our taſte gratified! eſpecially in the book of *Proverbs*, *Eccleſiaſtes*, and ſome of the *minor* prophets. — Here are the moſt ſage leſſons of inſtruction; adapted to every circumſtance of life; formed upon the experience of all preceding ages; and perfected by the unerring SPIRIT of inſpiration.—Theſe delivered, with ſuch remarkable conciſeneſs, that one might venture to ſay, every word is a ſentence. At leaſt, every ſentence may be called an *apothegm*; ſparkling with brightneſs of thought, or weighty with the ſolidity of ſenſe. The whole, like a profuſion of pearls —— *each* containing, in a very ſmall compaſs, a value almoſt immenſe —— all heaped up (as an ingenious critic ſpeaks) with a confuſed magnificence, above all order.

If we look for the *ſtrength* of *reaſoning*, and the *warmth* of *exhortation*; the *inſinuating arts* of genteel addreſs, or the *manly boldneſs* of impartial reproof: all the thunder of the orator, without any of his oſtentation; all the politeneſs of the courtier, without any of his flattery:——Let us have recourſe to the acts of the apoſtles, and to the epiſtles of St. *Paul*. Theſe are a *ſpecimen*, or rather theſe are the *ſtandard* of them all.

Are you fond of *paſtoral*, in all its graces? Never have we ſeen ſuch exquiſite touches of rural painting, or ſuch ſweet images of endeared affection, as in *The Song of Songs*, which is *Solomon*'s. All the brilliant and amiable appearances in nature are employed, to delineate the tenderneſs of his heart, who is *love* itſelf — to pourtray the beauty of *his* perſon, who is the *chiefeſt among ten thouſand*. —And deſcribe the happineſs of *thoſe* ſouls, whoſe *fellowſhip is with the Father, and with his Son Jeſus Chriſt*.

Another recommendation of the ſcriptures is, that they afford the moſt *awful* and the moſt *amiable* manifeſtations of the GODHEAD. His glory ſhines, and his goodneſs ſmiles, in thoſe divine pages, with unparallelled luſtre.—Here we have a ſatisfactory explanation of *our own ſtate*. The origin of evil is traced; the cauſe of all our miſery diſcovered; and the remedy, the infallible remedy, both clearly ſhewn, and freely offered. — The merits of the bleeding JESUS, lay a firm foundation for all our hopes: While gratitude for his dying love, ſuggeſts the moſt winning incitement to every duty.—*Morality*, admired *morality* is delineated in all its branches. Is placed upon its

proper baſis, and raiſed to its higheſt elevation.—The SPIRIT of GOD is promiſed, to enlighten the darkneſs of our underſtandings, and ſtrengthen the imbecility of our wills. What an ample proviſion is made by theſe bleſſed books, for all our ſpiritual wants! And, in this reſpect, how indiſputable is their ſuperiority to all other compoſitions!

Is any one convinced of *guilt*, as provoking heaven, and ruining the ſoul?---let him aſk *reaſon* to point out a means of reconciliation, and a refuge of ſafety. Reaſon heſitates, as ſhe replies: "The Deity *may*, perhaps, accept our ſupplications, and grant forgiveneſs." But the ſcriptures leave us not to the *ſad uncertainty* of conjecture. They ſpeak the language of clear aſſurance. GOD *has* ſet forth a propitiation. He *does* forgive our iniquities: He *will* remember our ſins no more.

Are we *aſſaulted* by temptation, or *averſe* to duty?—*Philoſophy* may attempt to parry the thruſt, or to ſtir up the reluctant mind, by diſcloſing the *deformity* of vice, and urging the *fitneſs* of things. The Bible recommends no ſuch incompetent ſuccours. *My grace*, ſays its almighty author, *is ſufficient for thee—Sin ſhall not have dominion over you.*—The great JEHOVAH, in whom is everlaſting ſtrength, *He worketh in us both to will, and to do, of his good pleaſure.*

Should we be viſited with *ſickneſs*, or overtaken by any *calamity*, the conſolation which *Plato* offers, is, That ſuch diſpenſations coincide with the univerſal plan of divine government. *Virgil* will tell us for relief, that afflictive viſitations are, more or leſs, the unavoidable lot of all men. Another *moraliſt* whiſpers in the dejected ſufferer's ear, "Impatience adds to the load: whereas, a calm ſubmiſſion renders it more ſupportable."—Does the word of Revelation diſpenſe ſuch *ſpiritleſs* and *fugitive* cordials? No, thoſe ſacred pages inform us, That tribulations are fatherly chaſtiſements; tokens of our maker's love, and fruits of his care: That they are intended to work *in us*, the peaceable fruits of righteouſneſs, and to work out *for us*, an eternal weight of glory.

Should we, under the ſummons of *death*, have recourſe to the moſt celebrated *comforters* in the heathen world; they would encreaſe our apprehenſions, rather than mitigate our dread. Death is repreſented, by the great maſter of their ſchools, "As the moſt formidable of all evils." They were not able *poſitively* to determine, whether the ſoul ſurvived; and never ſo much as dreamt of the reſurrection of the body.—Whereas, the book of GOD ſtrips the monſter of his horrors, or turns him into a meſſenger of peace: Gives him an angel's face, and a deliverer's hand. Aſcertaining to the *ſouls* of the righteous, an immediate *tranſlation* into the regions of bliſs; and enſuring to their *bodies*, a moſt advantageous *revival*, at the reſtoration of all things. Ineſtimable book! It heals the maladies of life, and ſubdues the fear of death. It ſtrikes a lightſome viſta, through the gloom of the grave; and opens a charming, a glorious proſpect of immortality in the heavens.

Theſe, with many other excellencies peculiar to the ſcriptures, one would imagine, more than ſufficient, to engage *every ſenſible* heart in their

their favour; and introduce them with the *higheſt eſteem*, into every improved converſation!

Another very diſtinguiſhing peculiarity of the ſacred writings, juſt occurs to my mind — the method of communicating advice, or adminiſtering reproof, by *parables*. A method, which levels itſelf to the *loweſt* apprehenſions, without giving offence to the moſt ſupercilious temper. Yet is as much ſuperior, to plain unornamented precepts; as the enlivened ſcenes of a well wrought tragedy, are more impreſſive and affecting, than a ſimple narration of the plot.

It has been very juſtly remarked, that this *eloquence* of *ſimilitudes* is equally affecting to the wiſe, and intelligible to the ignorant.——It *ſhews* rather than *relates*, the point to be illuſtrated.——It has been admired by the beſt judges in all ages: but never was carried to its *higheſt perfection*, till our LORD ſpoke the parable of the *Prodigal*.--- Which has a *beauty* that no paraphraſe can heighten; a perſpicuity, that renders all interpretation needleſs: and a *force*, which every reader, not totally inſenſible, muſt feel.

The condeſcenſion and goodneſs of GOD are, every where, conſpicuous in the productions of nature, he conveys to us the moſt *valuable* fruits, by the *intervention* of the *loveliеſt* bloſſoms. Though the preſent is, itſelf, extremely acceptable; he has given it an *additional endearment*, by the beauties which array it, or the perfumes which ſurround it.---In the pages of Revelation likewiſe, he has communicated to us the moſt *glorious truths*, adorned with all the *graces* of *compoſition*: Such as may poliſh the man of genius, and improve the man of worth. Such as highly delight our imagination, even while they cultivate and refine our morals.

Who then would not gladly receive that gracious exhortation; *Let the word of Chriſt dwell in you richly?* Who would not willingly obey that benign command; *Thou ſhalt talk of it, when thou ſitteſt in thine houſe, and when thou walkeſt by the way, when thou lieſt down, and when thou riſeſt up.*

When I conſider the *language* of the ſcriptures, and ſometimes experience their energy on my ſoul; I am inclined to ſay, "Other writings, though poliſhed with the niceſt touches of art, only *tinkle* on the ear, or affect us like the ſhepherd's reed But theſe, even amidſt all their noble negligence, *ſtrike*, — *alarm*, *tranſport us* —— Somewhat like the voice of thunder, or the arch-angel's trumpet."

When I conſider the *contents* of the ſcriptures; and believe myſelf intereſted in the promiſes they make, and the privileges they confer, I am induced to cry out,--"What are all the other books in the world, compared with theſe invaluable volumes? No more than an *entertaining* novel, or a few *prudential* rules for domeſtic œconomy, compared with a *parent's will*, a *royal charter*, or an *imperial* grant of titles and manors."

All theſe circumſtances remind me of an encomium, moſt deſervedly given to the BIBLE, which though quite *artleſs*, is, I think, abundantly more expreſſive, than the moſt laboured efforts of Rhetoric.— It came from the lips of a martyr, who, being condemned to die for

his

his inviolable adherence to the pure doctrines of ſcripture, when he arrived at the ſtake, and had compoſed himſelf for execution, took his final leave in theſe affecting words, "Farewel ſun and moon! Farewel all the beauties of creation, and comforts of life! Farewel my honoured friends! Farewel my beloved relations! And farewel thou *precious, precious book of* GOD."

[*To be continued.*]

BIOGRAPHY.

The LIFE *of* MARTIN LUTHER, *continued.*

A Conclave of the cardinals having examined *Luther*'s writings, condemned forty-one propoſitions taken out of them; and the pope publiſhed a ſevere bull in *June*, 1520, declaring thoſe propoſitions falſe, ſcandalous, and heretical. While *Eckius*, the mortal enemy of *Luther*, was commiſſioned to put the bull in execution in *Germany*. *Luther*'s books were publickly burnt in conſequence of it; and in return, he alſo publickly burnt the pope's bull at *Wittenberg*, which he called the execrable bull of Antichriſt.---But they were not content with burning *Luther*'s writings; they made uſe of all their intereſt with *Charles* the Fifth, who was crowned *emperor*, in 1520, to proceed againſt *Luther*. And accordingly a diet was appointed to be held at *Worms*, in *January*, 1521. The diet reſolved, that *Luther* ſhould be ſummoned to appear, under the ſanction of a ſafe conduct, which was granted him by the emperor, who ſent proper perſons to attend him; with a private letter, directed, "To the honourable, beloved, devout, Dr. *Martin Luther*, of the order of St. *Auguſtine*." *Luther*'s friends were uneaſy for him: The mournful end of *John Huſs* * in 1415, at *Conſtance* recurred to them: They diſſuaded him from going, when he made that ever memorable reply, "I am determined to enter the city in the name of the Lord *Jeſus Chriſt*, though as many devils ſhould oppoſe me, as there are tiles upon all the houſes at *Worms*." He was accompanied from *Wittenberg*, by ſome divines, and one hundred horſe; but he took only eight horſemen into *Worms*, where he arrived on the 16th of *April*: And when he ſtept out of the coach he ſaid, "God ſhall be on my ſide," in the preſence of a great multitude, whom curioſity had ſummoned to ſee ſo remarkable a perſon.

Luther was treated with great reſpect, and viſited, in the apartments appointed for him, by many princes, nobles, and divines.

* When *John Huſs* was burnt he told them, that they then burnt a *Gooſe*, (ſo *Huſs* ſignifies in *German*) but a *Swan* would afterwards ariſe, whoſe ſinging they could not eaſily ſtop. On this account *Luther* is generally painted, with a ſwan by his ſide.

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The next day he appeared before the very auguſt diet: *Eckius*, as *prolocutor*, was ordered to aſk, "Whether he owned thoſe books, that bore his name; and "Whether he would retract or maintain what was contained in them." *Luther* replied, with great reſpect, that "as the point in debate was of the higheſt conſequence, he deſired time to give in a proper reply, without prejudice to the word of God, or of his own ſoul. The emperor granted him a day to conſider the matter: While as he returned from the diet, his friends on all hands adviſed and exhorted him, "*not to fear thoſe, who could only kill the body*---" and *when thou art before kings, think not what thou ſhalt ſpeak, for it ſhall be given to thee in that hour.*

But *Luther* had too much ſenſe and knowledge of the ſcripture, to arrogate to himſelf an apoſtolical promiſe: He prepared therefore with all precaution and prudence for the enſuing day. When the queſtions being propoſed as before, he replied, with a becoming modeſty, and deference, that "the books, which bore his name, were written by him, ſaving what might be interpolated or added, by evil and deſigning men: He acknowledged his genuine writings. He proteſted, that all he had written, was with a view to the glory of God, and the inſtruction of the faithful. But deſired the aſſembly to conſider, that his books were of three kinds: That in ſome he treated only of piety and morality, in ſuch a plain and evangelical manner, that his adverſaries acknowledged, they were innocent, profitable, and worthy to be read by all Chriſtians: That in others he had written againſt popery, which he could by no means retract, ſince by ſo doing he ſhould give force to thoſe horrid errors and abuſes, which already had too much defiled the Chriſtian world. In a third ſort, he had written againſt thoſe private perſons, who had oppoſed the truths which he taught. "In theſe I confeſs, ſaid he, I have ſometimes been more ſevere than I ought. For I do not profeſs myſelf a ſaint, nor do I now diſpute concerning my own life, but concerning the doctrine of Chriſt. — As I am a man, I may err; and therefore moſt humbly declare, that if any man, high or low, will convince me of any error, by plain ſcripture, I am ready to revoke it, and burn my writings." *Eckius* paſſionately ſaid, that he had not anſwered the queſtion; and inſiſted, that he ſhould give a plain and direct anſwer, "Whether he would retract or not." *Luther* replied, that "He was not obliged to believe the pope or his councils, becauſe they erred in many things, and contradicted themſelves; that his belief was ſo far ſettled by the texts of ſcripture, and his conſcience engaged by the word of God, that he neither could nor would retract any thing: Becauſe it was neither ſafe nor innocent for a man to act againſt his conſcience." Another attempt being made to urge him to retract, he beſought the *emperor*, not to urge him to any ſuch matter, that he could ſay no more than he had before ſaid.--- After this he was diſmiſſed from the aſſembly, and as he paſſed along, was treated with no ſmall contempt and mockery.

The emperor, at another meeting of the diet, propoſed proſcribing *Luther*, and all his adherents: This was very long and warmly debated, but came to nothing. The *Romiſh* clergy began to

inſinuate,

inſinuate, that "Faith was not to be kept with hereticks;" and to adviſe the *emperor* to revoke the ſafe conduct he had granted to *Luther:* But he made this generous reply, "That if no faith was to be found in the reſt of the world, it ought at leaſt to be ſeen in a *Roman* emperor." Many great perſonages conferred privately with *Luther*; while he conſtantly declared, that he was reſolved to die rather than recede from the word of God.

At length on the 26th of *April*, the emperor ordered *Luther* to depart immediately from *Worms*, under a ſafe conduct for twenty-one days.---The *elector* of *Saxony* imagining, that a very ſevere edict would be publiſhed againſt *Luther*, and being determined to protect him; ordered a troop of horſemen maſked, to ſeize *Luther* in his return from *Worms*; which accordingly was done, and he was conveyed, as if by violence, to the caſtle of *Wartburg*, near *Eiſenach*, where the elector concealed him fourteen months. *Luther* called this retreat his *Patmos:* His enemies were ſollicitous, and employed reputed wizards to find him out; while many of his friends, who were not in the ſecret, had very uneaſy apprehenſions.

As the elector imagined, ſo it happened: A ſevere edict was publiſhed by the emperor on the 29th of *May*; wherein he declared, "that it was his duty to extinguiſh hereſies; that *Luther* was a ſchiſmatic and heretic; that the ſentence of the pope ſhould be put in execution againſt him; and that no perſon ſhould defend or protect him, under the penalty of high treaſon, and being put to the ban of the empire." This edict was penned by another rancorous enemy of *Luther*'s, *Aleander*; and ſo replete with criminations was it, that nothing has ever been urged againſt him, which may not be found in this edict.---*Luther* gained high applauſe, by his behaviour at *Worms*, and was treated there with much reſpect. His preſence of mind and intrepidity were noble in the opinion of every one but himſelf; for he afterwards lamented, that he had not been bolder in the cauſe of God. Though he is ſaid to have had as much courage as *Alexander* and *Julius Cæſar* put together.

While he was in the caſtle at *Wartburg*, he wrote ſeveral excellent pieces; and in many letters to his friends, declared his ſtrong affiance in God, his diſtaſte of controverſy, his inward trials, and his earneſt wiſh to conclude his days in peace. But alas, ſo far was he from obtaining this peace, that he afterwads was engaged deeper in controverſy than ever; and in the worſt controverſy, amongſt the reformed themſelves, reſpecting the *ſacrament*, and other doctrinal points, wherein *Luther* ſhewed more acrimony than uſual, and dipt his pen deeper in gall, than on any former occaſion.

Weary of his confinement, in *March* 1522, *Luther* returned to *Wittenberg*; his doctrine now ſpread far and wide: *Henry* the Eighth of *England* wrote againſt him; and *Luther* replied, though not in a very courtier-like ſtrain. The pope honoured *Henry* with the title of *Defender of the Faith*, for his good endeavours. Pope *Adrian*, who was a man of ſevere life, ſucceeded *Leo* the Tenth. He ſent his nuncio to another diet, ſummoned at *Nuremberg*, in 1522; and ordered him to declare, that "if the peſtiferous canker (*Luther*'s doctrine) could

not

not be cured with gentle medicines, ſharper ſalves muſt be proved, and fiery ſearings: The putrefied members muſt be cut off from the body, leſt the ſound parts ſhould be infected." At the ſame time, the *nuncio* was commiſſioned to add, that "God ſuffered this perſecution to be inflicted upon his church, for the ſins of men, eſpecially of *prieſts* and *prelates*, of the clergy."--Reflections which the cardinals in the aſſembly ſtrongly reſented, and which it is imagined ſhortened the life of *Adrian*.

Luther employed himſelf amidſt theſe ſtorms, in publiſhing many other pieces, but principally in tranſlating the ſacred ſcriptures; in which he had good ſucceſs, and performed a very acceptable ſervice to truth and religion. He uſed all his efforts for ſuppreſſing monaſtic orders; he compoſed a new form for celebrating the communion, and gave it in both kinds. *Zuinglius* diſſented from him, in ſome points; and a bitter controverſy enſued between them. In conſequence of the diet at *Nurenberg*, an edict was again publiſhed; but both Papiſts and Lutherans interpreted it in their own favour. Unhappy confuſions aroſe in *Germany* by means of the peaſants, who became rebellious: Theſe evils were attributed to Lutheraniſm, though evidently of a civil nature: More than a hundred thouſand of them were killed, before they could be reduced to duty. The Anabaptiſts too ſprung up, and committed many groſs abſurdities. *Luther* acted with great prudence and conſtancy, amidſt all theſe perplexities, and wrote ſeveral excellent treatiſes, ſuitable to the occaſions, which gave a noble idea of his probity, plain dealing, and good ſenſe.

Eraſmus, had long been ſollicited by the Papiſts to employ his fine pen againſt *Luther*. The caution of *Eraſmus* would not ſuffer him to ſpeak out, otherwiſe he ſeems to have had no better opinion of the church of *Rome* than *Luther*. He wiſhed, however, for more moderate meaſures; not conſidering, that the times would by no means admit of ſuch meaſures. At length he entered into the controverſy, but choſe a topic, (concerning *free will*) wherein what he offered concluded as ſtrongly againſt many of the firſt Catholic writers as againſt *Luther*. He ſhewed herein great addreſs and ſagacity. *Luther* was no ſtranger to the character and merits of *Eraſmus*, as the following letter ſhews, which he wrote to him, and which is a fine picture of this heroic Reformer's mind. He anſwered *Eraſmus*'s book, and the controverſy was kept up for ſome time.

He begins his letter in the apoſtolical manner, † Grace and peace to you from the Lord *Jeſus*.

"I ſhall not complain to you, ſays he, for having behaved yourſelf as a man eſtranged from us, to keep fair with the papiſts, my enemies. Nor was I much offended, that in your printed books, to gain their favour, or to ſoften their rage, you have cenſured us with too much acrimony. We ſaw that the Lord had not conferred upon you the diſcernment, the courage, and the reſolution to join us, and freely and openly to oppoſe thoſe monſters; and therefore we dared not to exact from you that which greatly ſurpaſſeth your ſtrength and your capacity. We have borne with your weakneſs, and honoured that part of the gift of God which is in you."

† See *Jortin*'s Life of *Eraſmus*.

Then having beſtowed upon him his due praiſes, as he had been the reviver of good literature, by means of which the holy ſcriptures had been read and examined in the originals, he proceeds thus:

" I never wiſhed that, forſaking or neglecting your own proper talents, you ſhould enter into our camp. You might indeed have favoured us not a little by your wit, and by your eloquence, but foraſmuch as you have not that courage which is requiſite, it is ſafer for you to ſerve the Lord in your own way. Only we feared, leſt our adverſaries ſhould entice you to write againſt us, and that neceſſity ſhould then conſtrain us to oppoſe you to your face. We have withheld ſome perſons amongſt us, who were diſpoſed and prepared to attack you; and I could have wiſhed that the *Complaint* of *Hutten* had never been publiſhed; and ſtill more that your *Spongia* in anſwer to it had never come forth; by which you may ſee and feel at preſent, if I miſtake not, how eaſy it is to ſay fine things about the duties of modeſty and moderation, and to accuſe *Luther* of wanting them; and how difficult, and even impoſſible it is to be really modeſt and moderate, without a particular gift of the Holy Spirit. Believe me, or believe me not, *Jeſus Chriſt* is my witneſs, that I am concerned as much as you, that the reſentment and hatred of ſo many eminent perſons (of the Lutheran party) hath been excited againſt you. I muſt ſuppoſe that this gives you no ſmall uneaſineſs, for virtue like yours, mere human virtue, cannot raiſe a man above being affected by ſuch trials. To tell you freely what I think, there are perſons (amongſt us) who, having this weakneſs about them, cannot bear, as they ought, your acrimony and your diſſimulation, which you want to paſs off for prudence and modeſty. Theſe men have cauſe to be offended, and yet would not be offended, if they had more greatneſs of ſpirit. Although I alſo am iraſcible, and have been often provoked ſo as to uſe ſharpneſs of ſtile; yet I never acted thus, except againſt hardened and incurable reprobates. I have reſtrained myſelf, though you have provoked me; and I promiſed, in letters to my friends, which you have ſeen, that I would continue to do ſo, unleſs you ſhould appear openly againſt us. For although you are not in our ſentiments, and many pious doctrines are condemned by you with irreligion or diſſimulation, or treated in a ſceptical manner, yet I neither can nor will aſcribe a ſtubborn perverſeneſs to you. What can I do now? Things are exaſperated on both ſides, and I could wiſh, if it were poſſible, to act the part of a mediator between you, that they might ceaſe to attack you with ſuch animoſity, and ſuffer your old age to reſt in peace in the Lord: And thus they would act, in my opinion, if they either conſidered your weakneſs, or the greatneſs of the controverted cauſe, which hath been long ſince beyond your talents. They would ſhew their moderation to you ſo much the more, ſince our affairs are advanced to ſuch a point, that our cauſe is in no peril, altho' even *Eraſmus* ſhould attack it with all his might, ſo far are we from fearing ſome of his ſtrokes and ſtrictures. On the other hand, my dear *Eraſmus*, if you duly reflect upon your own imbecility, you will abſtain from thoſe ſharp and ſpirited figures of rhetoric; and if you cannot or will not

defend

defend our ſentiments, you will let them alone, and treat of ſubjects which ſuit you better. Our friends, even you yourſelf being judge, have ſome reaſon for anxiety at being laſhed by you, becauſe human infirmity thinks of the authority and reputation of *Eraſmus*, and fears it: And indeed there is much difference between him and the reſt of the Papiſts, and he is a more formidable adverſary than all of them joined together."

In 1524 *Luther* laid aſide the friar's habit, and married *Catharine Bore*, a lady of noble deſcent; who with eight other ladies, had been taken out of nunnery in 1523. She was twenty-ſix years old; handſome and modeſt: And though, *Luther* confeſſed not without faults, yet leſs faulty, he believed, than moſt other women; and when ſhe bore him a ſon, he ſaid, he would not change his condition for the kingdom of *Cræſus*. He declared, that he took a wife, to put the notorious and ſcandalous celibacy of the Papiſts to ſhame. He was a ſtrong advocate for matrimony, and the ſtronger doubtleſs, from his knowledge of the ſhocking crimes practiſed in monaſteries and nunneries. He uſed to ſay, if he were upon his death-bed, he would take a wife to ſhame thoſe infamous proceedings. Marriage ſoon after became a recommendation amongſt the reformed; and if a converted miniſter did not marry, he cauſed a ſuſpicion, that he had not renounced the doctrine of celibacy.

Luther was perſuaded to write a letter of apology to *Henry* the Eighth, for the rough anſwer, he had publiſhed to his book. But *Henry* replied to him in a very haughty manner, which cauſed *Luther*, who had a ſpirit equal to *Henry*, to declare publickly, that he was ſorry he had demeaned himſelf ſo far.

The diſturbances in *Germany* daily increaſed: Another diet was held at *Spires*, in 1526. But nothing was determined. The emperor was engaged about this time in a war with the *pope*, whom he took priſoner, and plundered *Rome*.---However, in 1529 another aſſembly was ſummoned at *Spires*. The Papiſts inſiſted, that the ban ſhould be executed againſt the Lutherans; which was oppoſed by the electors of *Saxony* and *Brandenburg*, the duke of *Lunenberg*, the landgrave of *Heſſe*, and the prince of *Anhalt*, who declared for a council either general or national. But the *Romaniſts* prevailed; Upon which the Lutheran princes and fourteen cities joined in a formal *proteſt*, whereby they appealed from all that ſhould be done, to the emperor, a future council, or unſuſpected judges: And accordingly they ſent proper deputies to the emperor. This was the remarkable proteſtation, which gave the name of PROTESTANTS to the *Lutherans* in *Germany*. The Proteſtants acted with ſo much ſteadineſs and reſolution, that the emperor was much ſtartled at it, and determined to uſe moderation for the preſent. He appointed another diet to be held at *Augſburg*, (after he had driven *Solyman the Magnificent* from *Germany*) and accordingly it was opened there in *June* 1530. It was given out, that the emperor would tread the Goſpellers under his feet, which made the Proteſtant princes inclined to meet him in arms: But *Luther* earneſtly diſſuaded them, and by all his eloquence and endeavours, prevailed upon them to purſue pacific meaſures.

The princes appointed *Luther*, *Philip Melancthon*, and other divines, to draw up their form of doctrine to lay before the diet: *Luther* was never ſuffered to appear, on account of the certain danger, but was kept in the caſtle of *Coburg*, near at hand, to be conſulted occaſionally. The Proteſtant princes requeſted, that this form of doctrine or confeſſion of their faith, afterwards called "The *Augſburg Confeſſion*," might be read in a full diet: This was refuſed: But the emperor allowed them to read it in his preſence before a ſpecial aſſembly of princes and others. He ſhed tears when he heard it, owing doubtleſs to the truth of the doctrines contained in it, and to the moderation which *Melancthon* had ſhewn in reviſing the whole. The *Romaniſts* agreed to draw up a confutation of it: They examined it ſtep by ſtep---Rejoinders were made; but to no effect: The diet broke up, and the princes returned home without any probability of accommodation. The emperor procured a decree, in the diet, allowing the Proteſtant princes, till the 15th of *April* following to conſult about their ſubmiſſion, *&c.*---But they remained ſtedfaſt to their principles: And the emperor, in *November*, publiſhed the decree of the diet, which ordered, that no alterations or innovations ſhould be made in the faith or religious worſhip of the church, and that none ſhould be admitted to the imperial chamber, who diſobeyed this decree.---*Luther* during this period, was not idle, he wrote many uſeful works; ſhewed his paſtoral zeal by attending his people at *Wittenberg*, when the plague raged ſeverely amongſt them: Held a viſitation of the churches; and oppoſed with all his power the offenſive errors of the *Antinomians*, whoſe proceedings gave him infinite concern. His letters to the *elector*, and to *Philip Melancton*, written about this time, are ſtrong evidences of the greatneſs of his mind; his deteſtation of war, on a religious account; and of his ſtrong reliance upon God, for a want of which he upbraids his leſs hardy, but moſt valuable friend, *Melancthon*.

The Proteſtant princes determined to ſupport their cauſe, in 1530 and 1535 made and renewed their ſolemn league at *Smalcald*. The pope, the emperor, and the *Romaniſts* were deſirous of ſummoning a general council, many efforts were made; much diſputing paſſed on both ſides, but no accommodation took place; and before *Luther*'s death every thing wore the face of war, which was unhappily proclaimed in 1546. During this period *Luther* employed himſelf in the buſineſs of his function: In 1534 the *German* Bible was put to the preſs, and completely finiſhed the next year. *Eraſmus* died in 1536 at *Baſil*, as well as *Luther*'s great friend *Martin Bucer*. *Luther* himſelf too began to feel the decays of nature, and was much afflicted with the ſtone, inſomuch that he was led to think of death with great ſeriouſneſs, and accordingly wrote ſeveral pieces on the ſubject: And in 1542, made his will. In 1543 he was engaged in controverſy with the *Jews*; who endeavoured to ſpread their opinions, and to make converts in *Germany*, but his nervous and able writings put a ſtop to their attempts. His heart was bent upon peace, and his pen was continually employed in entreating the princes to abſtain from war: And he uſed frequently to ſay, that he hoped God would hear his prayers, and never ſuffer him to live to ſee a war in *Germany*: His

prayers

prayers were heard: But immediately after his death, the unhappy confuſion began.

In the year 1545, afflicted in body, and tormented with violent pains, which perhaps added to the diſquietude of his mind; he left *Wittenberg*, offended at the diſputes with the *Zuinglians*, and diſpleaſed with *Melanchon*'s moderation, as *Seckendorf* ſuggeſts: (For *Luther* would not yield at all---nor give up any of thoſe ſentiments, which he had ſtrongly imbibed). The remiſſneſs of diſcipline, and the too great luxury prevailing amongſt the people there, much offended him---and he declared in a letter to his wife, that as this would be the laſt year of his life, he was determined never to return to *Wittenberg*. *John Matthæus* gives us the following account of the affair: "There came to *Wittenberg*, ſome vile and looſe women, who perverted and defiled many youth of the univerſity. This gave prodigious uneaſineſs to the good old man *(Luther)*; ſo that his ſpirit, like that of *Lot*'s in *Sodom*, was night and day tormented with the ſight and report of their baſe proceedings. He fought againſt them with voice and pen, and in ſhort was ſo much affected, when he could prevail nothing, that he left *Wittenberg*, and went to the prince of *Anhalt* at *Marſburg*. But our univerſity recalled him, with a moſt honourable embaſſy, and he returned."—There was a good deal of difficulty to perſuade him to return. The elector of *Saxony* was obliged to interfere, and to condeſcend ſo much as to entreat him, and to promiſe, that every reformation he deſired at *Wittenberg* ſhould certainly be made. This year he finiſhed his commentary upon *Geneſis*, and concludes it thus, "I have finiſhed my commentary upon *Geneſis*. May God, my God grant, that others after me, may interpret it much better. I can do no more, infirm and weak. Pray to God for me, that he would grant me a good and happy hour of departure. Amen."

It happened extremely remarkable, that in the laſt year of his life, he ſhould be called into his own country, to die there, where he had been born above ſixty years before. But ſo it was. There were ſome diſputes between the counts of *Mansfield*, and *Luther* was ſent for to come and compoſe the difference. He preached his laſt ſermon at *Wittenberg*, on the 17th of *January*, 1546; and on the 23d ſet out for *Iſleben*, his native place, where he was honourably entertained by the count, who eſcorted him to his apartments with an hundred horſe. He was very ill during the journey, three of his ſons, *Melanchon*, *Juſtus Jonas*, and ſeveral of his friends accompanied him. He attended to the buſineſs, upon which he came, from the 29th of *January*, to the 17th of *February*, and preached four times. But in the evening of the 17th, he ſickened a little before ſupper, of his uſual illneſs---being grievouſly tortured in his bowels, with great faintneſs and weakneſs. His pains encreaſed, and he went to bed, where he ſlept till midnight, when he awaked, in ſuch anguiſh, that he found his life near at an end. He joined his friends in earneſt prayer; and for himſelf ſaid, "Oh my Heavenly Father, the God and Father of my Lord *Jeſus Chriſt*, the God of all comfort, I give thee thanks, that thou haſt revealed thy ſon *Jeſus Chriſt* to me, in whom

whom I have believed, whom I have confeſſed, whom I have loved, whom I have honoured, whom the pope of *Rome* and all his impious multitude perſecute and reproach: --- Thee, thee, my Lord *Jeſus*, I earneſtly entreat to receive my poor ſoul! My heavenly Father, tho' I am torn from this life, tho' this body of mine muſt be laid down in the grave, yet I know certainly, that I ſhall abide with thee eternally, nor can I ever be plucked out of thy hands." --- After which he added, "So God loved the world, that he gave his only begotten ſon, that whoſoever believeth in him ſhould not periſh, but have everlaſting life."--- He then took ſome medicines provided for him --- upon which he ſaid, *I go now* and will yield up *my ſpirit*---and thrice repeated the words, *Into thy hands I commend my ſpirit, for thou haſt redeemed me, O God of truth.* After this he lay ſilent, and ſpoke not, ſave that when ſome of his particular friends ſaid, "Moſt reverend Father, Do you die in that conſtant confeſſion of *Chriſt* and his truth, which you have preached?" He replied with a clear voice --- *Ita, Yes verily.* Afterwards turning himſelf on his left ſide, he doſed about a quarter of an hour; when he fetched a deep but gentle ſigh, and gave up the ghoſt, ſo that no body diſcerned the leaſt pain or emotion of his body; but he literally fell aſleep in the Lord, on the 18th of *February*, 1546, in the ſixty-third year of his age. He left behind him a widow, three ſons, and two daughters.

He was honourably interred at *Wittenberg*; where the troops of *Charles* the emperor, in the year 1547, were very deſirous to pull down his monument, and dig up his bones: But the emperor had more generoſity and prudence, than to conſent to a procedure ſo baſe and infamous. "*Let them alone*, ſaid he: *Suffer his bones to be at reſt*" So in life and death, amidſt enemies continually deſiring his life, and blackening his reputation with the moſt odious and ſenſeleſs calumnies, he was preſerved by the good providence of his God.

He was of a moderate ſtature, and had ſuch a ſharp ſight, that few could endure ſtedfaſtly to look at him. He had a gentle, clear and perſuaſive voice; was paſſionate, but ſoon appeaſed. He had an uncommon genius, a lively imagination, a pious and devout diſpoſition, a ſtrong tincture of melancholy and enthuſiaſm, and a great warmth and impetuoſity, which impelled him, in his controverſial writings eſpecially, to ridicule and inſult his adverſaries, and to uſe an acrimony of ſtyle, which can by no means be excuſed. He was fond of muſic, and was both a compoſer and performer; which was very good for his mind and body. It expelled melancholy, he uſed to ſay, and put the devil to flight, who mortally hated muſic; he entertained a mean opinion of the capacity and diſpoſition of thoſe, who had no taſte for this excellent art. He alſo ſacrificed to the Graces, and compoſed ſome poems, *Latin* and *German*. There is great merit in many of his hymns. He was remarkable for his contented diſpoſition, a little ſatisfied his wiſhes, for he had a great contempt for money. We are much obliged to him for opening the gate of reformation, which ſhould make us the more ready to excuſe his faults: and perhaps a man of a leſs impetuous and magnanimous diſpoſition would

would not have been able to have perfected so extraordinary a work; for extraordinary we must needs call it, that a poor *Friar* should be able to oppose the Pope, then the king of the kings of the earth; it was more extraordinary, that he should prevail; but most extraordinary, that he should die in peace, amidst so many enemies. His followers have been called *Lutherans*, after him, though much against his approbation, "Hear, says he, in a book he published against *Tumults*, &c. this I ask first, let my name be remembered no more: let no man call himself a *Lutheran* but a *Christian*. What is *Luther?* The doctrine is not mine: I have not been crucified for any one. *Paul* forbids any to be called after him, *Peter* does the same; why should I, a most contemptible worm, desire that my most worthless name should be given to the children of Christ. God forbid! Let us extinguish these factious appellations, and let us be called Christians, as holding the doctrine of Christ. The *Papists* justly have the name of a sect, because not content with the doctrine of Christ, they urge the dogma's of the *Pope*, and will be *Papists*. So then let them be, and so let them have the *Pope* for their master. I am not, I will not be the *master* of any one. I hold the common doctrine of Christ, with the church, he only is our master, *&c.*" How happy would it be, if *such* sentiments were verified more by mens practice!

Melancthon used to say of *Luther*, "*Pomeranius* is a grammarian, I am a logician, and *Justus Jonas* is an orator; but *Luther* is good at every thing: the wonder of mankind; for whatever he says or writes, it penetrates the heart, and makes a lasting impression." He always recommended strongly the study of the sacred scriptures, and *Germany* is particularly indebted to him for his translation of the Bible. Three things, he used to say, make a divine, *meditation*, prayer, and temptation: and that three things were to be done by a minister; to read the Bible diligently, to pray earnestly, and always to be a learner.

We will conclude this sketch of his life, with the words of the author*, whom we have principally followed: "God grant, that all who call themselves by his name, or profess that doctrine which he defended, may diligently imitate that constant endeavour after good, which was conspicuous in him, and principally his fervency in prayer, his magnanimity and resolution, his freedom from all human fears, his perfect content, and his many other singular virtues; while they are careful not to excuse or cover their own faults and vices, under

* This author is *J. Dan. Herrnschmidius*, who hath written a *Latin* life of *M. Luther*, to which an excellent preface is annexed by *Knappius*, for the benefit of the *clerical* reader. In such a multiplicity of matter, we have found it difficult to keep within proper limits; but we have done our utmost to select the chief events from the author above, *Seckendorf*, *Jortin*, and other writers. They who are disposed to read the strange calumnies vented against *Luther*, may consult the *general* Dictionary. We have some reason to hope, that an able friend will favour the public with a life of *Luther* at large, which cannot fail to be useful and entertaining: and if he should, he will esteem it a favour to receive any anecdotes or assistance from those gentlemen, who would encourage such an undertaking.

those

thoſe imperfections and blemiſhes in his character, which from human frailty unhappily cleave to him."

We will juſt add, that the *will* he made had theſe expreſſions in it, "O Lord God, I thank thee, that thou wouldſt have me live a poor and indigent perſon upon earth: I have neither houſe, nor land, nor poſſeſſions, nor money to leave, thou Lord haſt given me a wife and children: them, Lord, I give back to thee; nouriſh, inſtruct, and keep them, (O thou Father of the orphans, and judge of the widow) as thou haſt done to me, ſo do thou unto them." His wife during the ſubſequent years endured great hardſhips and difficulties, and at length died by an accident in going from *Wittenberg*, in the year 1522. When *Seckendorf* wrote his hiſtory, at the cloſe of the laſt century, ſome of *Luther*'s family were remaining.

ANTIQUITIES.

I.

A Chronological Account of the Chriſtian Authors and their Works, &c. continued.

		A. D.
	Dionyſius of *Alexandria*, died	264
	Firmilian was biſhop	231
	Epiſtle to St *Cyprian* in his works, Ep. 75	256
	died	269
	Dionyſius of *Rome* was prieſt	256
	was made biſhop of *Rome*	259
	Epiſtle to *Dionyſius* of *Alexandria*, in *Athanas de decret. Nicæn. Synod.* p. 231	
	died	269
	Gregory Thaumaturgus was *Origen*'s diſciple	231
	was baptized	
	was made biſhop of *Neocæſaria*	240
	Diſcourſe in honour of *Origen*	239
	Creed	240
	Canonical epiſtle	258
	Paraphraſe upon *Eccleſiaſtes*	
	died	270
Magnes:	Fragment of book againſt *Theoſthenes*, cited by *Turrian* in *Apolog. pro Pontiff. Rom.*	265
Malchion:	Diſputation with St. *Paul* of *Somaſata*, fragments of which are in *Leont. Byzantin. in Neſtorium*, c. iii. & *Petr. Diacon. Epiſt. ad Fulgent.*	269
	Synodical epiſtle of the council of *Antioch* againſt *Paul* of *Samoſata*, in *Euſeb.* b. vii. c. 30.	
	died	281

Anatolius

A. D.

Anatolius was made bishop — 264
Paschal canon at the end of *Bucherius de Doctrin. temp.*
died — 284
Archelaus: Disputation with *Manes*, in *Fabricius*'s edition of *Hippolitus* — 277
Pierius flourished — 283
Fragments in *Hieronymi, epist.* 2da *ad Pammachium, & in Photius*, cod. 119
Acts of the martyrdom of St. *Asterius* and his companions, who died — 285
of St. *Genesius* } who died 286
of St. *Mauritius* and the *Theban* legion }
of St. *Donatianus* and *Rogatianus*, who died 287
Victorinus Petavionensis flourished — 290
Commentary upon *Genesis*, part of which is the tract *de fabrica mundi*, in *Cave*'s *Historia Literaria*
Commentary upon the Apocalyps, in *Bibliothec. Patr.* f. i. *Paris*
Acts of the martyrdom of St. *Victor*, who died — 290
of St. *Maximilian*, who died — 295
of St. *Marcellus* } who died 298
of St. *Cassian* }
Acts of the council of *Eliberis* — 301
Arnobius Book against the *Gentiles* — 303
Acts of the martyrdom of St. *Theodotus* } who died 303
of St. *Felix Thibarensis* }
of St. *Vincentius*, a deacon }
of St. *Saturninus* and others } who died 304
of St. *Agape*, *Quionia*, and *Irene* }
of St. *Didymus* and St. *Theodora* }
of St. *Irenæus* of *Sirmium* }
of St. *Pollio*, a reader }
of St. *Euplius*, a deacon }
of St. *Tarachus*, *Probus*, and *Androni*cus } who died 304
of St. *Philip* of *Heraclea* }
of St. *Crispina* }
of St. *Ferreolis* }
of St. *Appollonius* a deacon, and } 305
St. *Philemon*, who died }
Acts of the council of *Cirtha* — 305
Phileas: Epistle to the church of *Thmius*, in *Euseb.* b. viii. c. 10
Acts of the martyrdom of St. *Phileas*, and *Philoromus*, who died } 307
of St. *Euphemia*, who died — 307

A. D.

Pamphilus, upon the Acts of the Apoſtles, in *Fabricius*'s edit. of *Hippolytus*
First book of apology for *Origen*, tranſlated by *Ruffinus*, in *Hieronym.* op. tom. v. p. 219 309
died — 309
Acts of the martyrdom of St. *Quirinus*, who died — 310
Peter was made biſhop of *Alexandria* — 300
Penitential canons in *Beveridge*'s pandects, and in the councils — 306
Fragments of a book, entitled, Upon the Divinity, cited by the council of *Epheſus*, and in St. *Cyril* of *Alexandria*'s Apol. i. 3.
died — 311
Acts of pretended council of *Carthage* — 311
Methodius: Banquet of Virgins, in *Combefis auctuarium*
Fragments of *Epiphan. hær.* 64. and *Photius* cod. 243, 235
Lucian was prieſt of *Antioch* before — 303
Fragment of Epiſt. to the Ch. of *Antioch* in *Chronic Alexandria ad an.* 303 — 303
Form of faith in *Athanas. de Synod. & Hil. de Synod. & Socrat* hiſt. l. ii. c. 10
died — 312
Acts of the council of *Rome* — 313
Canons of the council of *Arles* } — 314
of *Ancyra*
of *Neocæſaria* — 315
Juvenius flouriſhed — 322
Life of Chriſt, a poem — 324
John, Preſbyter of *Nicomedia*: Hiſtory of the martyrdom of St. *Baſil*, biſhop of *Amaſia*, in *Bollandus April* 26 — 325
Lactantius: of the work of God — 307
of the deaths of the perſecutors — 314
Inſtitutions — 320
Epitome of the inſtitutions
of the anger of God
died — ſoon after 325
Alexander was made biſhop of *Alexandria* — 313
Epiſtle to all the biſhops in *Gelas. Cyzic.* l. ii. c. 3. & *Socrat.* l. i. c. 6. and *Athanas.* op. t. i. p. 397 } 323
Epiſtle to *Alexander*, biſhop of *Conſtantinople*, in *Theodoret.* l. i. c. 4. }
Epiſtle to the Preſbyters of *Egypt*, in *Cotelerius*'s notes upon the apoſtolical conſtitutions
died — 326

Arius,

		A. D.
Arius:	Fragments of *Thalia*, in *Athanas. de decret. Micæn. Synod.* p. 413. *Cont Arian. Orat.* ii. p 137, 140, *&c. de Synod. Arim. & Seleuc.* p. 680.	
	Epistle to *Eusebius* of *Nicomedia*, in *Epiphan. hær.* 69. *& Theod.* l. i. c. 5.	322
	to *Alexander*, bishop of *Alexandria*, in *Athanas. de Synod. Arim & Seleuc.* p. 682. *& Epiphan. hæres.* 69	
	died	336
Eustathius	was bishop of *Beræa*	323
	was made bishop of *Antioch* — before	325
	of the witch of *Endor*	
	Fragments in *Photius*, cod. 225. and *Facund. Hermian.* l. xi. c. 1. and *Consil.* t. iii. p. 340. and *Anast. Eclog.* and in *Not. Sirmundi ad Facund.* p. 462. and t. viii. *Biblioth. Græc. Fabricii*, p. 170. and in *Theod.* hist. l. i. c. 7. and *Dial.* i. p. 37, 38. and ii. p. 90, 91. and iii. p. 156, 159.	
	died	337
Constantine the Great was born		274
	was made emperor	306
	saw the sign of the cross in the air —	311
	Edict in favour of all religions in *Eusebius* hist. b. x. c. 5.	313
	Epistles to *Anulinus*, ibid. c. 5, 7.	313
	to *Cæcilian*, ibid. c. 6 —	313
	to *Melchiades*, ibid. c. 5. —	311
	to *Ablavius*, in *Consil Labb.* t. i. 1422	314
	to *Chrestus*, in *Euseb.* hist. b. x. c. 5.	
	Epistles to the catholick bishops at the end of *Optatus*'s works, and in Consil. t. i. p. 1431	
	to *Probianus*, ibid. p. 1439. and in *August.* op. t. ii. epist. 141. p. 460	314
	to *Cæcilian* and the Donatist bishops, in Consil. t. i. p. 407 and *Aug.* t. ii. Epist. 43. p. 79.	
	to *Celsus*, in Consil. t. i. p. 1440.	315
	Edict concerning the punishment of crucifixion, in *Cod. Theod.*	
	against the *Jews*, ibid.	
	in favour of the slaves in *Cod. Just.*	
	Epistle to *Eumalius*, in *Aug.* t. ix. p. 476.	316
	to bishops and people of *Africa*, in Consil. t. i. p. 1441.	

A.D.

Conſtantine's Edicts in favour of virginity, and againſt rapes and concubines, in *Cod. Theod.* and *Juſtin.* and in *Euſeb. vit. Conſtant.* b. iv. c. 26. 320

in favour of ſlaves, and for reſting on *Sundays* and holy days, in *Cod. Theod.* and *Juſtin.* and in *Euſeb.* ibid. c. 18. 321

againſt profane ceremonies, in *Cod. Theod.* 322

in favour the of confeſſors, in *Euſeb.* ib. b. ii. c. 19, 41.
in favour of count *Joſeph*, in *Epiphan. Hær.* 30.
againſt conſecrating new idols, *&c.* in *Euſeb.* ibid. c. 45--61.
for building and enlarging churches, in *Theodorit.* b. v. c. 20.
for the converſion of the *Pagans*, in *Euſeb.* ibid. b. iii. c. 1, 54, 55. 323

Epiſtle to *Euſebius* of *Cæſarea* about building of churches, in *Euſeb. vit. Conſtant.* b. ii. c. 46. *Socrat.* b. i. c. 9. *Theodorit.* b. i. c. 17. 323

Epiſtle to *Alexander* and *Arius*, in *Euſeb.* ibid. c. 64, 73. *Socrat.* b. i. c. 7. *Gelus.* b. i. c. 4. 324

Oration to the ſaints in *Euſebius*, at the end of *Vit. Conſtan.* 324

Epiſtle to *Optatian*, publiſhed by *Velſerus* 324

Oration to the council of *Nice*, in *Euſeb. vit. Conſt.* b. iii. c. 12.
Epiſtle to the churches, concerning the council of *Nice*, in *Euſeb.* ibid. c. 17, 20.
to the catholick church of *Alexandria*, in *Socrat.* b. i. c. 9. 325

Two Epiſtles againſt *Arius* in *Socrat.* b. ii. c. 9. and in *Gelas.* b. iii. c. 2. and *Theod.* b. i. c. 18. and *Sozom.* b. i. c. 21.
to *Theodotus* of *Laodicæa*, in *Gelas*, b. iii. c. 3.
to *Macarius*, in *Euſeb. vit. Con.* b. iii. c. 31. and *Socrat.* b. i. c. 9. and *Theod.* b. i. c. 17. 325

Edicts againſt idolatry and uſury, in *Cod. Theod.* and *Euſeb.* ibid. b. iv. c. 25. and *Socrat.* b. i. c. 18. and *Sozom.* b. c. 8.
in favour of the Catholicks, in *Cod. Theod.* 326

A. D.

Conſtantine's Epiſtle to the biſhop of *Numidia*, in Concil. t. i. p. 1441 — 329

to *Macarius*, about *Mamre*, in *Euſeb. vit. Con.* b. iii. c. 52.

to the people of *Antioch*, in *Euſeb.* ib. c. 60.

to *Euſebius* of *Cæſarea*, about the ſee of *Antioch*, in *Euſeb.* ib. c. 61. 331

to the council of *Antioch*, in *Euſeb.* ib. c. 62.

Edict againſt hereticks, in *Euſeb.* ib. c. 63, 65.

Epiſte to *Sapor*, king of *Perſia*, in *Theod.* b. i. c. 25.

to *Euſebius* of *Cæſarea*, about his diſcourſe concerning *Eaſter*, in *Euſeb.* ib. b. iv. c. 35.

to the ſame, about copies of the ſcripture, in *Euſeb.* ibid. c. 36. and *Socrat.* b. i. c 9. and *Theod.* b. i. c. 16. 333

to St. *Anthony*, in *Athanas. vit. Anth.* t. ii. p. 855.

to St. *Athanaſius*, and to the church of *Alexandria*, in *Athanas. Apol.* 2 con. *Arian.* p. 177, 179, 185.

to *John* the *Miletian*, in ibid. p. 186

to the biſhops of the council of *Tyre*, in *Euſeb. vit. Con.* b. iv. c. 42. and *Socrat.* b. i. c. 34. and *Theod.* b. i. c. 39. 335

to the ſame, and to *Dalmatius*, in *Athanas. Apol.* 2 *Con. Arian.* p. 182.

Edicts againſt the *Jews*, in *Cod. Theod.* and *Euſ. vit. Con.* b. iv. c. 27. and *Chryſoſt.* orat. 5. adv. jud. d. 645. t. i.

for the juriſdiction of biſhops, in *Euſeb.* ibid. and *Sozom.* b. i. c. 9. and *Cod. Theod.* in Append.

Epiſtle to *Arius*, in *Athanas*, Ep. ad *Serapion*, p. 340. and *Sozom.* b. ii. c. 29. and *Socrat.* b. i. c. 25. 336

died — — 337

Euſebius of *Cæſarea* was born — in or before 264

was made prieſt — before 306

was made biſhop of *Cæſarea* at the lateſt 315

Oration at the dedication of the church of *Tyre* 315

Fragments of Epiſt. to *Alexander* of *Alexandria*, in Act. Conc. Nic. ii.

of Epiſt. to *Euphration*, in ibid. and *Athanas. de Synod.* t. ii. p. 730. 320

Euſebius,

A. D.

Euſebius, Epiſtle to *Conſtantia*, in Mr. *Boivin*'s notes upon *Gregoras* —— before 323
Eclogue: M. S. in *Bibliothec. Viennes* before 325
Oration to *Conſtantine* in the council of *Nice*, in *Euſeb. vit. Conſtant.* b. iii. c. 11. 325
Eccleſiaſtical hiſtory 325
of the martyrs of *Paleſtine*, ſubjoined to the 8th book of the eccleſiaſtical hiſtory
Epiſtle to the church of *Cæſarea*, in *Athanas. de Decret. Nicæn. Synod.* p. 241. and *Socrat.* b. i. c. 8. and *Theodorit* b. i. c. 12. and *Gelus.* hiſt. *Syn. Nic.* b. ii. c. 34. 326
Onomaſticon: or the names of the places mentioned in ſcripture, in *Hieronym.* op. t. ii. p. 383. 330
Oration in praiſe of *Conſtantine*, in the ſame vol. with the eccleſiaſtical hiſtory 335
five books againſt *Marcellus* ——
of eccleſiaſtical Theology —— } 337
of the life of *Conſtantine* —
Commentary upon the *Pſalms* — } 338
upon *Iſaiah*
Fourteen ſmall works, pubiſhed by *Sirmundus*
Evangelical canons and epiſtle to *Carpianus*, printed in *Rob. Stephens*'s and in *Mills*'s *Greek* Teſtament
Fragments of a book upon the differences between goſpels, in *Combeſis Auctuar. Nov.* t. i. p. 779, 783, &c. and *Caten.* in *Joan.* p. 450. and *Grabe*'s *Spicilegium* t. i. p. 252. and *Anaſt. Sinait. quæſt.* 15.
Fragments of the life of *Pamphilus*, in *Bollandus Jun.* t. i. p. 64.
of the lives of the prophets, publiſhed by *Curterius* before *Procop* upon *Iſaiah*
of commentary upon Canticles, publiſh- by *Meurſius*, *Lug. Bat.* 1617. 4to.
of collection of ancient martyrdoms, in St. *Jerom* and *Metaphraſtes*
died —— 339
Euſebius of *Nicomedia* was made biſhop of *Nicomedia* before 319
Epiſtle concerning *Arius* and his tenets, in *Theodorit*, b. i. c. 6.
Fragment of an epiſtle, in *Ambros de fide*, l. iii. c. 7.
died —— —— 341
Canons of the council of *Nice* —— 325

The

II.

The Converſion of the CORINTHIANS, *a Proof of the Truth of* Chriſtianity, *continued.*

THE *philoſophers* and *magiſtrates* were not the only powerful adverſaries whom St. *Paul* had to encounter at *Corinth*. He could not but expect to meet with a very ſtrong oppoſition from the *prieſts*, the augurs, diviners, ſtatuaries, with many others whoſe intereſt it was that the ſuperſtitious religion of their anceſtors might be continued. All theſe would undoubtedly be as full of wrath, and raiſe as great an uproar againſt St. *Paul*, as *Demetrius* the ſilverſmith, and the workmen of like occupation did, when they heard him perſuade the people, that they are no Gods which are made with hands. In a word: a man of his good ſenſe, great penetration, foreſight, and experience could not but expect to be accounted and treated as one who turned the world upſide down, a blaſphemer of their gods, and conſequently a ſubverter of the whole frame of their religion.

As the apoſtle was ſure of the greateſt repugnance when he taught the *Corinthians* what they were to believe; ſo he muſt expect to meet with the utmoſt oppoſition when he endeavoured to perſuade them to ſet about the reformation and amendment of their lives; when he commanded them to flee fornication; when he taught them, that *every other ſin that a man doth is without the* pollution of the *body*; *but he that committeth fornication ſinneth againſt* and polluteth his *own body*; when he forbad them to eat with any brother, who is a fornicator, and declared that God would pronounce the ſentence of condemnation upon whoremongers and adulterers, he could not but foreſee, that the *Corinthians* would be averſe to his doctrine. "For as one* obſerves, *Corinth* was above all other cities, even to a proverb, infamous for fornication and laſciviouſneſs; ſo that a *Corinthian* woman is, in the language of the ancients, a whoriſh woman: and the words κορινθιάζειν and κορινθιάζεσθαι ſignify to play the whore. This debauched people made the increaſe of whores a part of their prayers to their idols or falſe gods, and the bringing of whores into the city a part of their vows. And an hiſtorian † of great note informs us, that at *Corinth* there was a temple which maintained more than a thouſand conſecrated whores. And a temple in *Cappadocia* dedicated to *Venus*, was called μικρα Κορινθος, *little Corinth*, becauſe multitudes of women proſtituted themſelves in it. Nay, they did not only think fornication a thing indifferent in its own nature, but they even accounted inceſt lawful. It was no crime with them for a man to have his father's wife, and live adulterouſly with her in his father's lifetime ‡. How then was it poſſible for the apoſtle, without the help of God, to convince ſo debauched and laſcivious a people that *fornication and uncleanneſs ought not to be named among them*, being crimes of

* *Whitby.* † *Strabo.*

‡ Compare 1 *Cor.* v. 1. with 2 *Cor.* vii. 12.

a moſt

a moſt deſtructive nature? Or how could he hope for ſucceſs when he informed them, that *neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient, were to be named among them?* Or when he acquainted them, that at the day of judgment men were to give an account of *every idle word* which they had ſpoken? Or when he declared, *that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment?* Or when he told them, that *whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart?* Laſtly, how could he in a natural way prevail upon a people, who were proud and ambitious, debauched and intemperate, revengeful and envious, contentious and litigious, to embrace a religion which taught humility, ſobriety, temperance, the forgiving of injuries, love, charity, moderation, meekneſs, and univerſal benevolence? We are all of us very ſenſible what a difficult matter it is to perſuade men to become in love with virtue, who have been long accuſtomed to a vicious courſe of life. Even perſons who know *the terror of the* Lord, who are fully perſuaded and do ſincerely believe, that a dreadful day will come, when they muſt give a ſtrict account of all their actions, are with great difficulty reclaimed from the error of their way, if their ſins have had the growth of many years. And if old habitual ſinners, who do really believe the goſpel, and conſequently expect to be judged for their actions, are ſeldom, or with great difficulty, reformed; how will an unbeliever account for the apoſtles perſuading the *Corinthians* to lay aſide ſuch practices as they thought indifferent and innocent; ſuch practices as were pleaſant and agreeable to depraved mankind? How will he account for his convincing them, that their moſt ſolemn and religious ſolemnities were the greateſt abominations.

Having ſhewn what obſtacles St. *Paul* muſt neceſſarily meet with at *Corinth* from the *Gentiles*; I ſhall now enquire what oppoſition he might expect from the unbelieving *Jews*, who inhabited this city when he undertook that glorious work of converting them from darkneſs to light, of giving knowledge of ſalvation to them for the remiſſion of their ſins.

When he went to *Corinth* the city was full of *Jews*, whom the emperor *Claudius* had expelled from *Rome*. They were as bitter enemies as the *Gentiles* to the Chriſtian religion, and the preachers of it. And they hated St. *Paul* much more than the reſt of the apoſtles, becauſe all of a ſudden from being a violent perſecutor of the diſciples of the crucified *Jeſus*, and making havock of his church, he gave a convincing proof of the invincible power of our Saviour by becoming one of the moſt zealous propagators of his religion. A people ſo much prejudiced againſt him, muſt be, nay were in fact greatly incenſed when they heard him perſuade men to worſhip God in a manner different from what their law required. What a hatred muſt they have of *him* who aboliſhed circumciſion? How could our apoſtle hope for ſucceſs, in a natural way, when he preached ſuch a doctrine to a people who had read in one of their inſpired books, that God had threatened that ſoul ſhould be cut off which neglected

this

this rite? How, without the aſſiſtance of God, could he, who taught ſuch a doctrine, ever think of making converts of *Jews*, whoſe religion was ſo much corrupted at our Saviour's coming into the world, that * they held, "that circumciſion was of ſufficient virtue to render them accepted of God, and to preſerve them from eternal ruin: that no circumciſed perſon goes to hell, God having promiſed to deliver them from it, *for the merit of circumciſion*; and having told *Abraham* that when his children fell into tranſgreſſion and did wicked works, he would remember the odour of their foreſkins, and would be ſatisfied with their piety." "They were prejudiced againſt ſeveral other doctrines he taught, which they imagined derogated from the perfection and honour of their law. Such was the doctrine of making the church Catholic, by receiving the *Gentiles* into the privileges of the true church, without ſubmitting to the ritual law, and not being juſtified by the works of the law, but by faith in the *Meſſiah*. They were prejudiced in favour of their law, as unchangeable and eternal; or as neceſſary means of juſtifying a ſinner before God." Without the interpoſition of God, the apoſtle could never hope to perſuade them, who had been informed in their ſacred books, that the *Meſſiah* was to have *an everlaſting kingdom, a throne for ever and ever*; that he *ſhould be great unto the ends of the earth*, and was to *abide for ever*, to *raiſe up the tribes of* Jacob, *and reſtore the preſerved of* Iſrael; to *have a portion divided him with the great*, and to *divide the ſpoil with the ſtrong*; to *have dominion and glory*, and a *kingdom, that all people, nations, and languages ſhould ſerve him*; that *his dominion is an everlaſting dominion, which ſhall not paſs away*, and *his kingdom that which ſhall not be deſtroyed*: Without the divine aid, I ſay, the apoſtle could never hope to perſuade the *Jews*, who expected ſuch a triumphant *Meſſiah*, to believe that *Jeſus* was the *Chriſt*, who had ſuffered that death, which by the law was counted execrable. The crucifixion of Chriſt, as the apoſtle himſelf has informed us, was *unto the Jews a ſtumbling block*. And in *Juſtin Martyr*, *Trypho* the *Jew* ſays, your *Jeſus* having by this fallen under the extremeſt curſe of the law of God, we cannot but ſufficiently admire, that you ſhould expect any good from God, who place your hopes in a man that was crucified; for our law ſtiles every one, that is crucified, accurſed. *Theophilact* informs us, that the *Jews* objected; How can he be God who did eat and drink with publicans and harlots, and was at laſt crucified with thieves? Hence by way of ignominy they ſtill call our Saviour *Talui*, one hanged upon the tree. And, by way of reproach, they call Chriſtians the ſervants of him who was hanged.

To all that has been ſaid I may ſtill farther add, that the danger which attended the profeſſion of Chriſtianity would deter both *Jew* and *Gentile* from embracing it. A man no ſooner became a Chriſtian, than he expoſed himſelf to all the miſeries that human nature is capable of ſuffering. Had our apoſtle therefore made uſe of all the eloquence he was maſter of, yet *had not God been with him*, he could not have perſuaded the *Corinthians* to become Chriſtians. According

* See *Whitby* on *Rom.* ii. 13.

to *Jerome*, St. *Paul* was no orator: He uſes words peculiar to the *Cilicians*, ſome of his expreſſions are low, trivial, and vulgar; he could not expreſs his profound ſentiments in *Greek*, was ignorant of the rules of Grammar: * In a word, this famous linguiſt aſſures us, that there are ſome ſoleciſms in his writings, and that he ſpoke truly when he ſaid, he was *rude in ſpeech, though not in knowledge.* St. *Jerome* does not ſpeak this to the diſparagement of St. *Paul.* But from hence he argues, that God was with him. The inference, which this learned writer draws from theſe premiſes, is certainly valid.

But it will be objected, that his premiſes are not juſt. Be it ſo. Suppoſe our apoſtle was a very great orator, yet he made no uſe of his eloquence in converting the *Corinthians.* He preached the goſpel to them in the moſt plain and ſimple manner: *When I came to you,* ſays he, *I came not with the excellence of ſpeech, or of wiſdom, declaring to you the teſtimony of God; for I determined not to know any thing among you, ſave* Jeſus Chriſt, *and him crucified --- and my ſpeech, and my preaching was not with enticing words of man's wiſdom.* —— *For Chriſt ſent me to preach the goſpel, not with the wiſdom of words.* — *It pleaſed God by the fooliſhneſs of preaching, to ſave them that believe. For the* Jews *require a ſign, and the* Greeks *ſeek after wiſdom. But we preach Chriſt crucified, unto the* Jews *a ſtumbling block, and to the* Greeks *fooliſhneſs; but unto them which are called both* Jews *and* Greeks, Chriſt *the power of God, and the wiſdom of God; becauſe the fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men: For you ſee your calling, brethren, that not many wiſe men after the fleſh, nor many mighty, nor many noble are called. But God hath choſen the fooliſh things of the world to confound the wiſe, and God hath choſen the weak things of the world to confound the things that are mighty, and baſe things of the world, and things which are deſpiſed, hath God choſen; yea, and things which are not, to bring to nought things that are, that no fleſh ſhould glory in his preſence.*

In this plain and ſimple manner did St. *Paul* deliver, to as wicked and debauched a people as any in the world, the moſt pure and heavenly doctrine, the ſtricteſt and ſevereſt precepts that had ever been taught mankind, and yet he confounded the mighty and the noble, and gained a victory over their orators and philoſophers. I conclude therefore that this ſucceſs muſt be attributed, not to a natural, but divine cauſe, and conſequently that the goſpel is the word of truth. *W.*

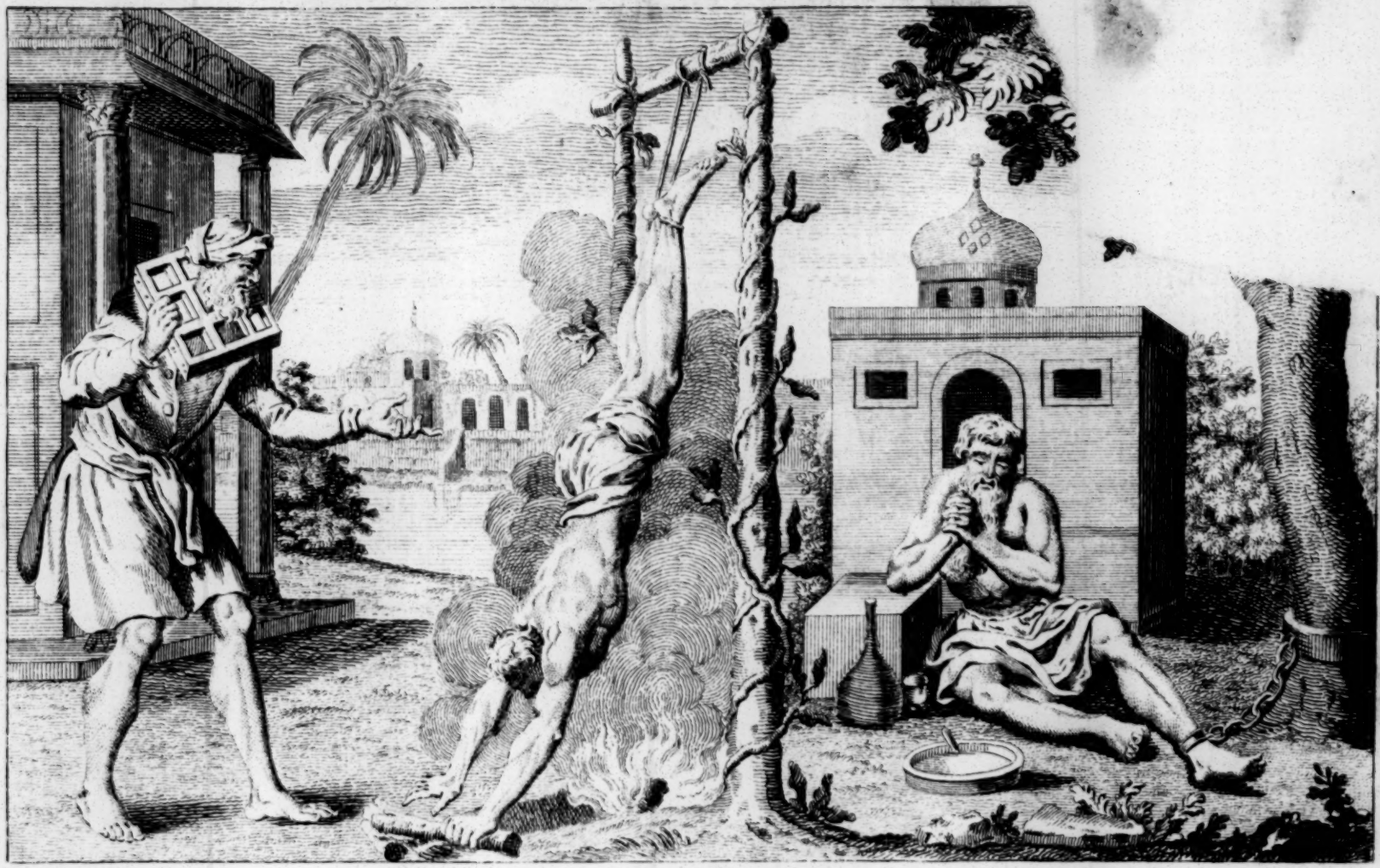
III.

Strange Auſterities of the BRAMINS.

NOTHING can be more remarkable, or give us a more ſtriking Proof of the prevalence of ſuperſtition, and the wonderful power of falſe religion, than the auſterities practiſed by the *Bramins.* "They think, that rewards and puniſhments are not diſtributed in this life;

* We cannot by any means ſubſcribe to this opinion of *Jerome*: the contrary has been often ſhewn: nor is the argument at all wanting.

ſince



Customs of the Bramins.

ſince man, in their opinion, has a variety of births; they believe that divine juſtice is exerciſed only in the life to come. Thus every man who ſuffers, expiates the ſins he had committed in the preceding life, and before he aſſumes the body which is puniſhed. As very few have ſo good an opinion of their purity, as to imagine it will abſolutely entitle them to a place in felicity, moſt of them rely entirely on the *merits of certain exerciſes*, which convey a forgiveneſs of ſins along with them! (ſtrange and abſurd) Beſides thoſe auſterities which are expreſly enjoined by the *Vedam*, there are others which are exerciſed out of pure whim by certain devotees, who aſpire at a greater perfection than other people. Mr. *Rogers* ſaw an inſtance of this mortification in the little pagod of *Parvati*, near that of *Eſwara*, which, according to the account he has given of it, exceeds all the auſterities that were ever practiſed by any religious order.

This *Bramin* abſtained from whatever is uſually eaten, and fed only on a little ſweet milk, and a little fruit. He continued ſitting all day long, without once ſtirring from his place, and never laid down to ſleep, but keeping himſelf in a very uneaſy poſture, endeavoured to refrain from ſleep as long as poſſible, repeating inceſſantly the thouſand names of *Eſwara*. He had the idol repreſenting that deity, which he adorned with flowers; lighted up a lamp before it, and incenſed it. He had no ſooner finiſhed this exerciſe, but riſing up, he ſet his head in the place where his heels ſhould be, and in this poſture repeated ſeveral pretty long prayers; which being done, he went and ſat down in the ſame place where he ſtood before, and began again the ſame exerciſe. This being ended, he went into the green on which the pagod ſtood, where ſtood two bamboos raiſed like poles, in the ſhape of a gibbet, at the top of which two ropes were fixed with a ſlip-knot. Underneath was a ſquare pit, where he lighted a fire and laid ſome ſticks near it. After this he turned himſelf thrice round the fire, obſerving, by way of reſpect, to have the pit always at his right; then proſtrating himſelf ſeveral times he went up, twiſted the ropes about his feet, then ſuſpending himſelf with his head downwards, and his face towards the flame, he ſwung himſelf up and down like a bell, and increaſed the fire by throwing wood into it, which was in his reach. After this painful exerciſe, which laſted half an hour, he came down, went round the pit, and returning into the pagod, ſeated himſelf as before. In this manner did the *Bramin* exerciſe himſelf daily, not in the view of obtaining heaven only, for that he looked upon as granted, but in order to obtain a more exalted degree of felicity." We have given our readers a print of this extraordinary devotee. The ſame writer informs us, that he ſaw another *Bramin*, who had his head thruſt thro' an iron collar of twenty-four pounds weight, made like a rail, four foot in diameter at top. He had enjoined himſelf to carry it till ſuch time as he had collected a great ſum of money for the building of an hoſpital.

Two others had long heavy chains upon their legs, one end of which came over their ſhoulders, and the other trailed upon the ground after them.

Another had got himſelf chained by the foot to a tree, with a firm reſolution of dying in that place.

Another walked in wooden ſhoes, ſtuck full of nails in the inſide; whenever he put them on, he uſed to lie along the ground with his hands claſped: 'tis ſurpriſing how this man could be able to walk with theſe ſhoes.

What an idea muſt theſe poor wretches have of the Deity to ſuppoſe, that he can be pleaſed with ſuch ſervices! How much doth it prove, that upon a right knowledge of the Deity depends right religion? How ſhould we rejoice, to behold the Lord of the univerſe in ſo lovely a light as the Goſpel repreſents him: and how careful ſhould we be to bring him the acceptable ſacrifices of a pure heart, and an holy, humble, benevolent life! With theſe he is well pleaſed. For he is a ſpirit, a God of love, purity, truth and mercy, and they that would ſee him, muſt endeavour to be like him. Do we not behold in the devotion of theſe *Bramins*, a fair repreſentation of the falſe and offenſive ſuperſtition of the church of *Rome*; many of the devotees, in which are leſs excuſable, by far, than theſe poor heathens; for with the light of the Goſpel in their hands, they will not ſee, that their bodily auſterities and corporal caſtigations, are neither enjoined by, nor can recommend them to God.

PHYSICO-THEOLOGY.

Reflections on the CASSOWARY, *&c.*

THE works of God are not more admirable for their *wiſdom* and *deſign*, than for their *variety*: A variety perfectly amazing, and which is ſo extenſive, that it confounds all human imagination. The royal prophet, enraptured at the idea, obſerves, *How MANIFOLD are thy works!* So *Manifold*, that even the view of any ſpecies of beings, animate or inanimate, is too large for the comprehenſion of man. This variety is very obſervable in the feathered tribe: We preſent our readers, with one of that tribe, the *Caſſowary*, a native of the *Eaſt-Indies*, which in its *covering* is leſs of the bird, than any of the kind; it appears at a diſtance to be an hairy animal, though when examined, what are thought to be hairs, are found real and elegant feathers. What a ſurpriſing diſtance is there between this and the little *wren*, or the ſtill leſs *humming bird!* And what copious variety fills up the intermediate ſpace. *How manifold are his works!*

The *Caſſowary* is generally mentioned with the *Oſtrich*, as having ſome ſimilar properties, as being next to it, one of the largeſt and heavieſt birds we know. It is five feet and a half long, from the point of the bill, to the extremity of the claws: The legs are two feet and a half high, from the belly to the end of the claws: The head and neck together are a foot and a half, and the largeſt toe, including the claw, is five inches long. It is remarkably ſtrong, and has a bold aſpect, not at all like the meek look of the Oſtrich: The whole creature is of a blackiſh colour, excepting an elegant

comb



The CASSOWARY.

comb or creſt of a bony ſubſtance, which ſtands upon the head, and is of a ſcarlet colour: and a naked and looſe ſkin, like the wattles of a turkey cock, which hang down the neck.

The wings, when they are deprived of their feathers, are but three inches long. The ends of the wings are adorned with five prickles, of different lengths and thickneſs, where it bends like a bow; and they are hollow from the roots to the very points, only they have a pith in the inſide, as in the young feathers of other birds. The largeſt of theſe prickles is eleven inches, and a quarter of an inch in diameter at the root. The ſkin which covers the fore part of the breaſt, on which the bird leans and reſts, is callous and without feathers. The thighs and legs are covered with feathers, and are extremely thick, ſtrait, and covered with ſcales of ſeveral ſhapes; but the legs are thicker a little above the foot, than in any other place.---It is very obſervable, that the toes, which are covered alſo with ſcales, are only three in number; for that which ſhould be behind is wanting. We have never met with any reaſon aſſigned by naturaliſts for this peculiar diſpoſition of Providence.---The heart of this creature is remarkably ſmall; and the tongue is dentated all round, like the comb of a cock. It has the ſame ſtrong digeſtive faculty with the Oſtrich, but not ſtrong enough, as ſome have abſurdly advanced, to digeſt iron. It feeds on fruits and animals: The former it is well able to reach, by means of its heigth: The latter it will purſue with prodigious violence, and great ſwiftneſs; though as the reader may imagine, ſo heavy a bird cannot fly: Its wings however greatly aſſiſt it, as well as the *Oſtrich*, in its ſpeed.

It is remarked of the *Oſtrich*, as well as of the *Caſſowary*, that unlike all other birds, they hatch not their eggs, by *incubation*, but, unnatural parents, drop them and leave them in the *ſand* for the ſun to hatch. Nothing is more pleaſing, or more ſtrongly ſhews a Providence, than the *incubation* of birds, and their wonderful care of their young. Yet to ſhew, that he can act by various means, and to give the human race a leſſon of reproof, when ſo barbarous as to deſert or neglect their offſpring, the great deſigner deviates from his uſual method. And he applies the inſtance in his ſacred word,---*The daughter of my people is become cruel, as the oſtrich, in the wilderneſs.* *Lam.* iv. 3. And in the book of *Job*, this unnatural bird is more amply delineated: [The oſtrich] *leaveth her eggs in the earth, and warmeth them in the duſt, and forgetteth that the foot may cruſh them, or that the wild beaſt may break them: ſhe is hardened againſt her young ones, as tho' they were not hers. her labour is in vain without fear. Becauſe God hath deprived her of wiſdom, neither hath he imparted unto her underſtanding*, ch. xxxix. ver. 14. *&c.* *

What an *emblem* is this of the parents, who care not for the children which they have brought into the world? Nay can they properly be called *parents*, who are only the meer inſtruments of generation, and who in that, perhaps, ſeek ſolely their own indulgence? Surely, no. That is the parent, who like the little careful, watchful bird, pro-

* The learned reader will find in *Bochart de Animalibus S. Scripturæ*, p. 218, *&c.* a diſſertation on this paſſage.

videth

videth tenderly for its helpleſs offspring, and ſeeing it furniſhed with all proper means of living, ſends it forth into the world, well able to procure its own requiſite ſubſiſtence.---But of this more in our next, when an *animal*, peculiarly careful of its young, ſhall be given.

☞ By a ſtrange miſtake in *Luther*'s life, laſt page but one, L. 31. *large* is uſed inſtead of *moderate*, *He was of a large ſtature*; the reader is deſired to correct it, and read, *He was of a moderate ſtature.*

MISCELLANEOUS DIVINITY.

I.

GEN. xx. 16. *Explained.*

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

PERMIT me to aſk your opinion of a difficult paſſage in *Geneſis*, chap. xx. ver. 16. *And unto* Sarah *he ſaid, Behold I have given thy brother a thouſand pieces of ſilver: behold* HE IS *to thee a covering of the eyes unto all that are with thee, and with all other: thus was ſhe reproved.* A commentator, whom I lately conſulted, would tranſlate the verſe: *And unto Sarah, lo I give thy brother a thouſand ſhekels of ſilver: behold, it is to thee a covering of the eyes,* &c. &c.

Did *Abimelech* intend (הוּא *Heva*) to be *he* or *it*, for the word ſignifies either? The LXX. the authors of the *Chald. Targum*, and *Vulg. Lat. Bib. Santes Pagninus, Muns, Leo Judæ, Caſtalio, Montanus, Tindal*, and *Coverdale*, chuſe the latter; judging, as I ſuppoſe, that the gift was meant by it, becauſe he had no need elſe to have mentioned the ſilver, but might have ſaid, *thy brother is to thee a covering*, &c. and the ſilver would have been reckoned in order with the other things, verſe 14. *Moſes Gerundendis & Sol Jarhi*, celebrated *Hebrew* writers, agree with this; and *Howell*, in his *hiſtory of the Holy Bible*, pleads for it to be "*which is to thee a covering*, &c."

Your opinion of this text will not be a little acceptable. *C.*

Anſwer.

It is, I think, very plain, that הוא in this verſe refers not to *Abraham*, as our tranſlators have taken it, but to the *money* which *Abimelech* gave to *Abraham*, as it hath been underſtood by the majority of interpreters, both ancient and modern. The text informs us, that by what *Abimelech* ſaid to *Sarah*, *ſhe was reproved*, and it appears at firſt ſight, that by his calling *Abraham her brother*, he glanced at the *equivocation*, of which they had both been guilty. ver. 2, 5. כסות is a *covering* or *veſture* for the body or ſome part thereof, as *Exod.* xxii. 27. *Job* xxiv. 7. עינים *the eyes* are in *Heb.* as in other languages, for a very obvious reaſon, a figurative expreſſion for

for *beauty*. So *David* is called, 1 *Sam.* xvi. 12. יפה עינים *fair of eyes*, which our tranſlators paraphraſe in the text, *of a beautiful countenance*. Comp. Cant. iv. 9. vi. 5. It will be neceſſary further to obſerve, that the women in the Eaſt, (and perhaps the *betrothed* or *married* women in particular, ſee *Gen.* xxiv. 65. and 1 *Cor.* xi. eſpecially ver. 7.) as they do to this day in thoſe parts of the world, uſed to appear before the men veiled: But it ſeems probable, that, as *Sarah* was a beautiful woman, ſhe had been guilty of ſome female vanity and indiſcretion, in ſetting off and diſplaying her beauty in the court of *Abimelech*. Accordingly that prince ſays to her, *Behold I have given thy brother a thouſand pieces of ſilver: Behold,* הוא IT is *for thee* כסות עינים a covering of the eyes (it may ſerve both as a *monitor*, and as a *means* for thee to purchaſe *veils to conceal thy beauty*) *to all that are* אתך ואת כל, *with thee*, or *with any body elſe*; plainly referring, I apprehend, to the favourable report he had heard of *Sarah*'s beauty from ſome of his courtiers, (Comp. *Gen.* xii. 14, 15.) which drew on the enſuing diſagreeable conſequences. On this interpretation the whole paſſage is eaſy and natural, but if הוא be referred to *Abraham* it ſeems very harſh and forced. *P.*

II.

ISAIAH vii. 14, *&c. explained.*

GENTLEMEN,

AS you have been pleaſed to encourage the ignorant and unlearned, the uneaſy in mind, and unſettled in faith, to apply to you, by declaring that you are always ready to remove the doubts and difficulties under which ſuch labour; I have recourſe to you, to ſollicit your aſſiſtance to get over a difficulty which perplexes me, as to the true meaning of the prophecy contained in the ſeventh chapter of *Iſaiah*.

I cannot forbear on this occaſion, indeed it would be injuſtice to your merit, as well as a criminal indifference to the intereſt of piety and virtue, which your performance is ſo admirably adapted to promote; to omit expreſſing the pleaſure and ſatisfaction with which I have peruſed the numbers of it already publiſhed; and my ſincereſt wiſhes that under the auſpices of the ſpirit of grace, it may be attended with ſignal ſucceſs.

Some time ſince, being in company with a profeſſed Deiſt, I ventured to oppoſe what he was advancing to diſcredit the Chriſtian revelation, by obſerving, that the exact accompliſhment of ſeveral predictions relating to the particular circumſtances of the birth, life, death, and reſurrection of our bleſſed Lord, ſeemed to me to be a ſufficient proof of his divine authority and miſſion: and added further, that I thought it a very clear point, that the apoſtles, and firſt preachers of Chriſtianity, could neither be impoſed upon themſelves, nor have any intention of impoſing upon others; and that conſequently what they had advanced was worthy of all acceptation.

In

In anſwer to all this, "he ſaid, he thought it ſufficient to remark, that at the beginning of the New Teſtament, one of theſe apoſtles, whether impoſed upon himſelf, or with a view of impoſing upon others, he would not determine, after relating the circumſtances which attended the nativity of Jeſus Chriſt, pretended that all this was done that it might be fulfilled which was ſpoken by the prophet, ſaying, *A virgin ſhall conceive and bear a Son, and they ſhall call his name Immanuel*, when it is as plain as can be, that if there is any truth or meaning at all in that prophecy, it related to a deliverance of the kingdom of *Judah*, and was given to *Ahaz* as a ſign, that the two kings at war with him ſhould, inſtead of diſtreſſing him, be diſtreſſed themſelves; and if ever it was accompliſhed, it muſt have been by the *Aſſyrian* kings conquering their territory, before *Maherſhalalhaſhbaz*, the child which *Iſaiah* begot upon the propheteſs, could ſpeak."

I found myſelf at a loſs for a reply, and could only ſay, that admitting there were ſome difficulties, with reſpect to the Chriſtian revelation, which every perſon could not clearly unravel, yet it appeared to me highly unreaſonable to reject it upon that account, in oppoſition to the various, clear, and ſtrong evidences which ſupport it.

Since this converſation, I have frequently revolved the affair in my mind, but cannot clear it up to my own Satisfaction: *Iſaiah* ſeems to me to aſſert, that this prophecy does relate to a deliverance of the kingdom of *Judah*, and to the birth of *Maherſhalalhaſhbaz* as a ſign of it; and St. *Matthew* ſeems no leſs poſitive that it relates to the Birth of our Lord.

Your aſſiſtance to elucidate this point, will greatly oblige ſeveral others, as well as,

Fareham, Your humble ſervant,

Dec. 23, 1760. *J. K.*

Anſwer.

This paſſage I take to be a *ſtrict literal* prophecy of our Saviour's miraculous incarnation by a virgin. Let us briefly ſtate the caſe. *Judah* and the houſe of *David*, from which it had been foretold that the *Meſſiah* ſhould ſpring, were at this time in danger of being deſtroyed by *Rezin* king of *Syria*, and *Pekah* king of *Iſrael*. *Ahaz* the king of *Judah* had, under pretence of piety, but really from diſtruſt in Jehovah, refuſed to aſk a ſign to confirm *Iſaiah*'s prophecy of his deliverance from theſe formidable enemies. The prophet rebukes him and his family in theſe words, ver. 13. *Hear ye, O houſe of David, is it a ſmall thing for you to weary men, but will ye weary my God alſo.* 14. *Therefore*, ſince through unbelief ye refuſe to aſk a ſign, *the Lord himſelf will give* or appoint *you a ſign, Behold, THE virgin* (העלמה ſo the LXX. and St. *Mat.* ch. xxiii. Η παρθενος) *ſhall conceive and bear a ſon, and ſhall call his name Immanuel*, i. e. *God with us* or in our nature. Since then the *Meſſiah* the great *deliverer* ſhall come into the world, in an extraordinary miraculous manner, much more can God deliver you now without foreign aid. If therefore you do really believe, the original promiſe of the redeemer as the *ſeed of the woman*, (*Gen.* iii. 15.) his *ſupernatural* birth, tho' *future*,

is

is a ſufficient *ſign* or *miraculous aſſurance* of your preſent deliverance. A *future* event is in other places given as a *ſign* of a thing preſent or future. See *Exod.* iii. 11. 1 *Sam.* ii. 34. 2 *Kings* xix. 29. *Jer.* xliv. 29, 30. But to proceed with the text in *Iſaiah*, ver. 15. *Butter and honey ſhall he* (this incarnate God) *eat*, even as other children do, *that he may*, like them, *know to refuſe the evil and chuſe the good*, that he may grow in wiſdom and ſtature. *Luke* ii. 40, 52.

Ver. 16. The Lord I ſay will appoint you the above-mentioned miraculous birth of the redeemer as a ſign--*That* (כי) *before*, or in leſs time than (בטרם Comp. *Pſ.* lviii. 9.) *the child ſhall know to refuſe the evil and chuſe the good.* (Comp. *Deut.* i. 39.) *The country, concerning whoſe kings thou art ſo diſtreſſed, ſhall be deſerted.* For thus, I think, the *Heb.* ſhould be tranſlated. And this was accordingly fulfilled by the *captivity* of *Iſrael*, (2 *Kings* xv. 29. 2 *Chron.* v. 26.) and of *Syria* (2 *Kings* xvi. 9.) by *Tiglath Pileſer*, and by the death of the two kings *Pekah* and *Rezin*.

P.

☞ If our worthy correſpondent is not ſatisfied with the expoſition here given, we would beg leave to refer him to biſhop *Chandler*'s excellent defence of Chriſtianity, vol. i. p. 316. and he will there find the text examined and defended at large.

The CHRISTIAN LIFE *a* WARFARE.

IN anſwer to the modeſt and worthy young perſon, who ſigns his letter, *Et Cætera*, from *Bath*, and complains of *temptations to ſin--roving thoughts in prayer --- blaſphemous* and *unbelieving ſuggeſtions* --- We beg leave to obſerve, that "*the Chriſtian life is a warfare*;" and where there is war, there muſt be enemies to encounter; we muſt not expect, while in our *militant* ſtate, to be free from them. *We wreſtle not* only *with fleſh and blood, but with principalities and powers*, &c. and therefore have need, and muſt put on, the whole divine panoply, if we wiſh or expect to maintain our poſt, and to be crowned with victory.

The caſe of this correſpondent is by no means ſingular; it is the caſe of almoſt all Chriſtians, who are exerciſed with manifold *temptations*; --- troubled with wandering *thoughts* and want of due attention in prayer; --- and often, more or leſs, are diſtreſſed with *ſuggeſtions*, ſhocking to their minds, and deteſtible in themſelves. --- But this is no mark of the want of grace: Nay, on the contrary, it is a certain ſign, that the work of God is going on in the ſoul; ſince the ſecure and ſinful, the carnal and worldly never feel, and never complain of ſuch inward conteſts. They prove, that the ſoul is alive to God; that the conſcience is properly tender; and, as *Chriſt* himſelf was *tempted*, can never be a mark of God's diſpleaſure.

However, they are lively and ſtrong warnings for us to be on the watch, and to be careful that we do not relax our Chriſtian duty.--- This young *Chriſtian* will do well to follow St. *Paul*'s advice, "*Put*

on the whole armour of God;" to walk cautiouſly, wiſely, and circumſpectly: To keep himſelf, as much as may be, out of the way of *temptations*, eſpecially ſuch temptations, as he finds moſt likely to prevail againſt him --- to fill up his *time*, and to keep his *mind* engaged, to the utmoſt of his power; diligently and induſtriouſly employing himſelf in the honeſt duties of his ſtation: --- To be as much and as fervent in the uſe of ejaculatory *prayer*, as he can, ſince he finds his attention ſo ſtrongly diverted, in longer acts of devotion; which yet he ſhould by no means omit on that account, but endeavour, as much as he is able, to gain the ſpirit of attention, which habitual devotion will at length procure. --- A reflection on the works of God in creation conſtantly before his eyes, will repel all *atheiſtical* thoughts: a reflection on his works of Providence, will diſpel all *Epicurean* and deſponding thoughts; and reflections on his unfathomable love in redemption, will diſpel all *hard*, *uneaſy*, and *ungrateful* thoughts. Indeed the conſtant and ſerious reflection on God, as *love* (ſee 1 *John* iv. 16.) and as *manifeſting* that love, will ſerve above all things to induce an holy, happy, eaſy, and reſigned frame of mind.

REFLECTIONS ON DEATH.

CHAP. X.

He that liveth in pleaſure, is dead, while he liveth. 1 Tim. v. 6.

IT gives the *Author* of theſe *Reflections* ſingular pleaſure to have the approbation of a *lady*, ſo juſtly admired for her good taſte, as lady ***. He eſteems it a particular favour, that ſhe condeſcends to make a requeſt to him, which he moſt readily grants, as aſſured, that the letter, which ſhe deſires him to admit this month, will not only be pleaſing, but highly inſtructive to his ſerious readers. The death of Mr. *Naſh* drew her thoughts to it, and therefore, ſhe is pleaſed to inform me, ſhe copied it out for the benefit of the public: It was ſent by a perſon of known worth and piety ſome years ſince to that *ſon of pleaſure*: What effect it had, his future life, alas! did but too plainly ſhew!

To RICHARD NASH, *Eſq*; *at* BATH.

SIR,

THIS comes from your ſincere friend, and one that has your beſt intereſt deeply at heart: It comes on a deſign altogether important, and of no leſs conſequence than your everlaſting happineſs: So that it may juſtly challenge your careful regard. It is not to upbraid or reproach, much leſs to triumph and inſult over your miſconduct; No, 'tis pure benevolence, 'tis diſintereſted good-will prompts me to write; ſo that I hope I ſhall not raiſe your reſentment. However, be the iſſue what it will, I cannot bear to ſee you

walk

walk in the paths that lead to death, without warning you of your danger, without ſounding in your ears the awful admonition, "Return and live: --- For why will you die?" I beg of you to conſider whether you do not, in ſome meaſure reſemble thoſe accurſed children of *Eli*; whom, though they were famous in their generation and men of renown, yet vengeance ſuffered not to live. For my part, I may ſafely uſe the expoſtulation of the old prieſt; --- "Why do you ſuch things? for I hear of your evil dealings by all this people. Nay, my brother, for it is no good report I hear: you make the Lord's people to tranſgreſs." I have long obſerved and pitied you; and a moſt melancholy ſpectacle I lately beheld, made me reſolve to caution you; leſt you alſo come into the ſame condemnation.

I was not long ſince called to viſit a poor gentleman, ere while of the moſt robuſt body, and of the gayeſt temper, I ever knew. But when I viſited him; Oh! how was the glory departed from him! I found him no more that ſprightly and vivacious ſon of joy, which he uſed to be; but languiſhing, pining away, and withering under the chaſtiſing hand of God. His limbs feeble and trembling: His countenance forlorn and ghaſtly: And the little breath he had left, ſobb'd out in ſorrowful ſighs! His body haſtening apace to the duſt, to lodge in the ſilent grave, the land of darkneſs and deſolation. His ſoul juſt going to God who gave it; Preparing itſelf to wing away unto its long home; to enter upon an unchangeable and eternal ſtate. When I was come up into his chamber, and had ſeated myſelf on his bed, he firſt caſt a moſt wiſhful look upon me, and then began as well as he was able to ſpeak---"Oh! that I had been wiſe, that I had known this, that I had conſidered my latter end. Ah! Mr. —— death is knocking at my doors: In a few hours more I ſhall draw my laſt gaſp; and then judgment, the tremendous judgment! How ſhall I appear, unprepared as I am, before the all-knowing, and omnipotent God. How ſhall I endure the day of his coming!" --- When I mentioned among many other things, that *ſtrict holineſs*, which he had formerly ſo ſlightly eſteemed: He replied (with a haſty eagerneſs) Oh! that *holineſs* is the only thing I now long for. I have not words to tell you how highly I value it. I would gladly part with all my eſtate, large as it is, or a world to obtain it. Now my benighted eyes are enlightened, I clearly diſcern the things that are excellent. What is there in the place whither I am going, but God? or what is there to be deſired on earth, but religion?--"But if this God ſhould reſtore you to health, ſaid I, think you, that you ſhould alter your former courſe? "I call heaven and earth to witneſs, ſaid he, I would labour for holineſs, as I ſhall ſoon labour for life. As for riches and pleaſures, and the applauſes of men, I account them as droſs and dung, no more to my happineſs than the feathers that lie on the floor. Oh! if the righteous judge would try me once more; if he would but reprieve, and ſpare me a little longer; --- in what a ſpirit would I ſpend the remainder of my days? I would know no other buſineſs, aim at no other end, than perfecting myſelf in holineſs. Whatever contributed to that; every means of

grace; every opportunity of ſpiritual improvement, ſhould be dearer to me than thouſands of gold and ſilver---But alas, why do I amuſe myſelf with fond imaginations? The beſt reſolutions are now inſignificant, becauſe they are too late. The day in which I ſhould have worked, is over and gone, and I ſee a ſad, horrible night approaching, bringing with it the blackneſs of darkneſs for ever. Heretofore, (wo is me!) when God called, I refuſed; when he invited, I was one of them that made excuſe. Now therefore I receive the reward of my deeds; fearfulneſs and trembling are come upon me: I ſmart, I am in ſore anguiſh already; and yet this is but the beginning of ſorrows! It doth not yet appear what I ſhall be --- but ſure I ſhall be ruined, undone, and deſtroyed with an everlaſting deſtruction!"

This ſad ſcene I ſaw with my eyes; theſe words, and many more, equally affecting, I heard with my ears, and ſoon after attended the unhappy gentleman to his tomb. The poor breathleſs ſkeleton ſpoke in ſuch an accent, and with ſo much earneſtneſs, that I could not eaſily forget him, or his words. And as I was muſing upon this ſorrowful ſubject I remembered Mr. *N--ſh*; -I remembered you, Sir--For I diſcerned too near an agreement and correſpondence between yourſelf and the deceaſed. "They are alike, ſaid I, in their ways, and what ſhall hinder them from being alike in their end. The courſe of their actions was equally full of ſin and folly, and why ſhould not the period of them be equally full of horror and diſtreſs? I am grievouſly afraid for the ſurvivor, leſt as he lives the life, ſo he ſhould die the death of this wretched man, and his latter end ſhould be like his.

For this cauſe therefore I take my pen, to adviſe---to admoniſh---Nay,—to requeſt of you to repent while you have opportunity: If haply you may find grace and forgiveneſs. Yet a moment, and you *may* die; yet a little while and you *muſt* die: And will you go down with infamy and deſpair to the grave; rather than depart in peace, and with hopes full of immortality?

But I muſt tell you plainly, Sir, with the utmoſt freedom, that your preſent behaviour is not the way to reconcile yourſelf to God. You are ſo far from making atonement to offended juſtice, that you are aggravating the future account, and heaping up an increaſe of wrath, againſt the day of wrath. For what ſay the ſcriptures? Thoſe books, which at the conſummation of all things, the antient of days ſhall open;—and judge you by every jot and tittle therein. What ſay thoſe ſacred volumes? Why they teſtify and declare to every ſoul of man, *That whoſo liveth in pleaſure, is dead while he liveth.* So that ſo long as you roll on in a continued circle of ſenſual delights and vain entertainments, you are dead to all the purpoſes of piety and virtue. You are as odious to God, as a corrupt carcaſe that lies putrefying in the church-yard. You are as far from doing your duty, or working out your ſalvation, or reſtoring yourſelf to the divine favour, as a heap of dry bones nailed up in a coffin is from vigour and activity.----Think, Sir, I conjure you, think upon this, if you have any inclination to eſcape the fire that will never be quenched. Would you be reſcued from the fury and fierce anger of Almighty God? Would you be delivered from weeping and wailing, and inceſſant

gnaſhing

gnaſhing of teeth? Sure you would! But be certain, that will never be done by amuſements, which at the beſt are trifling and impertinent; and for that, if for no other reaſon, fooliſh and ſinful. 'Tis by ſerioufneſs; 'tis by retirement and mourning, you muſt accompliſh this great and deſirable deliverance. You muſt not appear at the head of every ſilly diverſion, but enter into your cloſet, and ſhut the door; commune with your own heart, and ſearch out your ſpirit. The pride of life, and all ſuperfluity of naughtineſs muſt be put away. You muſt make haſte, and delay not the time to keep (and with your might too) all God's holy commandments. Always remembering, that mighty ſinners muſt be mightily penitent; or elſe be mightily tormented. Your example, and your projects have been extremely *prejudicial*; I wiſh I could not ſay, *fatal* and *deſtructive* to many: For this there is no amends but an alteration of your conduct, as ſignal and remarkable as your *perſon* and *name*.

If you do not by this method remedy in ſome degree the evils that you have ſent abroad, and prevent the miſchievous conſequences that may enſue---wretched will you be, yea wretched above men, to eternity. The blood of ſouls will be laid to your charge; God's jealouſy, like a conſuming flame, will ſmoke againſt you; as you yourſelf will ſee in that day, when the mountains ſhall quake, and the hills melt, and the earth be burnt up at his preſence.

Once more then, I exhort you as a friend; I beſeech you as a brother; I charge you as a meſſenger from the great God, in his own moſt ſolemn words; "Caſt away from you your tranſgreſſions; make you a new heart, and a new ſpirit; ſo iniquity ſhall not be your ruin."

Perhaps you may be diſpoſed to contemn this, and its ſerious purport; or to recommend it to your companions as a fit ſubject for raillery----But let me tell you before-hand, that for this, as well as for other things, God will bring you into judgment. He ſees me now I write: He will obſerve you while you read. He notes down my words in his book; he will alſo note down your conſequent procedure. So that, not upon me, not upon me; but upon your own ſelf, will the neglecting or deſpiſing my ſayings turn. "If thou be wiſe, thou ſhalt be wiſe for thyſelf; if thou ſcorneſt, thou alone ſhalt bear it."

Be not concerned, Sir, to know my name, it is enough that you will know this hereafter. Tarry but a little, till the Lord, even the moſt mighty God, ſhall call the heaven from above, and the earth, that he may judge his people.---And then you will ſee me face to face. There ſhall I be ready at the dreadful tribunal, to joy and rejoice with you, if you regard my admonitions and live: Or to be---what God prevent---by inclining your heart to receive this friendly admonition.

[*To be continued.*]

THE

THE three following little pieces are taken from the Manuſcripts of a lady, lately deceaſed, who was eminent for her unaffected piety; and whence we ſhall hope often to oblige our readers, thro' the favour of a moſt worthy and reſpectable MERCHANT in this metropolis, not more eſteemed for his many public, than his private *virtues*.

DIRECTIONS *for praying aright.*

Before prayer aſk yourſelf,

1. WHOM am I going to?——A gracious, but jealous God.
2. What am I going for? Mercy, grace and glory.
3. How am I prepared to go? Am I ſenſible of my many, many ſins; ſorry for them; willing to leave them; and willing to truſt God with my ſoul and body, and all things?
4. Shall I haſtily repeat over my prayers with a dead heart, and flat affections, becauſe none but God ſeeth?
5. If I ſaw God in his glory, and heaven and hell before my face, and death approaching towards me; how ſhould I pray then?
6. Is it not an exalted privilege and honour for me, a worm, a ſinner, to be admitted to communion with the God of heaven.
7. Muſt I not go ſhortly to the tribunal of this great God, to receive my final doom?
8. What are the graces and bleſſings I moſt want, for my ſoul or body; for my friends, family, or the nation.
9. What bleſſings, or deliverances have I lately received; am I truly thankful for them. Am I ſenſible of the divine bounty and goodneſs in my uſual enjoyments, and long continued preſervation.
10. Have I not great reaſon to admire the patience and long ſufferance of my gracious God, who is ſo kind and bountiful to me, notwithſtanding my many ſins and failings?

After theſe queſtions, ſeriouſly put to the ſoul, pauſe a little; and then make your application to the King eternal, inviſible, all-wiſe; the Lord of life and death.

CHRISTIAN COUNSEL.

In all things reſign and give yourſelf up to the guidance and direction of Almighty God; be ſure never to allow yourſelf in the practice of any known ſin; let your obedience be uniform, your life regular and all of a piece; let your behaviour be ſerious and modeſt; your prayers fervent; your reading of the ſcriptures humble and frequent; your charity free and ſecret; mind not altogether your own intereſt, but endeavour to do all the good you can to the ſouls and bodies of thoſe you converſe with; avoid cenſoriouſneſs, poſitiveneſs, and loud ſpeaking; which are certain ſigns and indications of a proud mind. Remember God's all-ſeeing eye; Chriſt's atoning and painful crucifixion for the ſins of the world; and the ſtrict account you muſt ſhortly render up at the bar of impartial juſtice; and you will then ſo *live* as not to be afraid to *die*.

Part of Archbiſhop Wake's *letter to a young gentlewoman in* France, *concerning* FAITH.

There is ſcarce any duty which has been ſo obſcured in the writings of learned men as this. I will not enter here into any of their diſputes, but briefly ſay what I think fit for your practice and performance of it.

You

You are infallibly to *believe* what God has promiſed; eſpecially that he will give pardon of ſin, and everlaſting ſalvation to all humble and repenting ſinners; and for what refers to your own particular, you are confidently to rely upon his word, that if you perform your part, Chriſt will never fail in his: and therefore you ought to fulfil thoſe duties, which he commands, and to which alone this promiſe of reward is given.

It is a queſtion which, my little experience lets me know, does oftentimes trouble very good men, that certainly their faith in this laſt inſtance is not right, becauſe they ſtill find it accompanied with fears and doubts of their own ſalvation. But, madam, you muſt conſider that the faith which God requires in this matter is only this, that he will certainly reward all thoſe that believe in him, and obey his commandments: This we are undoubtedly to aſſent to; but now for the particular application of this faith to ourſelves, that deſerves no more of our aſſent, nor can indeed warrantably have it, than what is founded on the ſerious conſideration of our own performances. Now though our conſciences bearing witneſs to our ſincerity, may give us great cauſe to hope we are in a ſtate of ſalvation; yet it is no part of any man's faith undoubtedly to believe it. Nay rather ſome degree of fear and trembling, mixt with it, may be a good means to ſecure us in our duty; whilſt a confident dependence is very often ill grounded, and may create ſuch a negligence as will certainly ruin us.

Let your endeavour therefore be to fulfil God's commands, to repent as often as you fail in it, and to hope for pardon and acceptance of him. Infinite reaſon you have for all this; and this will be ſufficient for your preſent comfort and for your future acceptance.

But if ſtill, either the greatneſs of the danger, or glory of the reward; either your deſires of becoming better, or a true and humble ſenſe of your own unworthineſs (which is almoſt the perpetual caſe of the beſt perſons) keep your ſoul under an awe, and a concern, and will not ſuffer you to riſe up to that confidence which ſome men, I fear unwarrantably, *themſelves* pretend to; I am ſure unwarrantably require of *others*; aſſure yourſelf, that whilſt you firmly acquieſce in the general belief that God will reward all them that love him; and doubt of yourſelf only, becauſe you fear whether you do this ſo well as you ought; this doubting ſhall prepare you to receive the reward of your humility; but never bring you in danger of any puniſhment for your infidelity.

MODEST MERIT to be *preferred.*

3d Ep. St. John, verſe the 9th.

"Διοτρεφὴς φιλοπρωτεύων αὐτων."

Pudor autem *Decorus* eſt ſemper ſpectabilis.
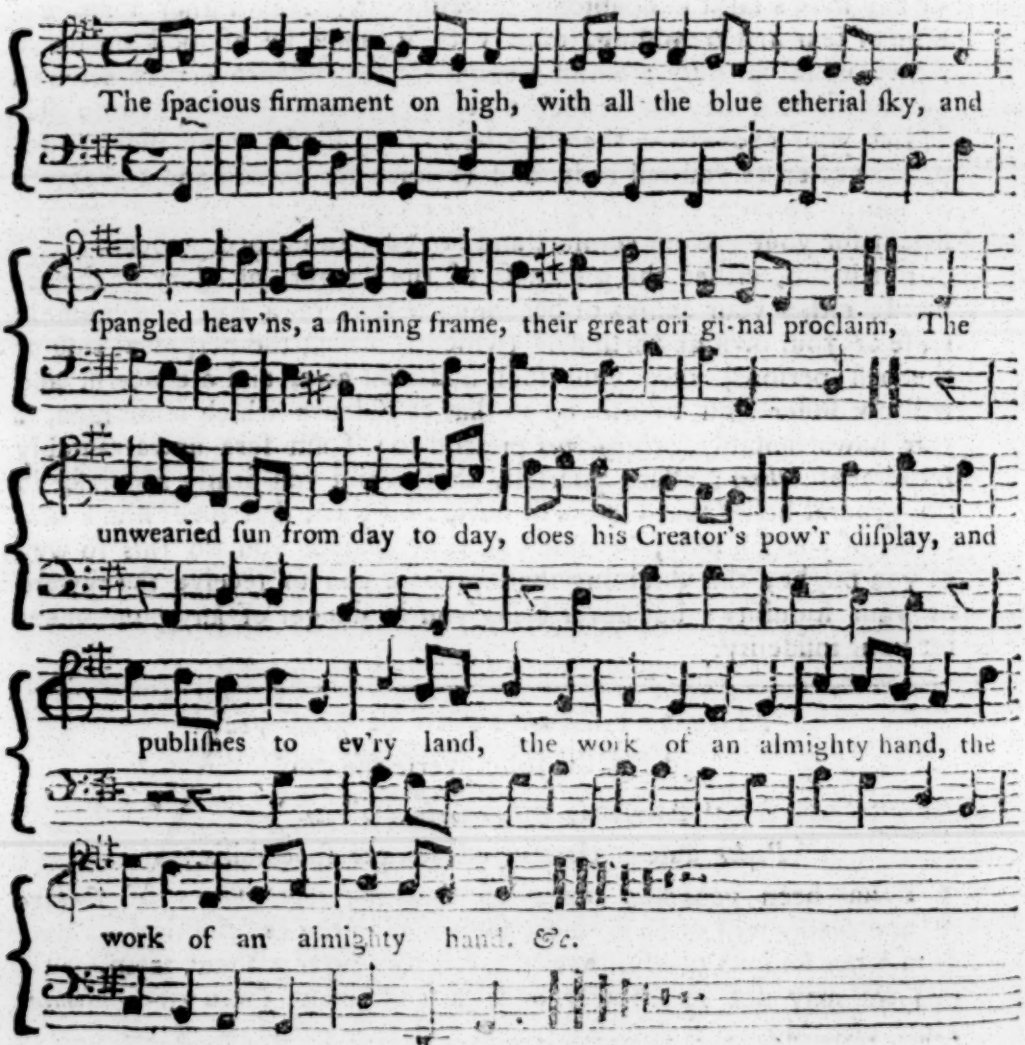
IT has been generally remarked that the advantages of *fortune* and *family* will often do more for a man in the eccleſiaſtical, as well as in other ſtations of life, than the *brighteſt parts* without them. To this we may not improperly add, a competent ſhare of *aſſurance*. How often do we ſee modeſt merit and real deſert paſs away in obſcurity

ſcurity, overlooked, diſregarded, and unnoticed; whilſt others, who, in truth, have no talents or qualifications to recommend them, riſe by dint of *frontis perfrictæ*, by inſinuating themſelves into the favour of the great. And no wonder that they mount up the ladder with ſuch celerity, after they have gained the grand point, and made *Blaſtus* the king's chamberlain their *friend*, *Acts* xii. 20.

A truly honourable perſonage, being ſollicited for a church living in his gift, cut the perſon ſhort thus, --- "Sir, I have, in my own mind, diſpoſed of the living already; there is a man in my neighbourhood, whoſe *modeſty* will not permit him to aſk for it, who has a *numerous family* to provide for, and *merit* ſufficient to entitle him to it." What a noble reply! An example, how worthy of imitation! Certainly *Detur Digniſſimo* ought to ſuperſede all private conſiderations, all perſonal connexions, and be the ſtanding rule with all patrons.

EDW. WATKINSON.

The 19th PSALM, by Mr. ADDISON. Set to Muſick by an eminent Maſter.



For the reſt of the words ſee the *Spectator*, Vol. vi. No. 465.

PSALM

On the death of the right rev. *Anthony Ellis*, D. D. Bp. of St. *David's*, &c.

AND must my little store of friends high-priz'd,
Be lessen'd, gracious heaven! Silent I bow!
But feels the poor man more his one lamb's loss,
Than many fatlings from his plenteous stalls
The proud, and wreckless wealthy.—Oh for thee, [spar'd
In wisdom sage, how well could we have
Enow of those, who bear in the broad day,
Their friendship glist'ning on their brows, smile-clad;
Yet kill with absent stabs; nor hesitate
To blast young reputation in her bloom!
Against their breath invenom'd, who like thee,
Shall teach to guard! who all the sacred arts
Of holy, happy, chearful, peaceful life
With winning grace inculcate;—not alone
By precept's slow deduction; when we heard,
We saw; th' example gave the lesson life.
Nor from the golden fleece, from wisdom's tree [strain'd;
That with him flourish'd fair, were we re-
Or by the dragon fierce of stern disdain,
Or flaming sword of sharp severity:
Engaging candor, condescension meek,
And affability, love's parent, bade [prov'd
Approach; we came: And who or unim-
Return'd, or without heart-felt pleasure? Him
Learning, herself delighted still to hear,
And from him gain'd new knowledge; deeply skill'd
In theologic science, he could well
Unfold the secrets of the hallow'd page;
Or well assert (for well he knew) the laws,
The constitution of that happy church, *
Which boasted him a *Father!*—Just her boast;
Yet, *Herring* †, man of heart benevolent
And undissembled piety, of soul
Fit for the joys of heaven—be thine the praise!
Thou, watchful, saw his worth, & bid it blaze
In fairer days: saw him in knowledge ripe,
In piety, in judgment: like thyself,
As far from wild enthusiasm's stare;
As superstition's vacant eye; or look
Demure of sly hypocrisy.—Peace to you both,
E'er honour'd pair! you reap in golden bliss,
The meed of your fair virtues, truth & love,
From the chief shepherd's hand.—Oh how I joy
To hold the fair examples forth, and shew
The envious maligners, on whose tongues
Sits venom'd calumny, that Britain yet
Hath *priests*, hath *prelates*, virtuous, able, good, [drawn
Religion's ornament!—Yes; these with-
She still can boast.—Or if it were allow'd
Or ere the sun is set to sacrifice [boast
To heroes—Thou, my muse, couldst also
Of *Him*, fair candor's patron, who may well
Claim this just tribute to the friend he gave:
Noble munificence, to give a friend; [him
And such a friend! How rare the boon! Of
Whose winning mild humanity will deign
From thee to take this little cypress-wreath
Woven by gratitude, and wet with tears,
And hang it on his ELLIS's lov'd urn!
But never may sad duty,—oh blest power
O'er life and death supreme, accept my prayer!
Never may duty force me hence to weave
Another wreath like this, or to lament
The setting of his sun; who smil'd upon
My first,—on my last labour may he smile!
And long—when silent o'er my memory
Oblivion broods—long may he live and shed
His virtue's influence to bless mankind!

W. DODD.

* We have the pleasure to assure our readers, that a very full proof of this assertion will shortly be offered to the public in a work, which had long engaged the good bishop's care and attention; tho' indeed his excellent piece on the Test-Act is of itself a sufficient evidence. See "Apology for the Sacramental Test, &c." printed for Roberts, 1736. price 2s. 6d.

† Late archb. of Canterbury.

PSALM 13. *By Dr.* COTTON.

OFfended majesty! how long
Wilt thou conceal thy face!
How long refuse my fainting soul,
The succours of thy grace!

While sorrow wrings my bleeding heart,
And black despondence reigns,
Satan exults at my complaints,
And triumphs o'er my pains.

Let thy returning spirit, Lord,
Dispel the shades of night,
Smile on my poor deserted soul,
My God, thy smiles are light.

While scoffers at thy sacred word,
Deride the pangs I fell,
Deem my religion insincere,
Or call it useless zeal;

Yet will I ne'er repent my choice,
I'll ne'er withdraw my trust;
I know thee, Lord, a pow'rful friend,
And kind, and wise, and just.

To doubt thy goodness would be base
Ingratitude in me;
Past favours shall renew my hopes,
And fix my faith in thee.

Indulgent God! my willing voice
Thy praiſes ſhall prolong;
For oh! thy bounty fires my breaſt
And rapture ſwells my ſong.

HYMN.

GOD of goodneſs, ſource of love!
From thy glorious throne above,
Look with pity on thy race,
Lead us thro' this thorny maze;
Thro' this wilderneſs below,
Stage of trouble, ſcene of woe:
Calm, Redeemer, every fear,
Wipe away each bitter tear;
Nor deſert us, God of power,
In the awful, dying hour:
Then vouchſafe thy ſacred aid,
Brighten death's tremendous ſhade:
Give us, Lord, from earth to riſe
To thy glorious paradiſe:
Let us ſoar on angel's wings,
To thy footſtool, King of kings! C.

DISTRESS: An ODE.

I.

WHERE ſhall the perſecuted fly?
No ſuccour, no relief is nigh:
Around me low'r the ſhades of night;
No more ſhall I behold the light?

II.

Unpitied, unſuſtain'd, oppreſt,
On every ſide at once diſtreſt,
All fly from my contagious woes,
And ſorrow's waves upon me cloſe.

III.

Help, heaven! in this my utmoſt need;
On thee my earneſt hope is ſtay'd;
Let innocence at laſt ſucceed,
And be thou preſent to my aid!

IV.

On hurtful malice juſtly frown,
And ſuffering virtue's cauſe aſſert,
By vice, inſulting, trampled down;
The threaten'd danger, oh avert!

V.

But, ſee! at length reviving joy,
Tho' long-protracted, makes return!
Thus ſlowly, in the clouded ſky,
And, lingering, breaks the chearful morn!

VI.

My fears are o'er: the dark deſpair,
Which rack'd my over-burden'd breaſt,
Is fled, with every haunting care.
And left my ſoul becalm'd in reſt.
So ſtalking ghoſts, at dawning light,
Poſt twifdy to their native night!

D—. E.

To the EDITORS.

Gentlemen,

I ſhall be glad to ſee the following verſes admitted into your Magazine, as they afford very favourable and pleaſing reflections. I have the honour to aſſure you, that they are the genuine production of one of the women in the Magdalen-houſe: and tho' perhaps better lines may ſollicit your attention; yet your deſire to encourage works of diſtinguiſhed humanity, will, I dare ſay, prevail with you to admit theſe, and oblige,

Gentlemen, Your's, &c. *W.*

VERSES by a MAGDALEN.

COME, ſiſter *Magdalens*, your voices raiſe:
And join with me, to ſound our patrons praiſe.
This is a theme, each grateful heart muſt love:
For, all who hear, their actions, muſt approve,
So noble generous, and ſo tender too: [due.
That none can ſpeak the praiſe which is their
For when our wretched ſorrows they beheld:
Their ſouls humane were with compaſſion fill'd, [mortal fires;
Their breaſts ſoon glowed with thoſe im-
Which godlike charity alone inſpires.
And ſtraight they brought us from the paths we trod;
From vice from woe, to happineſs and God.
Oh may we ſtudy to deſerve their care,
And bleſs that goodneſs we ſo freely ſhare.
May every heart with gratitude o'reflow:
For next to heav'n, to them our thanks we owe. [bleſs:
May them and theirs the ſource of bounty
And crown their good endeavours with ſucceſs.
May every penitent in this bleſt place,
Adore their Saviour and improve in grace.
And tho' the way to paradiſe be ſtrait;
In the ſure path may he conduct our feet.
That ſo, when the dread trump of God ſhall ſound,
We may with glory and with joy be crown'd;
While to the Lord eternal thanks are giv'n,
From death who reſcu'd us, and rais'd to heav'n.

Tranſlation of *Barreaux's* SONNET CHRETIEN.

In our MAGAZINE for *December*.

GREAT God! th' eternal baſis of whoſe throne
Firm equity ſuſtains—We feel, we own,
With ſoul-felt awe, the juſtice of thy ways,
Where mercy's brighteſt beam ſerenely plays!
But *I*, in guilt am ſo immerſed, that grace,
Even grace divine! can ne'er my ſtains efface:

Nor

Nor can thy goodness pardon me, my God,
Unless thy justice first resigns the rod.
For O! thou God of mercy, *such* the height,
Of my iniquities, so *full* their weight!
Soft pity! views unmov'd, the ill-poiz'd scale,
Retiring views, and bids thine ire prevail.
Each attribute, my crimes to vengeance call,
And e'en thy clemency, awards my fall!
Content then, I resign: Thy glorious will
So oft transgress'd, my soul shall now fulfil:
Ye streaming tears! in vain your torrents flow; [blow?
Rebellious drops! Would ye suspend the
O strike then, quick thy righteous anger pour:
O'erwhelm'd, and perishing! I'll yet adore
Thy equity, and kiss thy chast'ning rod!
—But on what part of me! Avenging God!
(Ere yet the rapid lightning's fervid flame
Transfix to earth, *this* trembling, guilty frame) [flood,
Say! on what part shall vengeance pour its
Where all is cover'd, by my *Saviour*'s blood?

MUSIDORA.

Several other translations of this *Sonnet* have been received.—We wish it could have been possible to have admitted more, at present; we beg our thanks to the ingenious gentlemen who have obliged us: — and will endeavour hereafter, if possible, to insert some of their translations.

The Prayer of *Cleanthes*,* the *Stoic* Philosopher, to the Supreme God.

Translated from the Greek, *by Dr.* Bowden.

GREAT Father of the skies, whose boundless sway,
Both Gods above, and worlds below, obey.
Thy laws sustain the universal frame,
Various thy titles, but thy pow'r the same.
Hail, Sovereign *Jove!* all nations shall address [to bless.
Their songs to thee, who gave them tongues
Behold thy image grov'ling on the earth,
Faint echoes of thy voice, which gave us birth:
Then back will I reflect thy praises still,
And sing the wonders of Almighty skill.
The wide expanse of yon ætherial plain,
And all below, is subject to thy reign.
The forked light'nings, which, with double glare,
Sublimely wave, and linger in the air,
From thy dread arm with pointed fury fly,
And, ting'd with ruddy vengeance, sweep the sky.
The ray divine o'er all the frame presides,
Glows in the sun, and in the ocean glides.
From thee each atom of creation springs;
Hail! Great support of all inferior things!
The orbs above, and floating seas below;
Move by thy laws, and by thy influence flow;
All, rang'd in order, know their destin'd place,
All but the mad degen'rate human race:
But thou can'st order from confusion bring,
Bid peace from discord, good from evil spring:
And when all nature frowns, and nations jar,
Set calms in storms, and harmony in war.
Great *Jove* so justly fram'd the earthly ball,
That universal good results from all;
While common sense still shines with certain ray, [way;
And thro' the seeming maze points out the
Yet thoughtless men, to this blest convoy blind,
Court the wild dictates of a restless mind;
Perversely fly the universal light,
And the sweet voice of heav'nly reason slight.
Unhappy men! who toil and hunt for bliss,
But the plain road of sacred wisdom miss:
Led by this constant, this unerring guide,
Thro' flow'ry paths, man's life would smoothly glide:
But urg'd by passion, heedless we pursue
The first mad pleasures that invite the view.
Some avarice and sordid taste inspire,
Ambition some, and fame's ungovern'd fire;
Soft lux'ry some, & *Cyprian* charms delight,
While all rush forward to the heav'n in sight.
But thou, who thund'rest in the vault above,
Correct these vain desires, *O bounteous Jove!*
Let god-like reason in our bosoms dwell,
And from weak minds this lunacy expel;
A ray of wisdom on our souls bestow,
By which thou rul'st all nature's scene below:
Then with devotion fir'd, we'll hail *thee* king,
And in eternal songs, thy wonders sing.
No greater good can men or gods attend,
Than at thy throne with prostrate hearts to bend.

* *Cleanthes* was a *Stoic* philosopher, and succeeded *Zeno*; he was very poor, very laborious, and as this poem proves, very sensible. The hymn to *Resignation* by him, in our Magazine, of *December* last, is preserved only in a *Latin* translation by *Seneca*, tho' written by *Cleanthes* in *Greek*.

EPITAPH,

On a moſt accompliſhed Lady, who died in childbed: aged nineteen.

IF e'er thy boſom ſwell'd with grief ſincere,
View this ſad ſhrine, and pour the pitying tear;
Here F——n lies, in whom all charms combin'd:
All that e'er grac'd, or dignify'd her kind.
Farewel, bright pattern of unblemiſh'd youth,
Of mildeſt merit, modeſty and truth!
Death ſnatch'd thy ſweetneſs in the genial hour,
Juſt when thy ſtem put forth its infant flower:
Still blooms the tender flower: as oft we ſee
Fair branches budding from the lifeleſs tree.

FAWKES.

☞ *Mr. Woty's Poem was ſent in too late for this month: It will be in our next. As alſo a Liſt of Books.*

Hiſtorical Memoirs for FEBRUARY, 1761.

PRINCE Ferdinand of Brunſwick aſſembled the Allied army on the 9th of this month, at their reſpective places of rendezvous, on the Dymel, the Rhume, and in Sauerland, and the prince went himſelf the ſame day to Gieſmar, where lieut. gen. Gilſac had marched with the corps under his command. The next day the troops halted, and the diſpoſitions for the motions of the whole were communicated to the generals. On the 11th the army began its march, and on the 12th arrived in the neighbourhood of Zierenberg. Lieut. gen. Gilſac marched to Deurenberg, and the vanguards of the piquets of the four columns being rejoined and augmented with ſome cavalry, the marquis of Granby was appointed to command that corps, and fixed it at Ehlen, from whence he ſent detachments to the caſcade and to Weiſſenſtein. The Hereditary Prince cantoned his corps about Zuſchen; and receiving advice that the garriſon of Fritzlar was not prepared for an attack, he went thither with a few battalions, and attacked that place with great ſpirit; but the enemy defending it reſolutely, the Hereditary Prince thought it adviſeable to deſiſt from the attempt, and to wait for the arrival of ſome cannon to reduce it. Lieut. gen. Briedenbach marched to Munchauſen. On the 13th the army cantoned in the neighbourhood of Niedenſtein. The corps under the marquis of Granby marched to Kirchberg and Metze. That of lieut. gen. Gilſac remained in their former poſition. The Hereditary prince cantoned his troops about Hatzemar, not far from Fritzlar. Lieutenant general Briedenbach took poſſeſſion of a magazine of 40,000 rations at Roſenthal, and advanced towards Marpurg. The attempt he made upon the town, did not ſucceed, the enemy being upon their guard. He himſelf was even killed in the attack, and the loſs of that excellent general is much lamented. On the 14th the army halted, and the Hereditary prince detached major general Zaſtrow to Feltzberg, and ordered a part of the cavalry to paſs the Eder. An attempt was made to intimidate the garriſon of Fritzlar, by firing ſome cannon ſhot, but to no purpoſe. In the mean while, my lord Granby made ſome demonſtrations towards Guderſberg, the garriſon of which, conſiſting of 200 men, retired into the old caſtle there; and in the village, when entered, were found ſome proviſion and forage. On the 15th in the morning, ſome bombs having been thrown into the town of Fritzlar, col. de Narbonne offered to capitulate, if the moſt honourable terms were allowed him. Anſwer was returned him, that ſuch ſhould be granted him, in conſideration of his brave defence, upon condition however, that the garriſon ſhould not ſerve during the preſent campaign; and that the battalions of Waldeck and Wildungen ſhould be included in the capitulation. The commandant having refuſed to ſubſcribe to that condition, a briſk cannonade was begun again, and continued for half an hour, after which the terms were accepted. The ſame afternoon the enemy attacked the poſt of Gentzungen near Feltzberg, but was repulſed with the loſs of two officers and twenty ſoldiers. A magazine was found at Fritzlar, but the ſtrength of the garriſon is not at preſent aſcertained.

We have farther accounts, that Guderſberg had ſurrendered to the marquis of Granby. And, by advices received from general Spoercken, dated the 15th inſtant, at Thomaſſpruck, upon the Unſtrut, between Mulhauſen and Eyſenach, we likewiſe learn, that he, in conjunction with the Pruſſians, had attacked the Saxons in thoſe parts, and that, beſides cutting great numbers of them to pieces, he had taken five Saxon battalions priſoners of war.

His Pruſſian majeſty's army have not tranſacted any thing of conſequence in Saxony ſince our laſt. His majeſty was in good health at Leipſic when the laſt diſpatches were ſent from thence.

Chro-

CHRONOLOGICAL DIARY.

WE learn from Naples, that there has been a moſt violent eruption of Mount Veſuvius, which, beſides greatly terrifying the inhabitants, has done conſiderable damage. On the 3d of January it occaſioned a violent ſhock of an earthquake. The poor inhabitants of Portici, Della Torre, and Regina, left their houſes, and went into the open country, expecting every moment to ſee them ſwallowed up. The earthquake has been felt in Naples, and ſeveral houſes have ſuffered by it; but the ſhocks have been much more conſiderable at Chiaia and along the coaſt. All public diverſions were put a ſtop to on account of this calamity, and prayers offered up in the churches for the ceſſation of it.

Thurſday, Jan. 29. The Earl of Albemarle was ſworn of his Majeſty's moſt hon privy-council; and his Majeſty has appointed him governor of Jerſey.

Admiralty. Captain Ogle, of his Majeſty's ſhip Aquilon, has taken and carried into Corke, the Sainte Tereſa French privateer, of ten carriage guns and 75 men: and alſo another privateer of ſmaller force, called the Royal Cantabre.

This day Dr. Brown, vice-chancellor of Oxford, preſented to his Majeſty, and to her Royal Highneſs the Princeſs Dowager of Wales, the Oxford verſes on the death of the late King.

Friday, Jan. 30. *Admiralty-Office.*

Captain Angel, of his Majeſty's ſhip the Stag, has taken and brought to Plymouth, a French privateer cutter, of ten guns and 70 men, called le Comte de Valence, belonging to Boulogne.

Captain Elphinſton, of his Majeſty's ſhip the Richmond, of 32 guns, and 220 men, fell in with a French frigate on the 23d of January, which at firſt bore down to the Richmond, but afterwards endeavouring to get away, Captain Elphinſton purſued, and came up with her about half paſt ten o'clock the next morning, when they began to engage, ſtanding towards the land; and at half paſt twelve, both ſhips run aſhore along ſide of each other, ſtill continuing the engagement for a ſhort time, when the enemy fled from their quarters, quitted their ſhip, and eſcaped; but the ſhip is entirely deſtroyed. The French frigate was called the Felicité, and carried 32 guns; was bound to Martinico, with a cargo valued at 30,000 l. ſterling. Her conſort the Hermione, another French frigate of the ſame force and value, was loſt coming out of Dunkirk. Captain Donell, commander of the Felicité, was killed in the engagement; and near 100 others of the enemy were killed or wounded. The Richmond had only three men killed, and 13 wounded.

Monday, Feb. 2. Mary Davis was committed to Clerkenwell Bridewell, by Juſtice Fielding, for the murder of her baſtard child; ſhe confeſſed, that on Wedneſday night laſt, about ten o'clock, ſhe took the child in her apron into the ruins the corner of Long-lane, near Kent-ſtreet, in the Borough, where ſhe cut its throat with a penknife, and afterwards carried it over London-bridge, having firſt wrapped up the wound with a blue and white linen handkerchief to prevent its bleeding much, and flung it into the Thames by Billingſgate, ſo wrapped with the ſaid handkerchief, together with the knife with which ſhe perpetrated the horrid crime. The infant's body is not yet found.

A ſoldier belonging to Whitmore's regiment in barracks at Chatham, chopped off the four fingers of his left hand with a hatchet, intending thereby to get his diſcharge.

Tueſday, Feb. 3. Captain Dalrymple and Captain Keith, of his Majeſty's ſhips Solebay and Amazon, chaſed, on the 30th ult. the Chevert, a French privateer of 18 guns, ſix pounders, and 160 men, belonging to Dunkirk, commanded by M. de Lille; and between two and three in the afternoon, ſhe got under a battery of four pieces of cannon, to the weſtward of Calais Cliff, which kept continually firing at them; and about four ſhe ran aſhore, and ſoon after ſtruck to the Amazon, and was got off.

Captain Nightingale, of his Majeſty's ſhip Vengeance, has taken and brought into Plymouth, the Minerva privateer of Dunkirk, of ſix carriage and four ſwivel guns, and 42 men.

Friday,

Friday, Feb. 6. *Admiralty Office.* Capt. Towry, of his Majeſty's ſhip the Juno, has taken the Ducheſs of Gramont Privateer of St. Malo's, of 12 guns, formerly his Majeſty's ſloop the Hawke.

A young woman at Eyam Dale, in Derbyſhire, being diſturbed in mind, attempted to make away with herſelf, by jumping down a craggy precipice, at leaſt 30 yards high; and notwithſtanding the height, ſhe had no limb broke; and tho' much bruiſed, there is hope of her recovery.

Saturday, Feb. 7. The Lords of the Admiralty received advice from Captain Alexander Hood, of his Majeſty's ſhip Minerva, That on the 23d of laſt month, after an obſtinate engagement, he took the Warwick of 34 guns, but pierced for 60, which was taken from the Engliſh ſome time ago She was commanded by M. le Vager de Belair, and had 295 men on board. She was bound to the Iſle of France and Bourbon, and loaded with proviſions, ammunition and ſtores. Captain Hood alſo took, on the 8th of the ſame month, the Ecureuil privateer of Bayonne.

This evening a young woman, who had thrown herſelf into the New River near Iſlington, was providentially taken out by two gentlemen who happened to be walking near it. After being put to bed and let blood, ſhe came to herſelf, and acknowledged ſhe committed that raſh action, becauſe ſhe had been ſeduced by a young gentleman, who had cruelly boaſted of her weakneſs.

Monday, Feb. 9. Lord Anſon introduced Captain Hood to his Majeſty; and yeſterday his Lordſhip introduced Captain Elphinſton. Both of whom were moſt graciouſly received.

A fine monument is erecting in Weſtminſter abbey by Roubiliac, to the memory of Mr. Handel.

His Majeſty's ſhips on the Leeward Iſland ſtation have taken, between May 21ſt and September 30 laſt, and carried into St. Chriſtopher's, where they have been condemned, thirty veſſels: great part of which were laden with proviſions and baſe goods from the Dutch ſettlements for Martinico, or with ſugar, in return from the French ſettlements to thoſe of the Dutch.

Tueſday, February 10. Rear Admiral Holmes, in a letter from Jamaica, dated the 11th of November, to Mr. Clevland, gives an account, that having intelligence that five French frigates, with other veſſels, were getting ready at Cape Francois, to ſail in the month of October to Old France, he made a proper diſpoſition of his Majeſty's ſhips under his command (the Hampſhire, Boreas and Lively) to intercept them; and the following is an account of the ſucceſs of this expedition, againſt the ſaid French frigates.

1. The Sirenne, Commodore M'Cartie, of 32 guns, and 280 men, ſtruck to the Boreas, Captain Uvedale, of 28 guns, and having only 170 men on board, the 18th of October. On board the Boreas, one killed and one wounded. On board the Sirenne, killed and wounded 80. Moſt of the wounded ſince dead.

The Valeur, Capt. Talbot, of 20 guns and 160 men, ſtruck to the Lively, the Hon. Capt. Maitland, of 20 guns and 160 men. On board the Lively, two killed, none wounded. on board the Valeur, one Lieutenant and 37 private killed. The Captain, Maſter, boatſwain, and 22 private wounded.

The Hampſhire, Captain Norbury, of 50 guns and 350 men, chaſed the three following frigates, and deſtroyed two of them.

3. The Duc de Choiſeul, a merchant frigate, Captain Bellevan, of 32 guns and 180 men, eſcaped into Port au Paix.

4. The Prince Edward, a merchant frigate, Captain Dubois, of 32 guns and 180 men, burnt and deſtroyed to leeward of Port au Paix.

5. The Fleur de Lis, a King's frigate, Capt. Dignarty, of 32 guns and 190 men, burnt and deſtroyed in Freſh Water Bay, to Leeward of Port au Paix, the 19th of October.

The Sirenne, Fleur de Lis, and the Valeur, were King's frigates, and landed 643 Veteran troops, with a brigadier-general, at Martinico; the other two belonged to Merchants, and were loaded with indigo and ſugar.

Captain Gower, of his Majeſty's ſhip Quebec, has carried into Gibraltar, a French privateer, the Phœnix, of 18 guns and 125 men.

This morning between one and two, a fire broke out at Mr. Cope's ſugar-houſe in Thames ſtreet, which conſumed the ſame,

ſame, Fiſhermen's-hall, and ſeveral other houſes; and did conſiderable damage before it was extinguiſhed.

Friday, Feb. 13. This being the day appointed for a general faſt, the ſame was obſerved in a becoming manner in the cities of London and Weſtminſter.

The collections made this day at the Rev. Mr. Whitfield's tabernacle, and the Chapel in Tottenham-court, for the ſufferers by the late terrible fire at Boſton in New-England, and the plundered Proteſtants in the New-March of Brandenburg, &c. amounted to upwards of five hundred and fifty pounds.

Saturday, Feb. 14. Capt. Fitzherbert, of his Majeſty's ſhip Niger, has taken the Duke of Mazarine privateer of 12 guns and 108 men, Gaſpard Lion commander.

Admiral Pocock kiſſed his Majeſty's hand, on being appointed admiral of the blue, in the room of the late admiral Boſcawen.

Lady Diana Barrington, the new-married Lady of the hon. and reverend Mr. Barrington, was preſented to the royal family; as was the Lady of Col. Clive.

Monday, Feb. 16. An expreſs arrived in a ſcheveling fiſhing veſſel, with advice of the death of Clement-Auguſtus, of Bavaria, (born Auguſt 16, 1700) biſhop of Munſter and Paderborn, elector and archbiſhop of Cologn, biſhop of Hildeſheim, biſhop of Oſnaburg, and grand maſter of the Teutonic order.

Admiralty-office, Tueſday, Feb. 17. The hon. captain Vane, commander of his majeſty's ſhip the Arethuſa, has brought into the Downs a French cutter privateer of ſix guns and 46 men, which came from Calais the 14th inſtant in the morning, and was taken by the Arethuſa at noon.

Wedneſday, Feb. 18. Was held a court of common council at Guildhall; when it was reſolved to preſent Sir John Philipps, and George Cooke, eſq; knight of the ſhire for Middleſex, with the freedom of the city of London; in conſideration of the readineſs and aſſiduity always ſhewn by thoſe gentlemen to aſſiſt and ſupport ſuch of the reſolutions of the citizens of London, as required the aid and authority of parliament.

Capt. Johnſtone of the Hornet ſloop has taken and carried into Liſbon, a French privateer, called the Society of St. Malo, of 6 guns and 60 men.

Friday, Feb. 20. A very extraordinary cauſe was tried this day in the court of common pleas, Weſtminſter-hall, in which a lady was defendant, on an action to recover the penalty of 20*l.* for having refuſed and wilfully neglected to be at church one whole month, according to an act of queen *Elizabeth*, whereby even papiſts, if called upon, muſt prove they have been at ſome church or chapel tolerated by law, within one month, or they are liable, if above the age of ſixteen, to pay the penalty. The jury found for the defendant, as there was evidence to prove that ſhe was in a bad ſtate of health.

This morning about one o'clock, ſome gentlemen in liquor went to the Bedford Arms in Covent-Garden, and called for wine, which being refuſed them, they grew outrageous, and a ſcuffle enſuing, one of them drew his ſword, and wounded two of the waiters.

Monday, Feb. 23. Letters were received from Guadalupe, giving an account, that about the latter end of September laſt, his majeſty's ſhips the Temple, capt. O'Bryen, and Griffin, capt. Taylor, went and threw down ſeveral batteries in a port on the coaſt of Martinico, and brought off, after remaining four days, three or four ſtout privateers, and ſome merchant-ſhips, with very little loſs.

There are now in different parts of England upwards of 23,000 French priſoners, notwithſtanding the many exchanges that have been made by the cartel ſhips.

Wedneſday, Feb. 25. The court of directors of the Eaſt-India company came to a reſolution to allow after the rate of five per cent. upon their bonds, to commence from the 31ſt of March next.

We may form a judgment of the immenſe trade the Dutch have acquired during the war, from the following liſt of the fleet which ſailed from the Texel the 26th ult. which conſiſted of 72 ſail for France, 20 for Liſbon, 22 for Cadiz, 30 for the Streights, 10 for England, 8 for Curaccoa, 17 for Euſtatia, 17 for Surinam, and 10 for Eaſt-India, all under convoy of men of war.

Capt. Ogle of the Aquilon man of war has taken the Count de Gramont privateer of Bayonne, of 20 guns, and 117 men, and carried her into Liſbon.

Capt. Yates of the Waſp ſloop has drove

aſhore

aſhore a French ſnow, between the Seven Iſlands and Brehat; the men quitted, and the veſſel was bulged.

Thurſday, Feb. 26. This afternoon, a fire broke out at the mill belonging to his majeſty at the Deptford, and conſumed the ſame, and a quantity of flour, &c. which was in it; but by timely aſſiſtance was prevented from ſpreading. The damage is computed at about 2000*l.* and was occaſioned by the violence of the wind, which drove the mill with ſuch velocity that it could not be ſtopt.

Friday, Feb. 27. Mr. Sutton was tried at the Old Bailey, for the murder of Miſs Bell, and acquitted.

AMERICA.

Capt. John Stuart, who was round the world with lord Anſon, and is now the only ſurviving officer of the unfortunate garriſon of fort Loudon, is arrived at Charles Town in South Carolina, from whence eight companies of col. Vaughan's regiment, commanded by col. Grant, are to embark for New-York, and part to go to the Ohio: eight of the Indian chiefs are embarked; and captain Kennedy, of the light infantry, is to command the Indians.

We learn from Boſton in New England, that on the 13th of January laſt, a fire broke out in that city; which conſumed a great number of houſes, together with the ſtately edifice in the market place, and did conſiderable damage before it was extinguiſhed.

DEATHS.

The archduke Charles, ſecond ſon of the queen of Hungary, at Vienna.

The princeſs Sobieſki, dowager of prince Conſtantine of Poland.

Marſhal duke de Belliſle, at Paris.

George Wolley, eſq; caſhier of the ſouth ſea company.

Lady Frankland, relict of ſir Tho. Frankland, at Thirtlebee, Yorkſhire.

George Rowland, eſq; of Aylesbury.

Major general Rickets, at Jamaica.

John Cliffe, eſquire, recorder of Roſs in Ireland.

Benjamin Smart, eſq; of the Temple.

The hon. Mrs. Frances Neale.

Richard Naſh, eſq; at Bath.

Dr. Patrick Haldane, at Murray's hall, near Stirling in Scotland.

Francis Parry, eſq; of Boſwell-court, Carey-ſtreet.

John Wordſworth, eſq; at Chelſea.

James Campbell, eſq; of Menzie in Perthſhire.

Major Morris, of the Queen's royal regiment of foot at Limerick in Ireland.

Lady Codrington, relict of ſir William Codrington, bart.

Iſrael Wilkes, eſq;

Lord viſcount Folkeſtone.

Lady Catherine Boyde.

Charlotte-Aglae, of Orleans, princeſs of the blood of France, and dutcheſs of Modena.

Right hon. Alexander Colville, capt. of the Northumberland man of war, and commander in chief of his majeſty's ſhips on the American ſtation.

Walter Dovey, eſq; at Bridgenorth.

Lady Swinburn, relict of Sir John Swinburn.

Dr. Naylor, prebendary of Exeter.

Tho. Bigg, eſq; formerly ſurgeon of Bartholomew's hoſpital.

Lady Clinton, at Boulogne in France, aged 103.

Rev. Mr. Olive, vicar of Burnham.

Benjamin Longuet, eſq:

Hon. Miſs Perceval, daughter of the earl of Egmont.

Capt Lloyd, deputy-governor of Greenwich hoſpital.

The right hon. James lord Forbes, firſt lord baron of Scotland. He is ſucceeded by his ſon James, now lord Forbes.

The right hon. ſir Richard Anneſley, bart. baron Anneſley of Newport Pagnell, in Bucks, and earl of Angleſey in England, viſcount Valentia, baron Mount Norris, and baron Altham, in Ireland. His honours and eſtate deſcends to his only ſon Arthur.

Randal Wilner, eſq; at York.

Dame Janet M'Kenzie, relict of ſir Roderick M'Kenzie, of Scatwell, bart.

Miſs Chriſtian Grant, youngeſt daughter of lord Preſtongrange.

Eccleſiaſtical Preferments in our next.

THE CHRISTIAN'S MAGAZINE.

For MARCH, 1761.

SYSTEMATICAL DIVINITY.

CHAP. X.

Of GOD, *as* CREATOR.

TRUE religion conſiſts in a right knowledge of GOD, and of *ourſelves*. As God is not the object of any of our ſenſes, it is impoſſible that we ſhould know any thing concerning Him, unleſs he thinks fit to reveal himſelf to us. We have proved in the foregoing chapters, that he has made a *Revelation* to mankind; and that the books of the *Old and New Teſtament*, contain the genuine declarations of his will. In theſe books therefore we muſt look for perfect information reſpecting this great *Being*, who cannot deceive us; and from them alone can we derive certain intelligence reſpecting him.

Now, in the very firſt page of theſe important writings, we have the deity diſcovered to us, under the moſt glorious character, that of *Creator* of the world. We learn from hence, that this Almighty Sovereign, exiſting before all worlds, by his dread fiat, called all nature into exiſtence, and gave to man the dominion of theſe his ſublunary works.

This is a moſt grand and ſtupendous view of God, the Creator of the world!—But we are ready to aſk, "What; was this wondrous Deity a ſolitary Being? Did he exiſt alone, before the exertion of this act of glorious power? Form'd as we are, for ſociety, we have no conception of any ſatisfaction ariſing from a ſtate of abſolute lonelineſs:—Nor can we conceive that the Deity (to whoſe beginning no time can be adequate) ſhould reſt inactive, as it were, from eternity; and not exert thoſe amazing powers of which the creation proves, he was amply poſſeſt?"——Perhaps there are ſome particulars naturally deducible from queſtions like theſe, which we can never ſolve. We

have no apprehenſion of eternity. We are loſt in the idea. And when we come to contemplate the exiſtence of God from eternity, without a *cauſe* or a *beginning* of exiſtence,—we are utterly loſt in the ſpeculation: for we ſee nothing exiſting, without a *cauſe* and a *beginning* of exiſtence. We ſmile frequently at children, when they aſk their little queſtions, ſimple ones, as we deem them; but, alas, we are mere children ourſelves, in this profound ocean of wonder.

That God exerted his *creative* powers (if I may be allowed the expreſſion) long before his formation of this planetary ſyſtem, will admit of no doubt with the man who embraces the divine revelation; ſince the fall of man aroſe from a *fallen* and *created* Spirit: and the voice of reaſon, in this reſpect, entirely harmonizes with the atteſtations of ſacred writ. In all probability, the Deity had created myriads of beings, and thouſands of worlds, before he fixed our Sun in the centre of thoſe planets, which form the preſent ſyſtem.

But, ſuppoſing he had not, ſomething very obſervable ſtrikes an attentive reader, in the Moſaic account of the creation; which ſeems ſtrongly to ſuggeſt, that the Deity is not a ſolitary being, exiſting in ſuch an abſolute *unity*, as to exclude all degree of perſonality or communion. For the very firſt name by which *Moſes* calls God, *(Elohim)* is of a plural ending, and would lead one to imagine, that there was ſomewhat peculiar in the nature of this God. *In the beginning Elohim created.* And preſently after we read, that this God addreſſes ſome, as it ſhould ſeem, of equal power and authority with himſelf: for He ſuppoſes them inveſted with equal capacity to create—*Let US make man—in OUR image—after OUR likeneſs*, &c. Gen i. 26. See iii. 22. Now, a reader, who came perfectly a ſtranger, and unprejudiced to the Sacred Books, would be ſtruck with this peculiarity: and when he was informed, by a thorough knowledge of the *Revelation*, that God did really exiſt, tho' in an undivided unity of nature, yet in a trinity of perſons; he would have no doubt, that this *name*, and theſe *phraſes*, referred to this important diſcovery. And he would ſee, that this notion, ſo far from being contrary to reaſon, is more agreeable to it, than any opinion of the abſolute *unity* of the divine nature. For conceive we only three divine perſons mutually to partake of the divine eſſence or nature, and to be united by the ſame perfect will; and all our apprehenſions of the lonelineſs of ſolitary exiſtence are diſperſed; the Father, Son, and Holy Spirit, conſummately happy in each other, were and will be the objects of each other's complacence, from eternity to eternity. Let this argumeut be fairly and impartially conſidered, and I will venture to affirm, that the notion of a *triune* nature in the Deity is far more conſonant to reaſon, and liable to leſs objections, than that of mere ſolitary and abſolute unity.—But of this ſubject we ſhall ſpeak more at large, when we come to treat profeſſedly of the *Trinity*, and to ſhew the true nature of that fundamental doctrine.

We have touched upon it here only, as we were lead from the review of God's firſt revealed act of power in *Creation*. This is a great ſtep gained in our knowledge of God; a ſtep which the heathen philoſophers, with all their wiſdom, could never make.———

God

God made the world, and all things.——Then he muſt be prior to the world; could not be made himſelf by any, but muſt be ſelf-exiſtent and eternal. He made all things; therefore he is *Almighty*. He can do whatever he will in the armies of heaven, and amidſt the inhabitants of the earth.—And as his works prove that he *can* do all things; ſo do they prove, that he doth all things *wiſely*: every thing bears teſtimony to his wiſdom and goodneſs. The more accurately you trace the works of God in creation, the more you will be convinced, that in *wiſdom he hath made them all, and that all the earth is full of his goodneſs.*

Thus from this ſingle information, that "God created all things," we learn, that this God is a *ſelf-exiſtent*; *eternal*; *Almighty* Being; perfect in *wiſdom*, and unbounded in *goodneſs!*—How many truths, and how intereſting, ariſe from this declaration. How ſhould it recommend theſe ſacred books to us beyond all the writings of antiquity!—But let us proceed, and we ſhall gain ſtill brighter information.

[*To be continued.*]

BIOGRAPHY.

The LIFE *of* ORIGEN.

ORIGEN, commonly called *Adamantius*, (either from the firmneſs and conſtancy of his mind, or on account of that ſtrength of reaſon which appeared in his diſcourſes) was born at *Alexandria*, the metropolis of *Egypt*, about the year of Chriſt 188. His father's name was *Leonides*, by whom he was, in his early age, inſtructed in uſeful learning, and particularly in the knowledge of the holy ſcriptures, being obliged to learn a part thereof every day, which he not only readily performed, but likewiſe ſet himſelf carefully to enquire into the meaning of what he read, often queſtioning his father what was the ſignification of ſuch or ſuch a paſſage. The good old man uſed ſeemingly to reprove him for his forwardneſs, tho' inwardly rejoicing, and bleſſing *God* at the ſame time that he had made him the father of ſuch a child, and frequently, when he was faſt aſleep, he would kiſs his naked breaſt as a treaſury of piety, and temple of the divine Spirit.

Having given him ſuch inſtruction as himſelf was capable of, he ſent him to perfect his ſtudies with *Clement*, who was at that time regent of the Catechiſt ſchool at *Alexandria*, under whom he made a vaſt progreſs in learning. From him he removed to *Ammonius* (called *Saccas*, from his having carried ſacks; for he was by employment a porter: but addicting himſelf to ſtudy, he became one of the moſt learned and eloquent philoſophers of that time:) under him *Origen* made himſelf maſter of the platonic notions, tho' not above the age of ſeventeen. At this time his father was impriſoned on account of

his religion, and afterwards beheaded; in conſequence of which his eſtate was confiſcated. During his confinement, his ſon paſſionately exhorted him to be faithful unto death; and fearing, leſt the deplorable condition in which his mother and brethren would be left, might have ſome influence on his mind: among other things he ſaid to him, "Take heed, father, that for our ſakes you do not change." And ſo great was the courage, and ſo eager the deſire of this ſtripling to ſuffer martyrdom himſelf, that ſcarce any conſiderations could prevail on him to deſiſt from offering himſelf thereto. His mother beſought him with the utmoſt tenderneſs to ſpare himſelf, if not for his own, yet for her ſake and the reſt of his relations. But finding that all her intreaties were ineffectual, ſhe in the night took away his cloaths, ſhirts, *&c.* and this conſtrained him to remain at home.

After the death of his father, both himſelf and the reſt of the family were reduced to great ſtraits; but the good providence of *God* interpoſed for their relief. A rich and honourable matron pitying his caſe, contributed liberally to his relief, as ſhe did to that of many others; and among them maintained one *Paul*, a ringleader of all the hereticks at *Alexandria*. To this man, on account of his eloquence, daily reſorted an innumerable multitude, not only of hereticks, but of the Orthodox alſo: and to ſuch a degree had he obtained the favour of the lady, that ſhe adopted him for her ſon. *Origen*, tho' his livelihood (and perhaps that of his mother and brethren likewiſe) depended on her bounty, would never comply with this favourite, nor ſo much as join in prayer with him; a remarkable proof of the true greatneſs of his mind!

Being now about eighteen years old, and having perfected his ſtudies, he opened a ſchool for inſtruction in the liberal arts; and notwithſtanding his youth, his lectures were attended by perſons of the greateſt reputation for learning: in conſequence of which, many eminent hereticks were by him brought over to the true faith; for which ſome of them afterwards ſuffered martyrdom. And ſo great was his reputation, that before the age of nineteen he was made maſter of the ſchool at *Alexandria*, and had ſcholars in great abundance; but finding his employment too heavy, he left off teaching the arts, and confined himſelf entirely to Chriſtian inſtruction. This he attended to with the greateſt diligence, and no leſs ſucceſs: For he not only eſtabliſhed thoſe who were already Chriſtians, but alſo gained over a great number of *Gentile* philoſophers to the faith; ſeveral of whom afterwards loſt their lives for their adherence thereto.

The perſecution being renewed at *Alexandria* with great ſeverity, ſcarce any one would venture to viſit thoſe who were in priſon on account of religion; but *Origen* boldly undertook this office, and attended the martyrs to the very place of execution, embracing and encouraging them as they paſſed along, which ſo enraged the multitude againſt him, that they poured upon him whole ſhowers of ſtones, and many times his life was in the greateſt danger. Once, having ſeized upon him, they ſhaved his head, after the manner of the *Egyptian* prieſts, and ſet him on the ſteps of *Serapis*'s temple, commanding him to give branches of palm to thoſe that went up to

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perform their rites; but inſtead of ſo doing, he, with an undaunted mind, cried out, "Come hither and take the branch of Chriſt."

Much about the ſame time, his great regard for chaſtity, joined with a literal interpretation of that paſſage in St. *Matthew*, "There be eunuchs which have *made themſelves* eunuchs for the kingdom of heaven's ſake," prompted him to a very ſingular act of indiſcretion. But he afterwards confeſſed his miſtake, and condemned this imprudent ſtep.

In order to a more accurate ſtudy of the holy ſcriptures, he ſet himſelf to learn the *Hebrew* language, which was very little underſtood by the Chriſtians of that time; nor did this hinder his activity in his other employments, which he attended to with his uſual diligence.

His fame increaſing, a meſſage was ſent to *Demetrius* the Biſhop, from the governor of *Arabia*, expreſſing his deſire that *Origen* might be diſpatched with all ſpeed, to impart to him the Chriſtian doctrine. Accordingly he went into *Arabia*; and having performed his errand, he was afterwards honourably conducted to *Antioch*, at the requeſt of *Mammea*, mother of the emperor *Alexander Severus*, who was deſirous to ſee and hear him, that ſhe might know what it was for which the whole world had him in ſuch veneration. Having ſtaid there ſome time, and explained to her the principles of religion, he returned again to *Alexandria*.

Some time after this, he began to write commentaries on the holy ſcriptures; his induſtry and diligence in which were incredible, few parts of the Bible eſcaping his critical reſearches. The knowledge he hereby acquired was ſo great, that *Jerom* profeſſes, he would be content to bear all that load of envy which was caſt upon his name, if he had but his ſkill in the holy ſcriptures.

Affairs of the church calling him into *Arabia*, he went thro' *Paleſtine*, and at *Ceſarea* was ordained preſbyter, by *Alexander* biſhop of *Jeruſalem*, and *Theoctiſtus* of *Ceſarea*. This was highly reſented by *Demetrius*, as an affront to his authority: and as he had for ſome time borne *Origen* a ſecret grudge, on account of the great reputation which his learning and virtue had procured him, he now cauſed *Anathemas* to be thundered out againſt him, charging him with all, that malice could invent, and particularly with making himſelf an eunuch, tho' he had before admired and commended him for ſo doing. He procured his condemnation in two ſeveral ſynods; one of which decreed that he ſhould be baniſhed from *Alexandria*, and the other pronounced him degraded from the prieſthood, his chief favourers ſubſcribing the decree. And *Jerom* ſays, that the greateſt part of the Chriſtian world conſented to his condemnation; even *Rome* itſelf convening a ſynod againſt him, not for any innovation or hereſy, but merely out of envy, as not being able to bear the glory to which his learning and eloquence had raiſed him: and yet for all this he ſtill retained his prieſthood, publickly preaching in the church, being honourably entertained by the more moderate and wiſe, wherever he came.

Being wearied out with the vexations of his enemies, he reſolved to leave *Alexandria*: but before his departure, it has been reported

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that ſome Chriſtians having been carried to an idol temple, in order to compel them to ſacrifice, he ran thither to diſſuade them from ſo heinous an act. On which ſome *Gentiles* laid hold on him, and put him to the choice, whether he would commit lewdneſs with a Blackmoor, or offer ſacrifice: and while he demurred, putting incenſe into his hands, they forced him to throw it into the fire, and then cried out, "*Origen* hath ſacrificed." In conſequence of which he was excommunicated; and leaving the city, went away firſt to *Ceſarea*, and then to *Jeruſalem:* at which latter place, being greatly importuned to preach; and going into the pulpit for that purpoſe, he opened his Bible on thoſe words in *Pſalm* 50, "Unto the wicked ſaith God, what haſt thou to do to declare my ſtatutes, *&c.*" On which burſting into tears, he ſhut his book and came down; and there is extant a very pathetic lamentation, ſaid to be wrote by him on this occaſion.

But with regard to this ſtory, it is to be obſerved, that the truth thereof is juſtly called in queſtion, for the following reaſons; firſt, none of the circumſtances thereof are mentioned by any of the more ancient writers. Secondly, nothing of this kind was ever objected againſt him by his bittereſt enemies, as appears by the apologies which have been wrote in his behalf. Thirdly, it is by no means likely that he ſhould be required to do that which it was well known his former imprudent act had rendered him incapable of doing; and therefore the Lamentation, inſtead of being wrote by him, was perhaps compoſed by ſome of his adverſaries, in order to ſupport the credit of the foregoing relation. However, as it may gratify ſome of our readers, the ſubſtance of it is annext to theſe memoirs.

Having quitted his ſchool at *Alexandria*, he opened one at *Ceſarea*, both for human and divine learning, and great numbers reſorted to his inſtructions; among whom were *Gregory* called *Thaumaturgus*, and his brother *Athenodorus*. During his reſidence here, he contracted a friendſhip with *Firmilian* biſhop of *Cappadocia*, who entertained a great kindneſs for him, and prevailed with him to go into thoſe provinces for the edification of the churches. This *Firmilian* was a perſon of great name and note, and held a correſpondence with moſt of the eminent men of thoſe times. Few conſiderable affairs were tranſacted relating to the church, wherein he was not concerned. Nor was *Origen* admired and courted only by foreigners and young men, who had been his ſcholars, but likewiſe by the grave and wiſe at home. Both *Alexander* and *Theoctiſtus*, tho' ancient biſhops, did not diſdain to become in a manner his diſciples.

About the year 235, perſecution being again revived, *Origen* was entertained by a charitable lady named *Juliana*; and to contribute towards the conſolation of Chriſtians in that evil time, he wrote his book concerning martyrdom; and while in this retirement, he applied himſelf to the collecting and comparing the ſeveral verſions of the Old Teſtament, with the original text. This work he divided into three ſeveral parts; the *Tetrapla*, the *Hexapla*, and the *Octapla*. In the firſt of theſe, (the *Tetrapla*) were four tranſlations ſet one over againſt the other, *Aquila's*, *Symachus's*, the *Septuagint*, and *Theodo-*

Theodotion's. In the ſecond, (the *Hexapla*) theſe four verſions were diſpoſed in the ſame order, and two other columns ſet before them; firſt, the *Hebrew* text in its own characters; then in another column the ſame text in *Greek* letters. In the third (the *Octapla*) were all the former, and two more verſions added to them; the one found in a caſk at *Jericho*, and the other at *Nicopolis*; theſe two laſt contained only ſome part of the Old Teſtament: and to make the work more compleat, he diſtinguiſhed the additions and deficiences by ſeveral marks. Where any thing had been added by the Seventy, which was not to be found in the *Hebrew*, he ſet an *obeliſk* before it. Where any thing was wanting, he inſerted the words with an aſteric, to diſtinguiſh them from the reſt of the *Septuagint*. Where various ſections were confirmed by the greater number of tranſlations, he put a lemniſk; where two only concurred, an hypolemniſk. A work this of infinite labour, as well as of admirable uſe; alone ſufficient to have eternized his name, and rendered him venerable to all poſterity. *Jerom* calls him, on account thereof, *immortale illud ingenium*. What a misfortune it is to the Chriſtian world, that this ineſtimable treaſure is almoſt entirely loſt!

Berrillus, biſhop of *Boſtra*, having denied the proper divinity of Chriſt, the biſhops of thoſe parts attempted to reclaim him; but all their endeavours proving ineffectual, the aſſiſtance of *Origen* was requeſted, by the ſtrength of whoſe reaſoning he was ſoon recovered from his dangerous miſtake, and returned him hearty thanks for his kind endeavours in his behalf.

Origen, tho' advanced above the age of threeſcore, yet remitted nothing of his uſual induſtry, either in preaching or writing: and *Celſus* the epicurean having wrote a book, in which he attack'd the Chriſtian religion, with all the virulent aſperſions that wit or malice could invent, he returned a full and ſolid anſwer thereto, in a piece containing eight books, and which bears its teſtimony to the greatneſs of his abilities. It is much to be lamented, that this incomparable book never yet appeared in the *Engliſh* language, tho' one of the moſt valuable reliques of antiquity.

The good ſucceſs which he had had with *Berrillus* in *Arabia* making him famous in thoſe parts, his help was again requeſted, in order to confute the notion that the ſouls ſlept with the body till the reſurrection, which had been then newly advanced; accordingly he went; and in conſequence of his arguments, the adverſaries were obliged to relinquiſh their falſe opinion.

Another perſecution being raiſed by *Decius*; among many others, *Origen* was ſeized, and caſt into the bottom of a loathſome dungeon, loaded with irons, and a chain about his neck. His feet were made faſt in the ſtocks four holes aſunder, for many days together. He was threatned with fire, and tried with all the torments which a mercileſs enemy could inflict: and notwithſtanding his age, and the weakneſs of his body, now worn out with continual labours, he bore all with great patience, declaring himſelf willing to receive the fatal ſtroke; but the judge, to give all poſſible weight to his miſery, ordered that they ſhould ſo torment as not to kill him.

How long he continued in this deplorable ſituation is not certainly known; but having regained his liberty, he employed his time in comforting the weak and diſconſolate, writing letters for that purpoſe to different parts of the world: and after he had outlived the *Decian* perſecution about three years, he peaceably ended his days at *Tyre*, in the year of Chriſt 253, aged 69. His remains were depoſited in the church of the ſepulcher at the place above-mentioned, where a marble monument, adorned with gold and precious ſtones, was erected to his memory.

Thus we have traced thro' the ſeveral ſtages of his life, the much admired and famous *Origen*, of whom it has been affirmed, "That his parts were ſo great, that none could ever come near him." Certain it is, that he was a very extraordinary perſon; one of thoſe rare geniuſes that nature ſo ſeldom forms. He was endowed with a quick and piercing apprehenſion, a ſtrong and faithful memory, an acute judgment and ready utterance; which were improved by all the learning which *Rome* or *Greece* could afford, being incomparably ſkilled in logick, geometry, arithmetick, muſic, philoſophy, rhetorick, and the ſeveral ſentiments of all the ſects of philoſophers: neither was his virtue and piety any way inferior to his abilities and accompliſhments, his life being in every reſpect truly amiable. Such as his diſcourſes were, ſuch were his manners; ſo that he was himſelf that good man which he was wont to deſcribe to his ſcholars: he had a high regard for the glory of God, and the good of mankind, whoſe happineſs he ſtudied every way to promote, and thought nothing hard or mean that might advance it. He was modeſt and humble, chaſte and temperate; ſo great was his abſtinence, that he lived on almoſt nothing for many years, abſtaining from wine and every thing that was not abſolutely neceſſary to the ſupport of life. Singular was his contempt of the world, literally obeying that precept not to have two coats, nor wear ſhoes, going barefoot. And ſo far was he from covetouſneſs, that he would not receive wherewith to ſupply his neceſſities, but ſold his library in order thereto, agreeing with the buyer to allow him only five pence *per* day. His diligence in ſtudy, writing, preaching and travelling, confuting hereticks and heathens, compoſing differences and ſchiſms in the church, were unparalleled. The day he ſpent part in faſting, and other religious exerciſes; the night in the ſtudy of the ſcriptures, reſerving only a little portion for reſt, which he uſually took on the cold ground. Thus exerciſed, he not only converted many *Gentile* philoſophers, but brought them to be like himſelf. In a word, he was a pattern of heroic virtue, which all may deſire to copy after, tho' few will be able to imitate.

There have been ſome errors of a very important nature laid to the charge of this incomparable man; concerning which it is to be obſerved, firſt, That ſome things were ſet down by him, not as his own ſentiments, but in a problematical way to be diſputed on. Secondly, Others have been inſerted into his writings by hereticks, in order to plead his authority in behalf of their impious notions. Thirdly, As

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he was a perſon who wrote a great deal *, and often in haſte, it is no wonder if he expreſſed himſelf a little incautiouſly ſometimes.

The Lamentation.

In grief and anguiſh of mind I addreſs myſelf to thoſe who ſhall hereafter read this confuſed writing; but how can I ſpeak when my tongue is tied, my throat dried up, and all my ſenſes polluted with iniquity.

But I will proceed, and firſt I will fall on my bare knees, and make my humble ſupplication to the true Chriſtians, that they will help me, filthy wretch, who by reaſon of my ſin dare not aſk any thing at the hands of God. O ye ſaints and bleſſed of God, with eyes full of tears, I beſeech you to fall down before the footſtool of Almighty God for me a miſerable ſinner: Wo is me that I am ſhut up in ſin, and there is no health in me: Wo is me, my mother, that thou broughteſt me forth! For a ſkilful lawyer to be overthrown in unrighteous dealing, for a religious man to fall into extream impiety, an heir of the kingdom of God, now an inheritor of the kingdom of the devil; a man adorned with honour and dignity, now blemiſhed with ſhame and ignominy; a lofty turret ſuddenly thrown to the ground, a fruitful tree, yet quickly withered; a burning light, yet forthwith darkened: Wo is me that I was decked with gifts and graces, and am now deprived of all. But who will give moiſture to my head, and ſtreams to my eyes, that I may bewail myſelf in this my ſorrowful condition. Alas! O my miniſtry, how ſhall I lament thee: O all ye my friends, pity my caſe who am ſo dangerouſly wounded, and come to nought, having trodden under foot the ſeal of my profeſſion, and joined in league with the devil: Pity me, O ye my friends, for that I am rejected and caſt away from the face of God; the Lord had made me a fruitful vine, but inſtead of grapes I have brought forth thorns: There is no ſorrow like unto my ſorrow, and there is no healing for me.

Where is that good ſhepherd that cured him that was wounded; ſeek me out, O Lord, that am fallen from the higher *Jeruſalem*: Alas that ever I was a teacher, and now occupy not the room of a diſciple. Thou knoweſt, O Lord, that I fell againſt my will; when I went to enlighten others I darkened myſelf, when I went to bring others from death, I brought myſelf from life to death: O thou evil one, what haſt thou done unto me, how haſt thou wounded me; I have bewailed the fall of *Samſon*, but now I have fallen myſelf; I have bewailed the fall of *Solomon*, but now am fallen far worſe myſelf; *Samſon* loſt his hair, but the crown is fallen from my head. Alas my church liveth and I am a widower, my ſons are alive, yet I am barren: Every creature rejoiceth and I alone am ſorrowful: Bewail me, O ye bleſſed people of God, who am baniſhed from God, deprived of all goodneſs and the Holy Ghoſt, and thruſt out of the wedding chamber of *Chriſt*, abhorred of the angels, ſe-

* His works, it is ſaid, were ſix thouſand volumes; but many of them were only ſingle epiſtles, or homilies only.

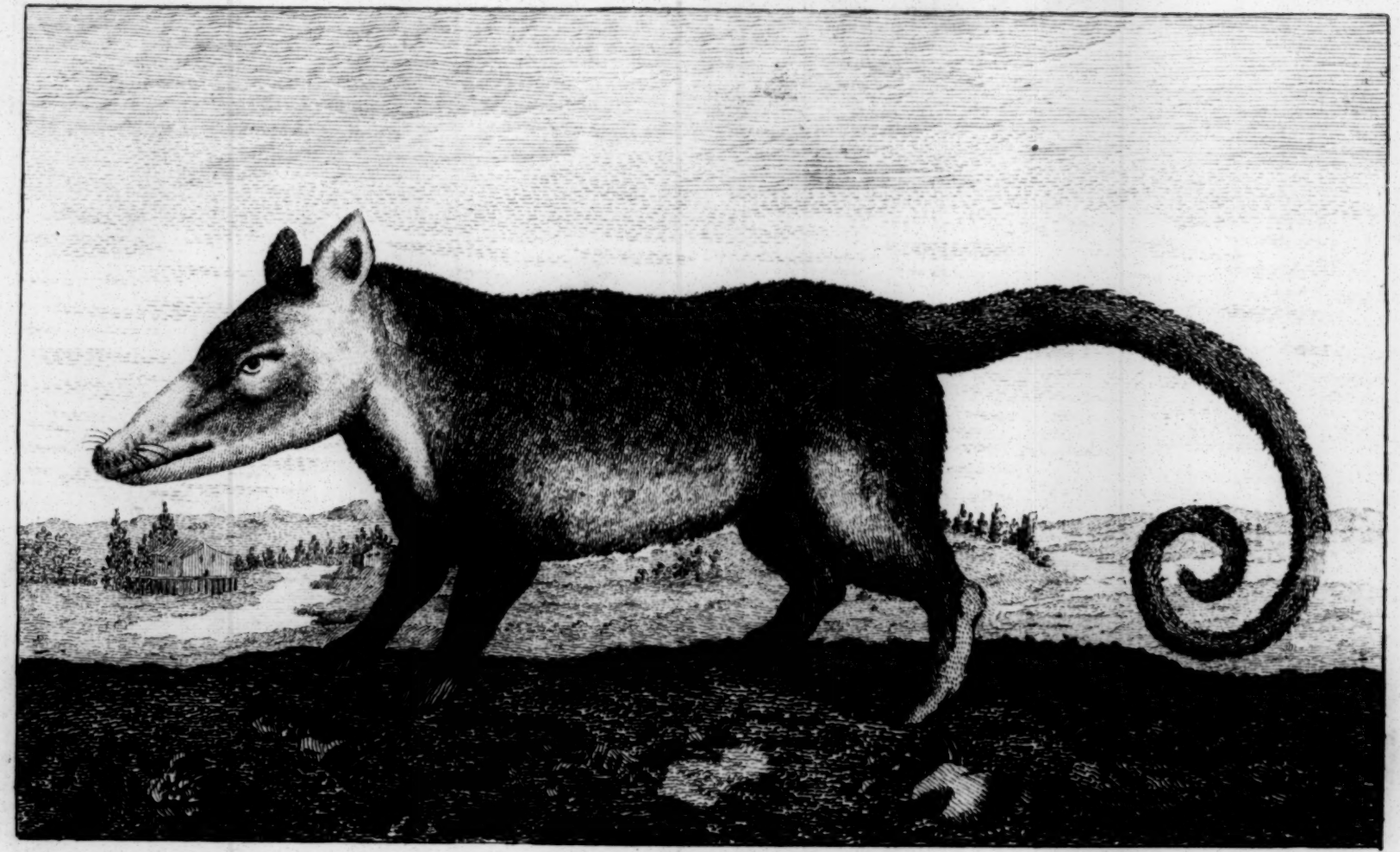
vered from the ſaints of God, and condemned to eternal puniſhment: I am tormented with the prick of conſcience, I fear death for I am wicked, I fear the dreadful day of judgment becauſe I am condemned for ever, I fear the puniſhment becauſe it is eternal, I fear the evil angels that overſee the puniſhment becauſe they are void of mercy, I do fear out of meaſure all the torments; and what I ſhall do I know not, being on every ſide beſet with miſery. If there be any one that can, I beſeech him to aſſiſt me with his prayers; who knoweth whether the Lord will have reſpect to my humiliation, and incline his tender compaſſion towards me.

I will proſtrate myſelf before the threſhold of the church, that every one may tread upon me, who am the unſavory ſalt and good for nothing. Now let the elders mourn, for the ſtaff whereon they leaned is broken; now let the young men mourn, for their ſchoolmaſter is fallen; let the virgins mourn, for their defender is ſhamefully fallen: Wo is me, that I fell and cannot riſe again. O Holy Spirit, give me grace to repent, and to wipe out of my conſcience the accuſations written therein.

Now will I addreſs myſelf, and turn my diſcourſe unto God: Why, O Lord, haſt thou ſhut my mouth by thy holy prophet *David?* Have I been the firſt that hath ſinned? Why haſt thou forſaken me, and baniſhed me from among the ſaints; aſtoniſhing me when I ſhould have preached thy laws? *David* himſelf, by whom thou haſt ſhut my mouth, ſinned in thy ſight; *Peter*, that was a pillar after his fall, wiped it away with tears. Wo is me, that my adventure in this thing proved ſo unfortunate: But I humbly beſeech thee, O Lord to call me back; grant me that good guide the Holy Ghoſt, that I may not become an habitation of devils, but that I may tread under foot the devil who trod upon me, and overcoming his ſleights, may be reſtored to the joys of thy ſalvation.

Now all ye which behold my wound tremble for fear, and take heed that ye fall not into the like crime: I mourn, I am ſorry that ever I fell. Let the angels lament over me? Let the church lament over me? Let all the people lament over me, becauſe of my death's wound?

I ſee the clouds ſhadowing the light from me, and the ſun hiding his bright beams: What ſhall I do that am thus beſet with evil? Alas, O Death, why doſt thou linger? O Satan, how haſt thou pierced my breaſt with thy poiſonous dart; thinkeſt thou that my ruin will avail thee any thing? Who is able to ſignify to thee whether my ſin be not done away, whether I have not eſcaped the pain which I feared; whether I ſhall not again be united with the ſaints. O Lord, I fall down before thy mercy ſeat; have mercy upon me, who grieve out of meaſure, becauſe I have greatly offended: Rid my ſoul, O Lord, from the roaring lion? Shew mercy, O Lord, to thy wandering ſheep, that I may be brought home again, that the bill of ſin written againſt me may be blotted out; that my lamentation may ceaſe: Let my ſackcloth be torn in ſunder, and gird me with gladneſs; let me be received again into the joy of my God, and thought worthy of his kingdom, through the earneſt petition of the



The Opossum.

the church, which sorroweth over me, and humbleth herself to *Jesus Christ* in my behalf, to whom, with the Father and the Holy Ghost, be all honour and glory, for ever and ever. *Amen.* T.

PHYSICO-THEOLOGY.

Reflections on the OPOSSUM.

THE *Ostrich* and the *Cassowary* are void of parental *storge:* unsollicitous and improvident, they are regardless of their offspring. The *Opossum* is anxious for the welfare, and wonderfully provided, for the safety of its young.

The *Opossum* is a moderately large, and by no means an ugly animal; it is about the size of the common cat, but its body is more corpulent, and its legs more robust. The colour is a tawney brown, somewhat approaching to the chesnut hue, but very bright and glossy. The fur is long and fine, and the disposition of it very sleek and regular. The creature is not like any other in its general shape; the head is long, and terminates in a snout, somewhat in the manner of that of a hog; the ears are short, and the tail very long, not covered with a deep fur, as in most other animals; but almost naked, in the manner of the rats, and looks extremely like it. This it can twist about with a surprising facility, and it serves it to the most important purposes. The legs not being very long, the body is carried at no great distance from the ground; and on the belly in the *female*, there is a kind of bag or pouch. It is formed by the skin being double in this part, and is not very deep, the closed part being toward the upper part of the body, and the open part toward the lower. This is covered with fur, in the same manner as the rest of the body of the animal; and therefore tho' one of the most singular things in the world, it is not very obvious to the sight.

This is the figure of the Opossum, (see the plate) an animal, harmless in itself, but in a great measure defenceless, and at the mercy of other creatures. It lives partly upon the ground, and partly upon trees; but the latter situation is what it always takes, when its safety is to be consulted.

The young of no creature are produced so small and tender, in respect of the parent animal, as those of the *Opossum*; therefore the *bag*, or place of reception, above described, is extremely useful to them. The warmth of the parents body cherishes them while they suck; and when the middle of the day is warm enough for them to be abroad in the open air, still the mornings and evenings render necessary a place of reception for them from the cold. Into this bag therefore they constantly retire, at the first warning of the cold: nor is this all the use it affords them. For as the tender young of the *Opossum* are delicate morsels, they would be exposed to the ravage of many animals by day, and to the subtilty of more by night. The bag of the body of the parent is always ready to receive them, in

caſe of the former, and it always preſerves them from the latter danger. When the old *Opoſſum* is abroad with her little defenceleſs brood in the day, ſhe is as watchful as the hen over her chickens. She is alarmed at the ſlighteſt appearance of danger; and by a noiſe very well underſtood by her young, ſhe calls them into this bag, as the hen does her chickens under her wings, at the ſight of the bird of prey *. At night alſo ſhe conſtantly takes them in; there ſhe retains them, and conſults for their ſafety, as well as her own, on theſe occaſions, in a very uncommon manner. The tail is now of the greateſt uſe to her. There are thoſe among the devourers of her young, who will climb a tree after her and them, and would be ready to diſpute their ſecurity in their receſs, or to tear them from it. In this caſe, the creature twiſts her tail twice round ſome ſmall bough of the tree, and then drops from it. She is out of all reach of the enemy, and ſhe hangs without pain to herſelf with her head downwards. Whenever ſhe pleaſes, by a ſwing ſhe recovers the branch with her feet, and looſening the twiſt of her tail, walks about as uſual.—The creature is frequent in many parts of *America*; and many have been ſhown alive in *London*. †"

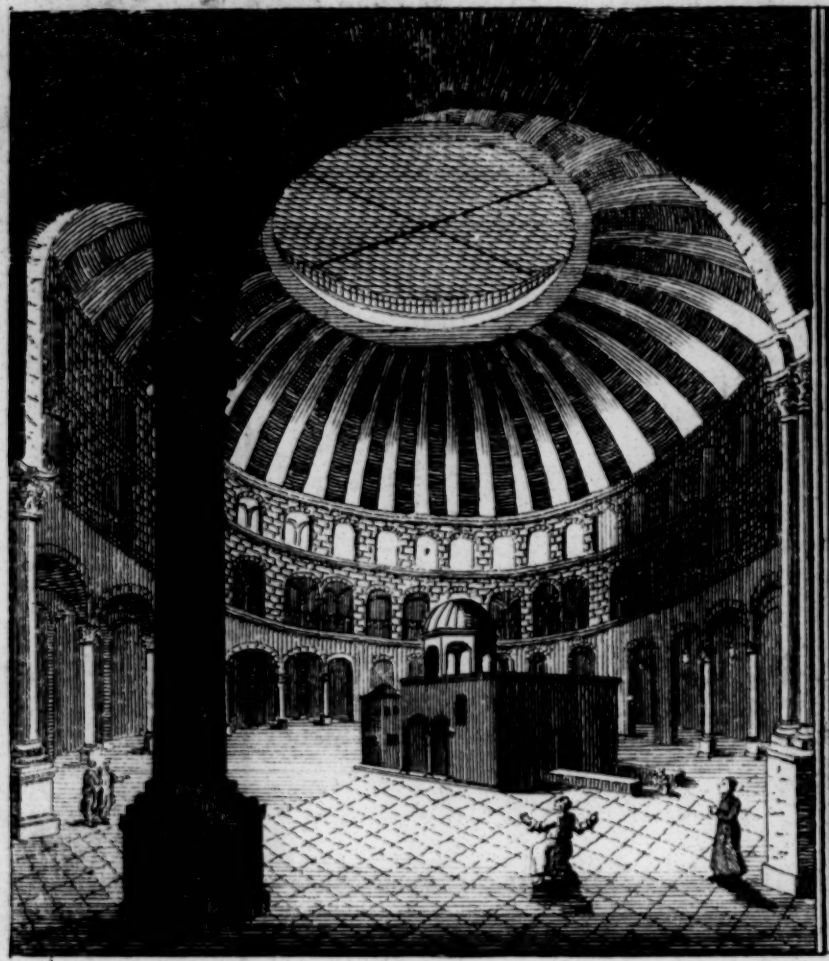
Dr. *Tyſon* obſerves, "That the ſpikes or hooks, in the middle of the underſide of the *vertebræ* of the *tail*, are a wonderful piece of nature's mechaniſm. The firſt three *vertebræ* have none of theſe ſpikes, but in all the reſt they are to be obſerved. They are placed juſt at the articulation of each joint, and in the middle from the ſides. —Nothing could be more advantageouſly contrived for performing the office of hanging by the tail; for when the tail is twiſted or wound about a bough, this hook of the *ſpinæ* eaſily ſuſtains the weight, and there is but little labour of the muſcles required, only enough for bowing or crooking the tail."

This is another ſufficient proof of the wiſdom and evident deſign of the original Creator of all things; whoſe goodneſs and providence indeed every created being ſtrongly atteſts. While he holds forth to *parents* a leſſon of pleaſing inſtruction, in the inſtinct he hath implanted in, and the amazing proviſion he hath made for the young, of this animal. There is ſomething ſo ſtrikingly excellent in all the ſocial duties, that we never hear of any fellow-creature's diſcharge of them, without a ſecret glow and approbation of heart. If we look at the *Opoſſum* with pleaſure, tenderly guarding her infant young, protecting them from danger, and receiving them as it were into her own bowels, — how muſt we contemplate the parent, whoſe beſt and moſt rational care is employed for the welfare of beloved chil-

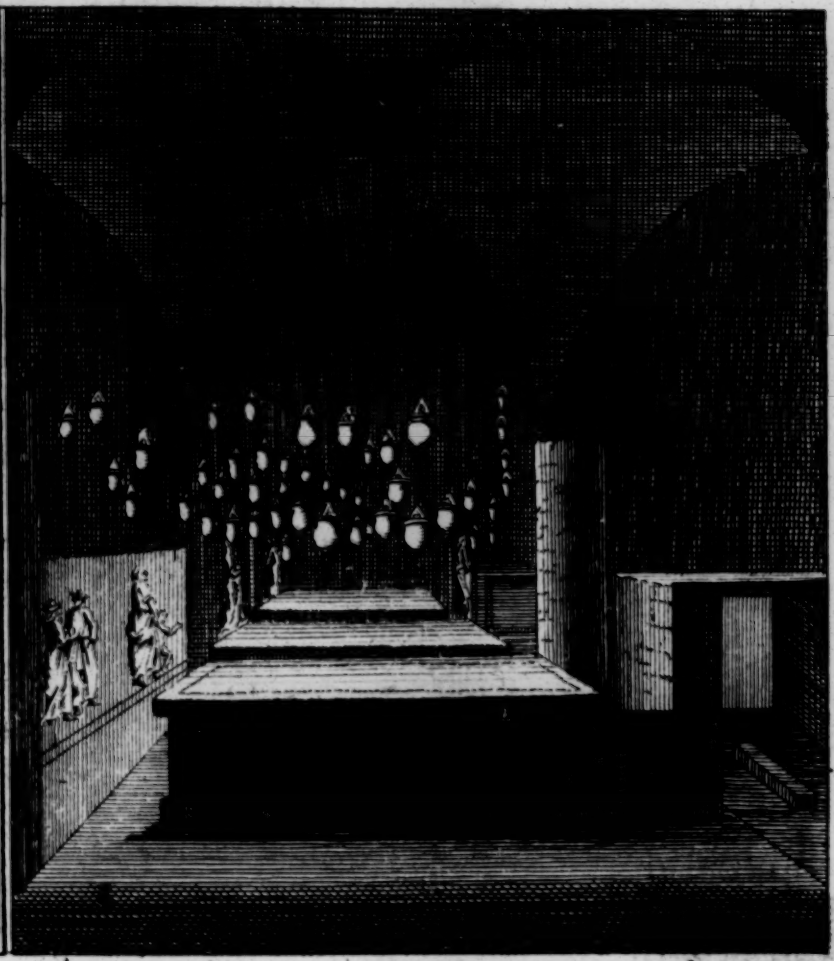
* Dr. *Tyſon*, in his anatomy of the *Opoſſum*, ſays, That there are belonging to this bag, two bones, (not to be met with in any other ſkeleton) and four pair of muſcles: and ſome ſay the teats lye therein alſo.—He mentions alſo, from *Oppian* the *Dog-fiſh*, which upon any ſtorm or danger receives the young ones into her belly, which come out again when the fright is over.—So alſo the *Squatina* and *Glaucus*, the ſame author ſays, have the ſame care for their young, but receive them into different receptacles.

† See Animal World Diſplayed.

dren;



The inside of ye flat Cupola of ye Church of ye Holy Sepulchre & the Appearance of the outside of the Holy Sepulchre.



The inside of the Holy Sepulchre & the Grave of our Saviour which is Illuminated with 44 Silver Lamps.

dren; and who *bears* them in his heart; *bears* them, continually lodged in the inmoſt receſſes of his ſoul? Diſtinguiſhed character—— "A good parent." What treaſures of ſatisfaction do ſuch lay up! Gratitude and affection from their children: the approbation of God; the eſteem of all the virtuous; and the reſpect of the community.

And is it not the moſt delectable view, in which we can conſider the Great Ruler of heaven, "as the good and gracious Father of mankind!" Thou art our *Father!* what an argument of comfort, chearfulneſs, dependance, reſignation! We are taught continually to pray to him, under this pleaſing relation, *Our Father.* How ſhould the reflection inſpire us with filial love, and animate us in every acceptable duty? Safe under the ſhadow of his wings, we need fear no evil. But let us act agreeably to this high alliance; eſpecially let us love as brethren. This is the natural conſequence of *having ALL one Father, even God.*

ANTIQUITIES.

Ceremonies obſerved at Jeruſalem *on* Good-Friday.

AS the ſeaſon of the year is but now paſſed, in which we have been commemorating the *death* of our Redeemer; we conceived it would not be unentertaining to our *Readers*, if we gave them a ſhort account of the *ceremonies* obſerved at *Jeruſalem* on that occaſion, as they are related by *Travellers* of the firſt credit.

PREVIOUS to the deſcription of the ceremonies of the holy *Sepulcher*, it may be neceſſary for the reader to form ſome idea of the church.

The church of the *Holy Sepulcher* is founded on *Mount Calvary*, which is a ſmall eminency or hill upon the greater mount *Moriah*, and is about a hundred paces long, and ſixty wide. The builders of this church were obliged to reduce the hill to a plain area, by cutting down ſeveral parts of the rocks, and elevating others. But particular care was taken not to alter or diminiſh any of thoſe parts of the hill which were more immediately concerned in our bleſſed Lord's paſſion. Thus that very part of *Calvary*, where they ſay Chriſt was faſtened to, and lifted upon his croſs, is left entire, being about ten or twelve yards ſquare, and ſtanding at this day ſo high above the common floor of the church, that you have 21 ſteps or ſtairs to go up to its top. And the holy ſepulcher itſelf, which was at firſt a cave hewn into the rocks under ground, having had the rock cut away from it, is now as it were a grotto above ground.

The church is ſuppoſed to contain under its roof, twelve or thirteen ſanctuaries, or places conſecrated, to a more than ordinary veneration, by being reported to have ſome particular action done in them relating to the death and reſurrection of Chriſt; and all are diſtinguiſhed and adorned with ſo many ſeveral altars.

In

In galleries round about the church, and alſo in little buildings on the outſide, are certain apartments for the reception of friars and pilgrims; and in theſe places almoſt every Chriſtian nation anciently maintained a ſmall ſociety of monks; each ſociety having its proper quarter aſſigned to it by the appointment of the *Turks*. But the ſevere rents and extortions of the *Turkiſh* landlords have cauſed all at preſent, to forſake their qua ters except four, the *Latins*, *Greeks*, *Armenians*, and *Cophtites*.

Beſides their ſeveral apartments, each fraternity have their altars and ſanctuary properly and diſtinctly allotted to their own uſe. At which places they have a peculiar right to perform their divine ſervices. and to exclude other nations from them.

But what has been the ſource of much unchriſtian fury, animoſity and bloodſhed, is the command and appropriation of the holy ſepulcher. And here our countryman Mr. *Maundrell* well obſerves, "Who can expect ever to ſee theſe holy places reſcued from the hands of infide's? or if they ſhould be recovered, what deplorable conteſts might be expected to follow about them, ſeeing even in the preſent ſtat of captivity, they are made the occaſion of ſuch unchriſtian rage and animoſity!"

However, at the *French* king's interceſſion with the Grand Vizier in 1685, the holy ſepulcher was appointed to the *Latins*, who alone have now a privilege to ſay maſs in it, and ſolemnize any public office of religion.

The *Latins*, of whom there are always about ten or twelve reſiding at the church, with a preſident over them, make every day a ſolemn proceſſion, with tapers and crucifixes, and other proceſſionary ſolemnities, to the ſeveral ſanctuaries, ſinging at every one of them a *Latin* hymn, relating to the ſubject of each place. But their grand ceremony, concerning which we are to treat, begins on *Good-Friday* night, which they call *nox tenebroſa*, *the black night*. A particular deſcription of which will, we doubt not, afford much entertainment to our readers.

As ſoon as it grows duſky, all the friars and pilgrims are convened in the chapel of the *Apparition*, (which is a ſmall oratory on the north ſide of the holy grave) ſo called as being the ſuppoſed place where Chriſt appeared to *Mary Magdalen* after his reſurrection, adjoining to the apartments of the *Latins*, in order to go in a proceſſion round the church. But before they ſet out, one of the *Latin* fathers preaches a ſermon, during which all the candles are put out, to heighten the ſolemnity of the occaſion. Sermon being ended, which generally laſts about half an hour, every perſon preſent hath a large lighted taper put into his hand, and all neceſſary preparations made for beginning the proceſſion. Among the crucifixes, there is one of a large ſize, bearing upon it the image of our Lord, as big as life. The image is faſtened to it with great nails, crowned with thorns beſmeared with blood; and ſo exquiſitely formed, that it repreſents in a very lively manner the lamentable ſpectacle of our Lord's body as it hung upon the croſs. This figure is carried all along in the head of the proceſſion, after which the company follow to all the

ſanctuaries

ſanctuaries in the church, ſinging their appointed hymns at every one.

The firſt place they viſit is the pillar of *flagellation*, a large piece of which is kept in a little cell, juſt at the door of the chapel of the Apparition. There they ſing their proper hymns, and another ſermon is preached in *Spaniſh*, touching the ſcourging of our Lord.—— From hence they proceed in ſolemn order to the priſon of Chriſt, where they pretend he was ſecured whilſt the ſoldiers made things ready for his crucifixion. Here likewiſe they ſing their hymn, and a friar entertains the company with a ſermon in *Italian*.

The next viſit is paid to the chapel of the diviſion of Chriſt's garments, where they only ſing a hymn, without adding any *ſermon*.

Having done here, they advance to the chapel of the deriſion, at which, after their hymn, they have a fourth ſermon in *French*.

From this place they go up to *Calvary*, leaving their ſhoes at the bottom of the ſtairs. Here are two altars to be viſited; one where our Lord is ſuppoſed to be laid on the *croſs*; another where his croſs was erected. At the former of them they lay down the great crucifix upon the floor, and act a kind of reſemblance of Chriſt's being nailed to the croſs; and after the hymn a friar preaches a ſermon upon the crucifixion, in *Spaniſh*.

From hence they remove to the adjoining altar, where the croſs is ſuppoſed to have been erected. At this altar is a hole in the natural rock, ſaid to be the very ſame individual one, in which the foot of our Lord's croſs ſtood. Here they ſet up their croſs, with the bloody crucified image upon it; and leaving it in that poſture, they firſt ſing their hymn, and then the father guardian ſitting in a chair before it, preaches a paſſion ſermon in *Italian*. At about one yard and a half diſtance from the hole in which the foot of the croſs was placed, is a remarkable cleft in the rock, which in all probability was made, as it is ſaid to have been, by the earthquake that happened when the Son of God ſuffered *.

That this is a natural and genuine breach, and not counterfeited by art, the ſenſe and reaſon of every one who ſees it (ſay *travellers*) muſt convince him; for the ſides of it anſwer exactly to each other, even where they are inacceſſible to the tools of a workman.

The ceremony of the paſſion being over, and the guardian's ſermon ended, two friars perſonating, the one *Joſeph* of *Arimathea*, the other *Nicodemus*, approach the croſs, and with a moſt ſolemn air both of aſpect and behaviour, draw out the great nails, and take the feigned body from the croſs. It is an effigy ſo contrived, that its limbs are ſoft and flexible, as if it had been real fleſh; and nothing can be more ſurpriſing, than to ſee the two pretended mourners bend down the arms which were before extended, and diſpoſe them upon the trunk, in ſuch a manner as is uſual in corpſes.

The body being taken down from the croſs, is received into a fair large winding-ſheet, and carried down from *Calvary*, the whole company attending it to the ſtone of unction. This is taken for the

* *Matt.* xxvii. 51, 54.

very

very place where the precious body of our Lord was anointed and prepared for the burial, *John* xix. 3, 9. Here they lay down their imaginary corpſe, and caſting over it ſeveral ſweet powders and ſpices, wrap it up in the winding-ſheet, ſinging a hymn. After which, one of the fathers preaches a ſermon ſuitable to the occaſion.

Theſe obſequies being finiſhed, they carry off their fancied corpſe, and lay it in the ſepulcher, ſhutting up the door till *Eaſter* morning. And now, after ſo many ſermons, and ſo long and tedious a ceremony, the wearineſs of the company, and the time of night, make it needful to go to reſt.

The next morning nothing extraordinary paſſes: the afternoon of *Saturday*, the congregation are aſſembled in the area before the holy grave, where the friars ſpend ſome time in ſinging over the lamentations of *Jeremiah*, which function, with the uſual proceſſion to the holy places, is all the ceremony of this day.

On *Eaſter* morning, the ſepulcher is again ſet open very early. The clouds of the former morning are diſperſed, and the fathers put on a face of joy, as if it had been the very time of our Lord's reſurrection. Maſs is celebrated in the morning, juſt before the holy ſepulcher, when the father guardian has a throne erected; and being cloathed with epiſcopal robes, with a mitre on his head, he gives the hoſt to all Chriſtians who are diſpoſed to receive it, ſeveral *Turks* ſtanding by as ſpectators. This being over, they retire out of the church, and moſt of the pilgrims are entertained by the father guardian at the convent.

We have given our Readers a view of the Holy Sepulcher, with the lamps, *&c.* as it is accurately deſcribed by ſome of our late travellers.

On the HEBREW *Name* JEHOVAH, *&c.*

NOMEN Tetragammaton,— that profound reverence ſhewn towards it by the *Jews*, and its changeable vowels ſeem no weak argument of the divine origin of thoſe vowels; and of their being coæval with the letters, the conſonants.

Heaven and earth, the ſea, and all that in them is, came perfect out of the hands of our *great creator*; they wanted no improvement, no alteration for the better: and why might not the ſacred language, the *ſacred writings*, the work of the ſame *divine author* be formed equally good and perfect?

If the vowels were not coæval with the conſonants, how could it be known when to read *Elohim*, and when to read *Adonai*? If the prieſts, and ſuch as were *divinely inſpired*, were able to obſerve this neceſſary diſtinction, how was it poſſible for the people to obſerve it? How could the words of the law be ſaid to be wrote *very plainly*? *Deut.* xxvii. 8.

Who

Who among the *Jews*, before the gospel, would have dared to have added one hireck to that *great* and *tremendous name*, unless invested with authority from above? If any others had attempted it, is it probable they could have caused it to be universally received; or that our blessed SAVIOUR would have set HIS seal to it, *Matt.* v. 18?

If the *Jews* invented the vowels, the points, since the promulgation of the *gospel*, is it likely they would have met with so universal a reception as they have had, among Christians: *& vice versa?*

As to the *Jews* receiving the points from the *Mahometans*, who that knows what reverence they paid that most sacred name, their studious care to keep the pronunciation of it a secret to others, their aversion to those and all other people, and what is commanded in *Deuteronomy* iv. 2. Who that duly considers these things can admit such a conjecture to be in the least degree probable? That *R. Hillel*'s copy, which was as ancient as *A. D.* 340, was pointed, is much more probable; 'tis highly so; *vid.* Part I. chap. xv. of a discourse concerning the antiquity, *divine* original, and authority of the points, vowels, and accents that are placed to the *Hebrew* Bible, wherein the opinions of *Elias Levite*, *Ludovicus Capellus*, Dr. *Walton*, and others, for the novelty of points are considered, obviated, or answered, by a member of the *Athenian* society.

The expedient for pronouncing the words without points, 'tis highly probable, would have caused too great a confusion to have been the method of reading, when the *Hebrew* was a living language: Write the vision, and make it plain upon tables, that he may run that readeth it. *Hab.* ii. 2. *T. P.*

III.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS many things in sacred scripture are necessarily rendered unintelligible to common readers, through an ignorance of the measures in use among the *Hebrews*, I have here sent you the inclosed tables of the scripture measures of length and capacity reduced into *English* measure, according to Doctor *Arbuthnot*, thinking them not improper to have a place in your useful and excellent Magazine; which, I am much pleased to find, meets with that encouragement it justly deserves. I am, your's, *&c.* *R. D.*

Scripture Measures of Length reduced to English Measure.

								Eng. feet	in.	dec.
Digt	-	-	-	-				0	0	.912
4	Palm	-	-	-	-			0	3	.648
12	3	Span	-	-	-	-		0	10	.944
24	6	3	Cubit	-	-	-		1	9	.888
96	24	6	2	Fathom	-	-	-	7	3	.552
144	36	12	6	1½	*Ezekiel*'s Reed	-	-	10	11	.328
192	48	16	8	2	1¼	*Arabian* Pole	-	14	7	.104
1920	480	160	80	20	13	10	*Schanus*'s measuring Line	145	11	.04

The longer Scripture Measures.

						Eng. mil.	paces	feet	dec.
Cubit						0	0	1	.824
400	Stadium					0	145	4	.6
2000	5	Sabbath days journey				0	729	3	.0
4000	10	2	Eaſtern Mile			1	403	1	.0
12000	30	6	3	Paraſang		4	153	3	.0
96000	240	48	24	8	days journey	33	172	4	.0

Scripture Measures of Capacity for Liquids, reduced to Engliſh Wine Measure.

					Gal.	Pints	Sol. inc.	
Caph					0	$0\frac{5}{8}$	0	.177
$1\frac{1}{3}$	Log.				0	$0\frac{5}{6}$	0	.211
$5\frac{1}{3}$	4	Cab.			0	$3\frac{1}{3}$	0	.844
16	12	3	Hin.		1	2	2	.533
32	24	6	2	Seah	2	4	5	.067
96	72	18	6	3	Bath or Epha	7	4	15	.2
960	720	180	60	30	10	Coron chomer	75	5	7	.625

Scripture Measure of Capacity for Things dry, reduced to Engliſh Corn Measure.

						Peaks	Gal.	Pints	Inc.	dec.
Gachal						0	0	$0\frac{17}{20}$	0	.031
20	Cab					0	0	$2\frac{5}{6}$	0	.073
30	$1\frac{4}{5}$	Gomor				0	0	$5\frac{1}{6}$	1	.211
120	6	$3\frac{1}{5}$	Seah			1	0	1	4	.036
360	18	10	3	Epha		3	0	3	12	.107
1800	90	50	15	5	Leteeh	16	0	0	26	.500
3600	180	100	30	10	2	Chomer coron	32	0	1	18	.969

IV.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

YOU are deſired to inſert the following Anecdote, which will not only be ſeaſonable, but very agreeable to many of your readers, and amongſt the reſt to

Your conſtant friend and admirer,

Dublin, 1761. *G. S.*

An HISTORICAL ANECDOTE.

CYRUS (as that beautiful hiſtorian *Zenophon* relates) had taken captive the young prince of *Armenia*, together with his beautiful and

and blooming princeſs, whom he had lately married, and of whom he was paſſionately fond. When both were brought to the tribunal, *Cyrus* aſked the prince, what he would give to be reinſtated in the kingdom? He anſwered with an air of indifference; "That, as for his crown and his own liberty, he valued them at a very low rate: But, if *Cyrus* would reſtore his beloved princeſs to her native dignity and hereditary poſſeſſions, he ſhould infinitely rejoice, and would willingly pay (this he uttered with tenderneſs and ardour) would willingly pay his life for the purchaſe."—Could ſuch a declaration, ſo highly endearing, alienate the affections of the princeſs, or induce her to violate her fidelity? Let her own conduct anſwer the quere. When all the priſoners were diſmiſſed with freedom, and each replaced in his reſpective dominion, it is impoſſible to expreſs, how they were charmed with the royal generoſity. Every one extolled their common benefactor to the ſkies. Some celebrated his martial accompliſhments: Some applauded his ſocial virtues. All were prodigal of their praiſes, and laviſh in grateful acknowledgments. "And you, ſaid the prince, (addreſſing himſelf to his bride) what think you of *Cyrus?*—I did not obſerve him, replied the princeſs.—Not obſerve him!--Upon whom then was your attention fixed?--"Upon that dear and generous man, ſaid ſhe, who declared, he would purchaſe my liberty at the expence of his very life."—Was her heart impreſſed, were all her thoughts engroſſed, by that benevolent offer? And ſhall ours be leſs affected by the incomparably more tender and endearing love of CHRIST. He was not only willing, but laid down his life for us; a life immenſely precious, and of higher dignity than all heaven.—He laid down his life, nor for amiable perſons, or worthy creatures, but for vile earth, and miſerable ſinners. Purchaſing thereby for us and our children, privileges of ineſtimable worth, and of everlaſting duration.

Surely, ſuch beneficence, ſo unmerited, ſo unequall'd, muſt win the moſt reluctant and melt the moſt obdurate heart. The heart that is not wrought upon by this miracle of divine compaſſion, muſt be ſteel, muſt be adamant; quite impenetrable, and abſolutely incorrigible. O thou ever-bleſſed, thou all-gracious REDEEMER, thy love to us is wonderful; paſſing, I will not ſay the love of women, but the power of language, and the reach of thought! Who can hold out againſt ſuch charming attractives? Who can reſiſt ſuch heavenly goodneſs?—Only let a ſenſe of thy love be always warm, always operative on our minds. This ſhall be inſtead of a thouſand arguments to engage, inſtead of ten thouſand motives to quicken our obedience.—Other motives may produce ſome external ſervices, or hypocritical performances. Terrors may extort the drudgery of the hand, bribes may gain the adulation of the tongue: But this conciliates the will, this wins the affections, this captivates the very ſoul, and makes all its powers like the chariots of *Ammi-nadib* †, ready, expedite, and active in duty.

* 1 *Sam.* i. 26. † *Cant.* vi. 12.

MISCELLANEOUS DIVINITY.

I.

The History *of our* SAVIOUR'*s Reſurrection, and his ſeveral appearances, as recorded by the Evangeliſts, reduced into an orderly Narration; and their Teſtimony thereby ſhewed to be intirely conſiſtent.*

AFTER the death and burial of our Lord, *(a) Mary Magdalen*, and *Mary* the mother of *Joſes*, and other women of their acquaintance, having beheld where his body was laid, *(b)* and prepared ſpices and ointments in order to anoint him *(c)*; When the *Sabbath* was paſt, while it was yet dark, as it began to dawn toward the firſt day of the week, they ſet out from the city in company together, in order to execute their intended purpoſe *(d)*; and as they went on their way, they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre, for it was very great. *(e)* And behold there was a great earthquake, for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it. *(f)* His countenance was like lightning, and his raiment white as ſnow. *(g)* And for fear of him the keepers did ſhake, and became as dead men: but on the diſappearing of the angel, having recovered from their fright, *(h)* they went away into the city, and informed the chief prieſts and elders what they had ſeen. *(i)* And when the women came unto the ſepulchre at the riſing of the ſun, *(k)* they looked and ſaw that the ſtone was rolled away; *(l)* and entering in they found not the body of the Lord Jeſus. *(m)* At which being much perplexed, *(n) Mary Magdalen* immediately haſtened back to *Simon Peter*, and to the other diſciple whom Jeſus loved, and ſaith unto them, they have taken away the Lord out of the ſepulchre, and we know not where they have laid him. In the time of her abſence, the other women *(o)* being in the ſepulchre, behold they * perceived two angels in the ſhape of men, in ſhining garments: and as they were afraid, and bowed down their faces to the earth, he who ſat on the right ſide, in the name of both, ſaid unto them, *(p)* Fear not ye, for I know that ye ſeek Jeſus which was crucified: *(q)* But why ſeek ye the living among the dead?

(a) Mat. xxvii. 61. *Mark* xv. 47. *Luke* xxiii. 53. *(b) Mark* xvi. 1. *Luke* xxiii. 56. *(c) Mark* xvi. 1. *Mat.* xxviii. 1. *Luke* xxiv. 1. *John* xx. 1. *(d) Mark* xvi. 3, 4. *(e) Mat.* xxviii. 2. *(f) Mat.* xxviii. 3. *(g) Mat.* xxviii. 4. *(h) Mat.* xxviii. 11. *(i) Mark* xvi. 2. *(k) Mark* xvi. 4. *Luke* xxiv. 2. *John* xx. 1. *(l) Luke* xxiv. 3. *(m) Luke* xxiv. 4. *(n) John* xx. 2. *(o) Mark* xvi. 5. *Luke* xxiv. 4.

* 'Tis obſerved by Dr. *Chandler*, that the words, *Stood by them*, are not the meaning of the original. See witneſſes of the reſurrection re-examined, *&c.* page 74.

(p) Mat. xxviii. 5. *(q) Luke* xxiv. 5.

He

(*r*) He is not here, for he is riſen as he ſaid. Come ſee the place where the Lord lay. (*s*) Remember how he ſpake unto you while he was yet in *Gallilee*, ſaying, The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again: (*t*) but go your way, tell his diſciples and *Peter*, that he goeth before you into *Gallilee*; there ſhall ye ſee him as he ſaid unto you. (*u*) Lo! I have told you; (*w*) and they remembered his words, (*x*) and departed quickly from the ſepulchre with fear and great joy, and did run to bring his diſciples word. *Peter* and *John* having heard the report of *Mary Magdalen* concerning the abſence of the body, (*y*) ſet out with her in great haſte for the ſepulchre; and *John* having out-run *Peter*, came firſt to the ſepulchre; and he ſtooping down, and looking in ſaw the linen clothes lying, yet went he not in: then cometh *Simon Peter* following him, and went into the ſepulchre, and ſeeth the linen cloaths lye, and the napkin that was about his head not lying with the linen cloaths, but wrapped together in a place by itſelf: then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw and believed (*that he was riſen from the dead*); for as yet they knew not the ſcriptures, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home, (*z*) * *Peter* greatly wondering in himſelf at that which was come to paſs. (*a*) But *Mary* ſtood without at the ſepulchre weeping; and as ſhe wept ſhe ſtooped down and looked into the ſepulchre, and ſeeth two angels in white, the one at the head and the other other at the feet, where the body of *Jeſus* had lain: and they ſaid unto her, Woman, why weepeſt thou: ſhe ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him. And when ſhe had thus ſpoken, ſhe turned herſelf back and ſaw *Jeſus* ſtanding, and knew not that it was *Jeſus*. Jeſus ſaith unto her, Woman, why weepeſt thou, whom ſeekeſt thou? She ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have borne him hence, tell me where thou haſt laid him, and I will take him away. Jeſus ſaith unto her, *Mary*. She turned herſelf and ſaid unto him, *Rabboni*, which is to ſay, Maſter. Jeſus ſaith unto her, Go to my brethren, &c. In the mean time, the other women her companions having returned into the city, (*b*) informed ſome of the diſciples of what they had ſeen at the ſepulchre; but their words ſeemed to them as idle tales, and they believed them not.

(*r*) *Mat.* xxviii. 6. (*s*) *Luke* xxiv. 6. 7. (*t*) *Mark* xvi. 7.
(*u*) *Mat.* xxviii. 7, 8. (*w*) *Luke* xxiv. 8. (*x*) *Mat.* xxviii. 8.
(*y*) *John* xx. 3, 4, &c. (*z*) *Luke* xxiv. 12.

* A late celebrated writer, *Gilbert Weſt*, Eſq; is of opinion that St. *Peter*, on hearing the relation of the women that accompanied *Mary Magdalen*, went to the ſepulchre a ſecond time: but it does not appear to me that ſo much is certainly to be inferred from the words of the evangeliſt. The words, *Then aroſe Peter*, &c. do not neceſſarily imply that it was after information of all the particulars there mentioned. His hearing the report of *Mary Magdalen* concerning the abſence of the body, (there related with the reſt) may be ſufficient to juſtify ſuch way of ſpeaking.

(*a*) *John* xx. 11. (*b*) *Luke* xxiv. 10, 11.

And

(*c*) And as they went to tell the reſt of the diſciples †, behold Jeſus met them, ſaying, All hail: and they came and held him by the feet, and worſhipped him. Then ſaid Jeſus, Be not afraid: Go tell my brethren that they go into *Gallilee*; there ſhall they ſee me. (*d*) *Mary Magdalen* having likewiſe returned again from the ſepulchre, came and told the diſciples that ſhe had ſeen the Lord, and that he had ſpoken the foregoing things unto her: (*e*) But they, when they had heard that he was alive, and had been ſeen of her, believed not. Some time after this the ſame day he (*f*) appeared to *Peter*, but whether before his appearance to the diſciples going to *Emmaus*, or after, is not eaſy to determine. It is certain, however, that it was before their return to the apoſtles at *Jeruſalem*, as they were told on their entrance, the Lord is riſen indeed, and hath appeared unto *Simon*. (*g*) And behold two of them, that is, of the diſciples, tho' not of the twelve, went that ſame day to a village called *Emmaus*, which was from *Jeruſalem* about ſeven miles; and they talked together of all things which had happened: and it came to paſs that while they communed together and reaſoned, Jeſus himſelf drew near and went with them; but their eyes were holden that they ſhould not know him: and he ſaid unto them, What manner of communications are there that ye have one to another as ye walk, and are ſad; and the one of them, whoſe name was *Cleopas*, anſwering ſaid, art thou only a ſtranger in *Jeruſalem*, and haſt not known the things which are come to paſs there in theſe days: and he ſaid unto them, What

(*c*) *Mat.* xxviii. 9.

† *The reſt of the diſciples*: thus I think this paſſage of St. *Matthew* muſt be underſtood, as it appears not likely that our Saviour's appearance to them was before they had ſeen any of the diſciples: for St. *Mark* expreſly affirms that his firſt appearance was to *Mary Magdalen*. Now, it is certain that they were gone from the ſepulchre before her return thither the ſecond time with *Peter* and *John*; and as the diſtance was but ſmall, and, we are informed, they made great haſte, it is natural to ſuppoſe that they muſt have been returned back before the appearance to her, as *Peter* and *John* muſt ſtay there ſome little time.

But what makes this matter more probable, is the diſcourſe of the two diſciples going to *Emmaus*, who were well acquainted with the angelical appearances to the women, and likewiſe with the going to and returning from the ſepulchre of *Peter* and *John*, and yet take not the leaſt notice of our Saviour's having been ſeen; a fact with which they muſt have been acquainted as well as the other, had the appearance to thoſe women happened before they had ſeen any of the diſciples at all. And from the words of St. *Matthew*, *As they went to tell his diſciples*, no certain concluſion can be drawn, as to whom they were going to tell, as the word diſciple concluded all the followers of Chriſt, both men and women: they might therefore have informed all the apoſtles of what they had ſeen at the ſepulchre, and many others, before this appearance. If it ſhould be objected that theſe two diſciples muſt have had information from *Mary Magdalen* at her ſecond coming back, of Chriſt's having appeared to her; and might even mention it to our Saviour, tho' the evangeliſt has not recorded it; I reply they might have parted company with the reſt before her return, and not have ſeen them again till their return from their journey.

(*d*) *John* xx. 18 (*e*) *Mark* xvi. 11. (*f*) *Luke* xxiv. 34. (*g*) *Luke* xxiv. 13, &c.

things;

things? And they ſaid unto him, Concerning Jeſus of *Nazareth*, which was a prophet, mighty in deed and word before God and all the people; and how the chief prieſts and our rulers delivered him to be condemned to death, and have crucified him: but we truſted that it had been he that ſhould have redeemed *Iſrael*; and beſide all this, to-day is the third day ſince theſe things were done; yea, and certain women of our company made us aſtoniſhed which were early at the ſepulchre: and when they found not his body, they came ſaying, that they had alſo ſeen a viſion of angels, which ſaid, that he was alive. And certain of them that were with us went to the ſepulchre, and found it even ſo as the women had ſaid, but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory; and beginning at *Moſes* and all the prophets, he expounded unto them in all the ſcriptures, the things concerning himſelf; and they drew nigh unto the village whither they went, and he made as though he would have gone further; but they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent, and he went in to tarry with them. And it came to paſs as he ſat at meat with them, he took bread and bleſſed it, and brake, and gave to them, and their eyes were opened, and they knew him, and he vaniſhed out of their ſight. And they roſe up the ſame hour and returned to *Jeruſalem*, and found (*) ten of the eleven diſciples gathered together, and them that were with them; ſome of whom (likely the women) ſaid unto them, the Lord is riſen indeed, and hath appeared unto *Simon*. And they (alſo) told what things were done in the way, and how he was known of them in breaking of bread. (*h*) But they, *the apoſtles*, gave no more credit to them than to the report of *Mary Magdalen* and *Peter*, each of whom had teſtified that they themſelves had ſeen him, for they believed them not. (*i*) And as they thus ſpake Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you: but they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit; and he ſaid unto them, why are ye troubled, and why do thoughts ariſe in your hearts; behold my hands and my feet; handle me and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands, and his feet, (*k*) and his ſide: and while they yet believed not for joy and wondered, he ſaid unto them, Have ye here any meat? and they gave him a piece of a broiled fiſh, and of an honeycomb, and he took it, and did eat it before them. (*l*) Then were the diſciples glad when they ſaw the Lord: (*m*) nevertheleſs he upbraided them with their hardneſs of heart and unbelief, becauſe they believed not them which had ſeen him after he was riſen. (*n*) And he ſaid unto them, theſe are the words which I ſpake unto you while I was yet with you, that all things muſt be fulfilled which

(*) See *John* xx. 24. (*h*) *Mark* xvi. 13. (*i*) *Luke* xxiv. 36. *John* xx. 19. (*k*) *John* xx. 20. (*l*) *John* xx. 21. (*m*) *Mark* xvi. 14. (*n*) *Luke* xxiv. 44, &c.

were

were written in the law of *Moſes*, and in the prophets, and in the *Pſalms*, concerning me. Then opened he their underſtanding, that they might underſtand the ſcriptures, and ſaid unto them; Thus it is written, and thus it behoved Chriſt to ſuffer and to riſe from the dead the third day, and that repentance and remiſſion of ſins ſhould be preached in his name among all nations, beginning at *Jeruſalem*, and ye are witneſſes of theſe things. (*o*) But *Thomas*, one of the twelve, called *Didymus*, was not with them when Jeſus came: the other diſciples therefore ſaid unto him, we have ſeen the Lord. But he ſaid, Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days (*i. e.* on that day week) again his diſciples were within; then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you: then ſaid he to *Thomas*, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide; and be not faithleſs, but believing. And *Thomas* anſwered and ſaid, My Lord and my God!——(*p*) After theſe things, Jeſus ſhewed himſelf again to his diſciples at the ſea of *Tiberias*; (*q*) this being the third time that Jeſus ſhewed himſelf to his diſciples (*i. e.* his apoſtles in company) after he was riſen from the dead.

(*r*) Then the eleven diſciples went away into a mountain in *Gallilee*, where Jeſus had appointed them, where he was ſeen of them, and all the reſt of his diſciples, *i. e.* the five hundred mentioned, 1 *Cor.* xv. 4, according to the meſſage ſent to them by the angels and himſelf, ſee *Matt.* xxviii. 7, 10. *Mark* xvi. 7. (*ſ*) After that he was ſeen of *James*, then of all the apoſtles, (*t*) to whom he gave commiſſion to preach the goſpel to all the world. (*u*) And having led them out as far as *Bethany*, and bleſſed them, it came to paſs while he bleſſed them, he was parted from them, and carried up into heaven, where he liveth and reigneth with the Father and the Holy Ghoſt, world without end. *Amen.*

From the foregoing account it plainly appears, that the ſuppoſition that the evangeliſts contradict each other in their accounts of this affair, is evidently a falſe one; and proceeds from not obſerving, that their ſeemingly various relations, are only accounts of ſo many different circumſtances relating to this important event.

(*o*) *John* xx. 24, &c. (*p*) *John* xxi. 1. (*q*) *John* xxi. 14. (*r*) *Mat.* xxviii. 16. (*ſ*) 1 *Cor.* xv. 7. (*t*) *Mat.* xxviii. 19. *Mark* xvi. 15. *Luke* xxiv. 47. (*u*) *Luke* xxiv. 50, &c. *Acts* i 9.

To the AUTHORS *of the* CHRISTIAN MAGAZINE.

First TIMOTHY I. 3. *explained.*

GENTLEMEN,

THE remarks in one of your first Magazines, upon the word ἀγάπη, gave occasion to the following criticism.

In the first chapter of the first Epistle to *Timothy*, St. *Paul* takes notice, in the third verse, of his having besought *Timothy* to *remain* at *Ephesus*; and then gives the following reason for it, ἵνα παραγγείλῃς, &c. "That thou mightest *charge* some that they teach no other doctrine, *nor* give heed to fables, or endless genealogies, which minister questions, rather than godly edifying, which is by faith."

So far you may observe I am pretty well satisfied with our translation; but the fifth verse is rendered in such a manner, that it perplexes the reader, and appears unintelligible. The *Greek* is, τὸ δὲ τέλος τῆς παραγγελίας, *&c.* which is englished thus; *Now the End of the Commandment.* The beginning with *now*, draws our attention as it were to a fresh subject, and points out no connection with what went before: besides, the substantive παραγγελίας in the fifth verse, plainly refers to the verb παραγγείλῃς in verse the third: and the words, in my humble opinion, ought to be render'd thus: *For the end* (or *sum* or *substance*, for such likewise is the signification of τέλος) *of the charge*, (or *my charge.*) &c.

Since I have considered this passage, I had the curiosity to examine an *English* Bible, printed in the reign of Queen *Elizabeth*, where I find the third and fifth verses translated thus:

Ver. 3. "As I besought thee to abide still in *Ephesus*, when I departed into *Macedonia*, so doe, that thou mayest *commande* some, that they teach no other doctrine.

Ver. 5. "*For* the ende of the *commandment* is *love*, out of a pure heart, and of a good conscience, and of faith unfained."

I am, Gentlemen, your sincere Well-wisher, &c.

Oakham, E. D.
Jan. 24, 1761.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

On our present PSALMODY.

GENTLEMEN,

YOU have given us in No. IV. a very just paraphrase of *Psalm* lviii. 8. by which it appears, that the version in the liturgy, tho' differing much in *expression*, does not differ in *sense*, from that in the Bible. Give me leave to mention a third translation of the same verse, which differs widely from them both. It is that of the renowned *Thomas Sternhold* and *John Hopkins*, the *Bavius* and *Mævius* of *England*, which runs thus:

Before the thorns, which now are young,
To buſhes big ſhall grow ;
The ſtorms of anger waxing ſtrong,
Shall take them ere they know.

The Pſalmiſt, in a ſtriking compariſon, diſplays the divine vengeance, overtaking the ſecure ſinner, before a fire of thorns (a quick and ſcorching fire) could warm a pot. Our verſioneers ſay,—before a young thorn can grow to be a large tree. Thus the ſublime language of the ſacred writings, inſpired by the holy Spirit of God, is by theſe men mangled and perverted: and even where they have retained the true ſenſe of holy *David*, yet, by cloathing it in an unſeemly dreſs, and by the unaccountable power of dulneſs, they have made that ſenſe contemptible. The barbarity and botching, which every where occurs in theſe *Pſalms*, occaſioned plainly by the difficulty theſe geniuſes laboured under, of getting rhimes, has made them deſpiſed, even to a proverb. They have indeed been corrected, and a little mended, ſince they came out of theſe gentlemen's hands; but by whom were theſe amendments made? Not by an aſſembly of divines, but (as I have been credibly informed) by a ſingle pariſh-clerk, whoſe name was *Hill:* And inſtead of the royal aſſent, they had, I ſuppoſe, the approbation of the company of Stationers, who being long ago aſhamed to print ſuch *Pſalms*, as we are not yet aſhamed to ſing, ſet this pſalmiſtical cobler on work to mend them.

Theſe pſalms crept into our churches, while our reformers were buſied about many things, and have been continued in moſt of them by the connivance only of our governors. They never were *ſet forth and allowed to be ſung in all churches*, by any authotiry of church or ſtate: and ſurely, it is reaſon ſufficient, why they ſhould be caſt out of our churches with the indignation they deſerve, becauſe there is a lie in the title page.

We have an excellent verſion of the *Pſalms* by *Brady* and *Tate*, and another, not a mean one, by Sir *Richard Blackmore*; both theſe have the royal licence and permiſſion: and ſuch permiſſion of two verſions implies a command we ought to obey, of uſing one of theſe that are permitted, and no other. And, for the reaſons above mentioned, methinks we ſhould be glad to do it. We have offered the lame and the blind for ſacrifice long enough. We have addreſſed the King of heaven in ſuch homely, and even ridiculous language, as we ſhould be aſhamed to offer to an earthly prince. Hence it is, that the uſe of pſalmody itſelf, the moſt heavenly part of divine worſhip, is little regarded; becauſe the pſalms we ſing are contemptible. Hence it is, that this holy exerciſe is performed, in moſt of our country pariſhes, by a few conceited and ignorant perſons, who call themſelves *the ſingers*, in a remote corner of the church, while the reſt of the congregation, *the young men and maidens, old men and children*, who ought to join their hearts and their voices, in a bleſſed harmony, ſit down unconcerned, and unaffected, with the praiſes of their Maker. Nor can it be expected, that men will ſing thoſe pſalms with devotion in the church, which they hear ſo frequently, and ſo deſervedly

ridiculed

ridiculed in our ſtreets. Some pious Chriſtians, without doubt, *do* ſing theſe pſalms with devout affections. The fervent zeal of their hearts, tho' it muſt in a great meaſure be damped, yet cannot be quite extinguiſhed by any words or expreſſions, how cold and ſpiritleſs ſoever: and it will give me a real concern, if any ſuch ſhould be offended at the free manner I have ſpoken on this ſubject: but the offence, I am confident, would ſoon be removed, if the new *Pſalms*, as they are ſtill called, were put into their hands, and they had ſeriouſly peruſed and compared them with the old ones: and every good Chriſtian would rejoice to find the devotions of his heart aſſiſted and heightened, by expreſſions ſuitable to this holy exerciſe, and would pronounce it a joyful and pleaſant thing indeed, to ſing praiſes to his God, when he could ſing thoſe praiſes with underſtanding.

I am, &c,

Suffolk, 7th *Feb.* 1761. RUSTICULUS.

I have only to add, that this is ſent you by a clergyman, who ſincerely rejoices in the good effects, which, by the bleſſing of God, will flow from your truly Chriſtian undertaking; who has ordered your future numbers to be given to his pariſhioners, to be lent from family to family; and is firmly perſuaded, that the variety and novelty, as well as the intrinſick merit of your Magazine, will engage many perſons to read and be the better for it, who uſually pay little regard to other religious books.

REFLECTIONS on DEATH.

CHAP. XI.

So mayſt thou live, till like ripe fruit thou drop
Into thy mother's lap, or be with eaſe
Gather'd, nor harſhly pluck'd, for Death mature.
This is old age; but then thou muſt outlive
Thy youth, thy ſtrength, thy beauty, which will change
To wither'd, weak, and grey; thy ſenſes then
Obtuſe, all taſte of pleaſure muſt forego,
To what thou haſt: and for the air of youth
Hopeful and chearful, in thy blood will reign
A melancholy damp of cold and dry,
To weigh thy ſpirits down; and laſt, conſume
The balm of health. MILTON.

IN our two former chapters, we have two very different and alarming characters before us; each ſufficient to ſhew us the vanity of this life, and to awaken in our ſouls an earneſt attention to future concerns. The one, cut off by a ſudden blaſt from heaven, in the full bloom of days, and the vigour of health; the other, dragging thro'

a length of weary years a feeble exiſtence, * to "*the laſt ſcene of all,*

That ends our ſtrange, eventful hiſtory,
To ſecond childiſhneſs and mere oblivion,
Sans teeth, ſans eyes, ſans taſte, ſans every thing." SHAKESPEAR.

Old age is honourable, and hath its advantages.—But might I preſume, O thou almighty and all-wiſe, ſhort-ſighted as I am, and incapable at the beſt to diſtinguiſh my real good or evil, might I preſume to judge, or to aſk any thing of thee reſpecting my future ſtate in this poor paſſing world; I would humbly ſay, "ſuffer me not to bear the load of life, when every faculty is benumb'd, when every power of enjoyment is paſt; when oblivion darkens the memory, and all the ſenſes ſeem wearied and ſealed up; when the power of being uſeful to mankind is totally removed, nay when the power of pleaſing is no more, and we become a burden even to our neareſt friends." See the trembling palſied *Haſſan!* unable to move; ſcarce able to utter intelligible ſounds; weak in his ſight; imperfect in hearing; oppreſt with pains; forgotten by all the world; forſaken by all; and attended only by a diſtant relation, whom intereſt keeps with him, impatient for his departure, and anxious to poſſeſs his wealth. Yet tho' thus miſerable, deſpiſed, forſaken, forgotten; *Haſſan* loves the world, clings fatter to it, the more it ſhrinks from his embraces; deteſts the thoughts of death; and thinks and talks of nothing with ſatisfaction, but the deluſive mammon of unrighteouſneſs. Oh, what an old age is this! How wretched an iſſue of a long and uſeleſs life! Fourſcore years have been paſſed to no end, but the procuring of wealth. Fourſcore years are over; the wealth is procured; the man is about to die; and he hath neither child nor friend to inherit it! He hath no power to enjoy it; he is dead while he liveth; yet his affections are placed— not on things above,—oh ſad reverſe!—but on things below. Can the world produce any object more pitiable or more contemptible than *Haſſan?*

Vigorous old age, the winter of an uſeful, virtuous life, is as much to be deſired, as the contrary is to be deprecated. Crowned with victory over the inferior paſſions, girt round with uſeful and experimental knowledge, leaning on the ſtaff of prudence, courage †, and

* Mr. *N——ſh* died at *Bath* in February laſt, aged 83. "The *man* was ſunk long before, as one expreſſes it, (ſee the *Public Ledger*, No 365) in the weakneſs and infirmities of exhauſted nature."

† Bp. *Hall* gives us an inſtance of courage in an old plain man in the country, into whoſe ſolitary dwelling ſome thieves broke, taking advantage of the abſence of his family, and finding him ſitting alone by his fire ſide, they fell violently upon him: when one of them fixing his dagger to the old man's heart, ſwore that he would preſently kill him, if he did not inſtantly deliver to them that money, which they knew he had lately received. The old man, looking boldly into the face of the villain, replied with an undaunted courage; "Nay, if I were killed by thee, I have lived long enough; but I tell thee, ſon, unleſs thou mend thy manners, thou wilt never live to ſee half my days."

reſolu-

reſolution, the old man becomes a bleſſing to ſociety; we riſe up to him with reverence, and rejoice to do him honour.—Such is the hoary *Sophron*; we behold him with a degree of awe and veneration; we conſult him with confidence: and to follow his advice is to act wiſely and conſiſtently. *Sophron* filled a very buſy ſphere of life, and maintained a high reputation for integrity, prudence and piety. He retreated in proper ſeaſon from the ſtage, and now dedicates his time to the great buſineſs of ſelf-recollection. Yet is he no abſolute hermit or recluſe; nor does he ſo live to himſelf, as to forget the concerns of others; mild and affable, he delights in the converſation of his friends, and pleaſingly inſtructs, while ſcarce ſeeming to inſtruct; benevolent and humane, he liſtens to the voice of affliction, and is always the ready friend of the poor and the oppreſſed. Happy *Sophron!* He has not lived in vain! his youth was active; his old age is healthful, placid, and peaceable. Reſigned to the Sovereign Diſpoſer's will, he waits contentedly for his approaching change, and looks with joy to his journey's end;—looks with pleaſure to that harbour, wherein his weather-beaten veſſel muſt ſhortly caſt anchor! when his youth ſhall be renewed as the eagle's, and he ſhall live with God in perfect fruition for ever.

If men will not look forward, nor prepare for *eternity*, we cannot expect they ſhould prepare for *old age*; but ſurely, if we wiſh or deſire to live long,—and it is to be feared, this is too much the wiſh of human hearts,—we ſhould endeavour to provide for the winter of life, by laying up ſuch a ſtore of true wiſdom and health, as may render the cloſe comfortable, or at leaſt ſoften the many unavoidable difficulties of age. Intemperance will for the general prevent our long continuance here below *; it will certainly treaſure up for us many pains and evils, if we are allowed a longer exiſtence: vice and immorality will render our old age deſpicable to others and afflicting to ourſelves; and make us the more uneaſy to quit the ſtage of life, as we draw nearer to the dire neceſſity. So that the grand rule to attain a happy old age, as well as a happy death, is to "live well:" is to live, as becometh thoſe who bear the ſolemn name of *Chriſtians*, and profeſs the ſacred faith of *Chriſt*.

Uncertain as is the tenure of human life, this rule one would conceive, ſhould be univerſally regarded. For how few, how very few of the myriads of mortals, who tread this faithleſs earth, arrive at old age, or ſee the preſent boundary of human life, the *ſeventieth year!* What numbers before that age are conſigned to a ſtate eternal and unalterable! alarming thought! and canſt thou, oh reader, promiſe

* Old *Adam*, the faithful ſervant, in *Shakeſpear*, ſpeaks thus:

Tho' I look old, yet I am ſtrong and luſty,
For in my youth I never did apply
Hot and rebellious liquors in my blood;
Nor did I with unbaſhful forehead woo
The means of weakneſs and debility:
Therefore my age is as a luſty winter,
Froſty, but kindly. ——

thyſelf this length of days! Knoweſt thou how long thy line ſhall run: knoweſt thou, when the mighty Maſter ſhall call, and thou muſt appear before his impartial tribunal? Alas, human fate is mantled in thick darkneſs! But eternity——who, like *Agricola*, would be utterly unprepared, ſince the call may come inſtantly; and then how terrible the conſequences? But *Agricola*'s fate was peculiar.——So thought his neighbour *Hauſtulus*. He ſaw the ſinged corpſe of *Agricola* borne from the field; ſhook his head, declared the ſtroke a judgment from heaven, and enlarged greatly on the demerits of the deceaſed:——yet he forgot himſelf. *Hauſtulus* was the pride of the village where he lived: young, healthful, robuſt: the maidens beheld him with pleaſure; the young men heard of his perfections with envy. A lively good-nature recommended him univerſally; and relying on the ſtrength of his conſtitution, he was the firſt and laſt at every merriment, at every wake, at every ſcene of rural pleaſantry and joy. Drinking too deep at one of theſe, and ſtaying too late from home, he caught a cold; a violent fever enſued: he became delirious; all hopes in a few days were loſt; and he, who had never employ'd one ſerious hour about his ſoul, thus plunged,——ah hapleſs improvident—into a ſtate everlaſting!—Was his fate peculiar; was *his* death *ſudden?*——'Tis a death; 'tis a fate every day exemplified.—And would you chooſe to ſhare ſuch a fate; to die ſuch a death? ſurely no: then be careful not to lead ſuch a life. For there are innumerable outlets from this preſent ſcene: lightnings and fevers are not the only inſtruments in the hand of God: the meaneſt and moſt inconſiderable agent is all-ſufficient with him, to ſtop the throbbing heart, and to draw the veil of death over the cloſing eyes.

[*To be continued.*]

☞ As we have ſpoken of old age, *&c.* in the former chapter, we imagined the following letter, from an old man of the moſt ſhining character, might be acceptable.

Copy of a Letter from the excellent Dr. HOUGH, *formerly Lord Biſhop of* Worceſter, *to Lord* DIGBY. *By Mr.* COTES.

My Lord,

I Think myſelf much obliged to your nephew for his kind viſit, whereby I have a more authentic account of your lordſhip's health, than is uſually brought to me by report, and an opportunity of informing myſelf in many particulars relating to your noble houſe and the good family at *Woodcote*; which I hear with the uncommon pleaſure of one who has been no ſtranger to them. Mr. *Cotes* is remarkably bleſſed in his children, all whoſe ſons are not only deſerving, but proſperous; and I am glad to ſee one of them devoted to the ſervice of God: He may not perhaps have choſen the moſt likely employment to thrive by, but he depends on a maſter, who never fails to recompence thoſe who truſt in him above their hopes.

The

The young gentleman will account to your lordſhip for *Hartlebury*; but I fancy you will expect me to ſay ſomewhat of myſelf, and therefore I preſume to tell you, that my hearing has long failed, I am weak and forgetful, having as little inclination to buſineſs as ability to perform it. In other reſpects I have eaſe (if it may not more properly be called indolence) to a degree beyond what I durſt have thought on, when years began to multiply upon me. I wait contentedly for a deliverance out of this life into a better, in humble confidence, that by the mercy of God, thro' the merits of his ſon, I ſhall ſtand at the reſurrection on his right hand. And when you, my lord, ſhall have ended thoſe days that are to come (which, I pray, may be many and comfortable) as innocently and exemplarily as thoſe that are already paſſed, I doubt not of our meeting in that ſtate, where the joys are unſpeakable and will always laſt.

Hartlebury,
13th *April*, 1743.

I am, my Lord,
Your Lordſhip's, *&c.*

ADVICE *concerning the* SACRAMENT, *by the Rev. Mr.* Harriſon, *Miniſter of* Cirenceſter, *to the People of that Pariſh.*

"THAT the ſincere and humble Chriſtian who meekly acknowledges his vileneſs, and truly repents him of his faults, may profitably receive this ſacrament to his ſoul's health; and that it may prove to him, what in its very inſtitution it was intended to be, and what in its own nature it really is; namely, the moſt comfortable ſacrament of the body and blood of Chriſt; let me prevail with you to furniſh your mind with the throrough knowledge of whatever is neceſſary for you to underſtand, believe, and practice, in order thereto, by well reading and digeſting the three exhortations in the Communion ſervice: for as that is a material and chief part, ſo it will be a conſtant and habitual part of preparation And when you deſign to communicate you will have nothing more to do, but to put your heart in a temper and diſpoſition ſuitable to the moſt ſolemn office of religion.

They, whoſe leiſure and circumſtances will permit, will do well for ſome time before their receiving to retire from the world, for the exerciſe of reading, meditation, and prayer. And it will become all communicants as often as they can, but eſpecially before the ſacrament at *Eaſter*, to ſpend more time than ordinary in penitential recollection and humiliation.

But all that is required as abſolutely neceſſary, is to examine themſelves whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life; have a lively faith in God's mercy thro' Chriſt, with a thankful remembrance of his death; and to be in charity with all men.

And if this be honeſtly and ſincerely done, there ought not to be ſo much ſtreſs laid upon the manner and circumſtances of it, as that every defect in that kind ſhould diſcourage either the hard labourer, poor

poor ſervant, or the man of buſineſs, if that buſineſs is lawful in itſelf and fairly proſecuted, from performing this bounden duty as often as opportunity is given. And when ſuch come to the Lord's table, their main care muſt be attentively to mind, and devoutly to join in all and every part of the Communion ſervice.

And though after all your beſt endeavours, you ſhould find occaſion to lament your defects and frailties in the performance of this, as well as other ſervices of religion; yet never fear that any involuntary failings or infirmities, will ever riſe up in judgment againſt you. Do your duty as well as you can, and tho' it may not be done ſo exactly as you could wiſh, my life for yours, you are certainly ſafe.

Mr. *Burkit*, in a treatiſe of his on the ſubject, puts the following *Queſtion*. "Is the danger of unprepared coming to the Lord's table the only danger which we are to fear?"

Anſwer. No, verily, but the danger of unworthy *refuſing* is certainly as great as that of unworthy receiving. For ſins of omiſſion are no leſs damning than ſins of commiſſion; ſuch as made light of the marriage ſupper, eſcaped no better than he that came without the wedding garment; both were puniſhed, the one for diſobedience, the other for diſreſpect. It is therefore beſt to follow St. *Paul*'s advice, 1 *Cor.* xi. 28. Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.

God grant that we may be ſo obedient to his word, as to expect ſalvation on his own terms, and not delude ourſelves by vainly relying on any other!

To a LADY *who behaved* ill *at* Church.

Madam,

THIS comes to deſire you to behave with more ſerioufneſs and devotion in the houſe of God; conſider how great a rudeneſs you would think it, if a perſon ſhould come to your houſe, and treat you in a diſreſpectful ſlighting manner, and do not put ſuch an affront upon the moſt high God, as you would reſent yourſelf. You may be aſſured there are many eyes upon you, and that not only the moſt ſerious part of the congregation diſlike your behaviour, but even *children* take notice, and ſpeak of it: Such lightneſs and careleſſneſs might be ſuitable in a theatre, but devout worſhippers and attentive hearers are the only proper attendants in a place ſet apart and dedicated to Divine Service. I beg, Madam, that you will believe this admonition does not proceed from the leaſt prejudice or ill will; but rather from a concern that ſo many excellencies ſhould be blemiſhed with any thing that is juſtly blameable.

SCHEME

"AS we are aſſured, by the word of Inſpiration, that a great part of *pure* and *undefiled religion is to viſit the fatherleſs and widows in their affliction*, we very gladly admit into this department of our Pamphlet, the following ſcheme, calculated, as it appears, greatly for their advantage. And in ſo doing, we ſhall hope not only to promote the benevolent Deſigns but to give ſatisfaction to the worthy *propoſers* and *encouragers* of it; whom we beg leave to congratulate on ſo charitable an undertaking. May the bleſſing of Him, who is the Father of the fatherleſs, and the Huſband of the widow, come upon them and upon all, who nobly conſult for the relief of indigence, and the comfort of affliction!

SCHEME *for the Benefit of* WIDOWS.

THE diſtreſſed and melancholy ſituation that Widows are every day left in, by the death of huſbands, who, in life, made a reputable appearance, (but had it not in their power to make a proviſion for them) is well known: It is alſo too well known that theſe evils chiefly ariſe from huſbands who were obliged to make an appearance ſuitable to the character of their ſeveral profeſſions, and who, by the ſhortneſs of life, and an expence too large for their income, were incapable of making proper proviſion for their widows and children. There are alſo many left in the ſame diſtreſſed circumſtances, by induſtrious careful men, in the lower claſſes of buſineſs, either through loſſes in trade, or numerous and ſickly families. Now every man that may poſſibly die and leave his widow and children thus ſituated (if he has an affectionate concern for their welfare) muſt anticipate with great uneaſineſs the unavoidable hardſhips to which they will be expoſed when they are deprived of his aid and protection. Therefore to provide ſome relief againſt ſo great an evil, a ſociety is now forming under the title of the

LAUDABLE SOCIETY for the BENEFIT of WIDOWS.

The Terms and Conditions propoſed are as follow:

Firſt, That every perſon to be admitted a member of this ſociety ſhall be a Proteſtant; ſhall have been married to his preſent wife twelve months; be in good health; neither land or ſea officer, ſoldier or ſailor (except of the militia) and not under the age of twenty-one Years, nor above the Age of forty-five.

II. That every perſon at his admittance ſhall pay into the joint ſtock of this ſociety FIVE GUINEAS; and at the expiration of half a year, from the date of the ſaid payment of five guineas, a further payment of *two guineas* and a *half*; and from thenceforth continue the payment of the like ſum of *two guineas* and a *half* every half year after; which money ſhall be laid out in land or government ſecurity; and be under the management of *thirteen directors*, who ſhall be elected annually out of the members of this ſociety by a majority of the ſaid members.

III. That if a member of this ſociety ſhould die within one year after the payment of his ſubſcription of five guineas, what money he hath paid ſhall belong to the public ſtock of this ſociety. But if he has been a ſubſcriber one complete year from the time of his ſubſcription of five guineas, and made his ſecond half yearly payment of two guineas and a half, then his widow ſhall be entitled to, and paid a penſion of *ten pounds* a year during her widowhood, in equal half yearly payments, which ſhall commence from the firſt quarter-day next after the death of her huſband. And the widows of thoſe members that have paid their half yearly ſubſcriptions up to, and on the beginning of the

Third year ſhall be entitled to a penſion of 15*l.* a year.
Fourth year — — 20
Fifth year — — 25
Eighth year — — 30
Eleventh year — — 35
Fourteenth year — — 40

IV. That if the wife of a member ſhould die, ſuch member may at his own choice continue his ſubſcription for the benefit of a future wife, though he be above the age of forty-five years. And if ſuch member ſhould die before he hath been married one year, his widow ſhall have no benefit therefrom. But if he ſhould die any time within the ſecond year after his marriage, his widow ſhall be entitled to a penſion of *ten pounds* a year for her widowhood. And of thoſe members that have paid their further ſubſcriptions before their death, the widows ſhall be intitled as above, the time commencing from and after their reſpective marriages.

N. B. SUBSCRIPTIONS are continued to be taken in at St. *Paul's Coffee-houſe*, in St. *Paul's Church-yard*, (each perſon paying five ſhillings) where theſe propoſals may be had *gratis*, and a pamphlet, ſhewing the foundation on which this ſociety is built, is given to every ſubſcriber.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.
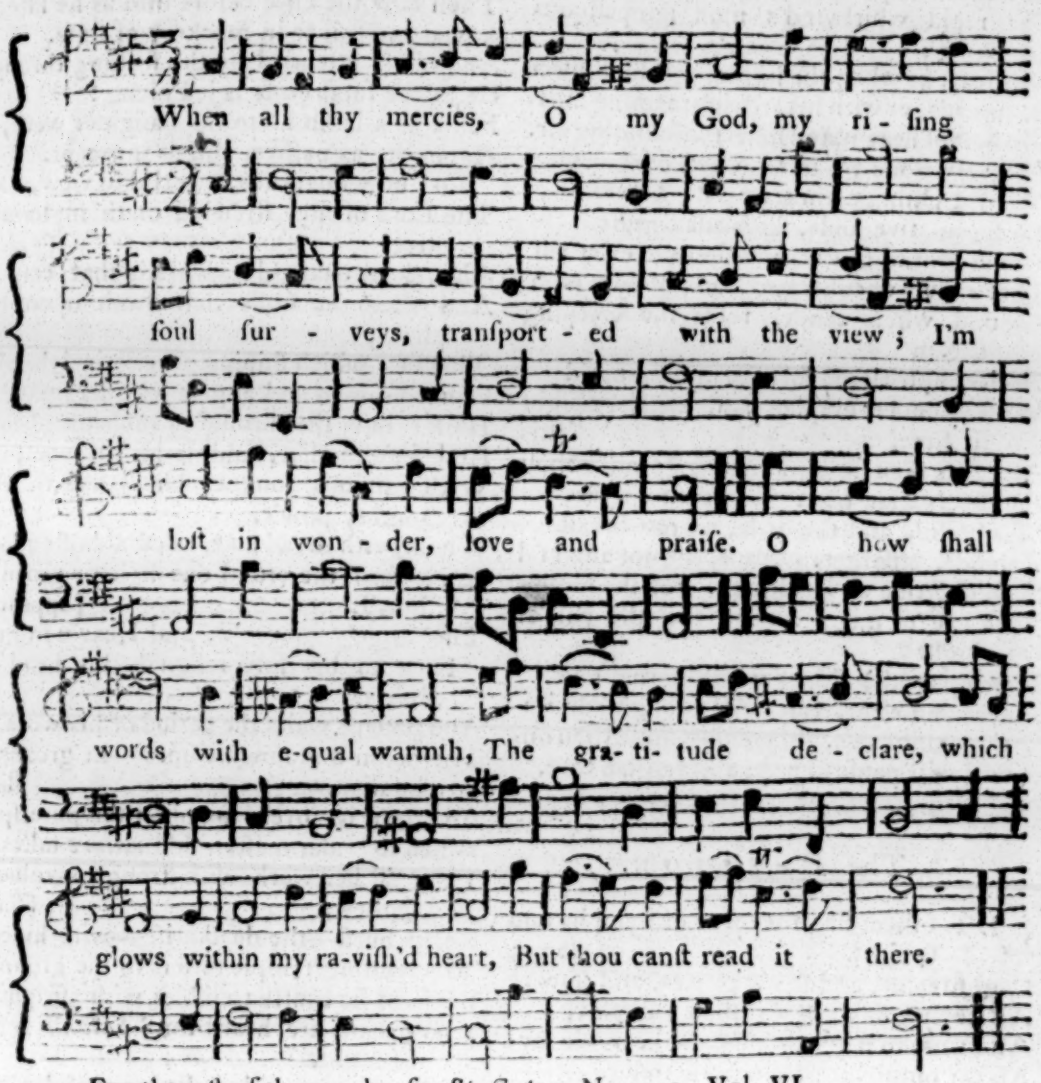
GENTLEMEN,

DR. *Watkinſon*'s Latin preſcription, *for ſhortneſs of breath*, (inſerted in your *Supplement*) will be elucidated by the ſubſequent Note. Under *Sal Martis* put an Aſterick, and then refer the reader to that Note.

SUbintelligitur hic *vitriolum viride vulgare* ad albedinem torrefactum, dein comminutum, & in ſubtiliſſimum pulverem redactum.

A HYMN,

A HYMN, by Mr. ADDISON, ſet to Muſic by an eminent Maſter.



For the reſt of the words, ſee *Spectator*, No. 453, Vol. VI.

The MORALIST,

By Mr. WOTY.

——*Jovis omnia plena.* Virg.

TEACH me, oh ſacred muſe! for under thee
Who would not wiſh to ſtudy? teach, I pray,
That, whatſoever object ſtrikes my ſight,
From thence thy young diſciple may grow wiſe.
The ſimpleſt ſcene which nature's pencil draws,
Affords morality. The ſloping lawn,
Where nature ſleeps upon her velvet couch;
The hill, firſt favour'd with Aurora's kiſs,
And lowly vale, where plenty feeds her lambs,
Convey their leſſons to reflecting man.
Canſt thou, *Lothario*, view th' attendant flow'rs
Scenting the mead matur'd? canſt thou behold
The rivulet's liquid path; and on the hedge
Contemplate the wild noſegay, and be dumb?
Will not thy mind vouchſafe to entertain
Ideas moſt celeſtial? For a while
Into thyſelf deſcend. Each purer thought
Collect. Whatever is terrene, refine.
Then ponder on the great, efficient cauſe,
And let thy ſoul th' omnipotent adore.
Where canſt thou dart thy eye, and not diſcern
The deity apparent? Search the grott,
Trick'd with diverſity of ſhining ſhells
Which art deſpairs to imitate; the rock,
Radiant with ſpar, and ev'ry weeping cave
Of ſecret nature; thou ſhalt find him there:
Shalt find him great in his minuteſt work

Un circumscrib'd; as when with solar light
He floods the plain of Æther, or ascends
The rapid whirlwind's most tempestuous wing:
As great, as when the lightning's livid sheet
He spreads, or with his red right arm he hurls
The bolt of heav'n, and splits the sounding air.
The very stone we tread upon, contains
Of great Omnipotence a part. Confest
To speculative souls, in bladed grass
The Godhead shoots, and flows in ev'ry rill.
That rude, uncultivated bank of flow'rs,
Around whose tender roots the creeping stream
Circles, nutritious, fills the musing mind
With wonder ample, and with thought sublime. [this
And dost thou smile, *Lothario?* call'st thou
An observation trite. Trite tho' it be,
'Tis useful, and the little, narrow breast
Extends, enlarges. Muse, be not asham'd
Such doctrine to inculcate. For the mind
That eye of man, which (tho' the pall of night
Envelop earth) shines with internal rays,
Potent and clear, can ne'er enough admire
Th' omnific cause. Then folly, smile thou on,
And I will pause to pity, and forgive thee.

The PASSION.

LET others sing the loves of nymphs and swains, [plains;
Cool streams, and shady groves, and flow'ry
A bleeding *Saviour*'s passion I display,
And tune to mournful sounds the tragic lay:
Maker omnipotent, my verse inspire
With sacred ardors of celestial fire! [come
At length, prefixt by heaven's decree, was
The morning, big with the *Messiah*'s doom;
Behind a veil of dark surrounding clouds,
The rising sun his bright effulgence shrowds.
Meantime the *Jews*, with rage infernal fir'd,
And ranc'rous hate, their *Saviour*'s death requir'd: [he stands;
Encompass'd round with *swords* and *staves*
With cords rude soldiers bind his sacred hands,
To *Pilate* lead him—Pilate first consents
To shed his blood, then of the crime repents,
With water wash'd his guilty hands in vain;
(The blood he spilt could only purge the stain—)
Now o'er his limbs a purple robe they spread,
A crown of pointed thorns surrounds his head;
A slender reed they give into his hand,
To represent a sceptre of command;
Then bow the knee before him as he sate,
A pageant-prince in mockery of state.
And now, attended by the scoffing throng,
He to the fatal cross is led along!
Mute as a lamb he to the slaughter went,
As meek, as passive, and as innocent.
Lo! now methinks, reveal'd to view, I see
The Lord of life, stretch'd on th' inglorious tree: [grace,
Alas, how chang'd! where is that comely
And where the smile that dwelt upon his face;
That face, which shining once divinely bright,
Enliven'd men and angels with its light?
Hark! how the thronging multitude below
Rude insults offer, and deride his woe;
With impious tongues blaspheme th' Almighty pow'r,
Whom, with dread awe, celestial hosts adore:
Scarce thro' the croud one sigh or groan is heard, [appear'd.
Tho' angels mourn'd, and Heav'n in grief
Now to his fate resign'd, his head he bows,
And patient waits the period of his woes;
The destin'd moment comes—he groans—he dies— flies;
And from its lovely mansion the pure spirit
When lo! alarm astonish'd *nature* takes,
Thro' all her works with strong convulsions, shakes; [sound
Rocks burst—the dead arise—with hideous
The rending temple totters to the ground:
Earth to its centre trembles with affright,
And groans are heard thro' *Satan*'s realms of night.
Darkness extinguishes the lamp of day;
A darkness nations shudder to survey,
A darkness new—without opposing spheres:
"Strange miracle!" a dread eclipse appears.
Blush then, proud *atheist!* tremble and adore!
Deny th' existence of a God no more;
Say, whence these efforts of unbounded love!
Such care for human weal, but from above?
Where is thy conquest, *King of terrors*, now?
And where the gloom that settled on thy brow? [rise,
Since from soft slumbers soon the dead shall
And dust and ashes claim their kindred skies;
Where re-enthron'd the great *Messiah* reigns,
Whose pow'r unchang'd thro' every age remains.

Cornwal, Feb. 16.

ODE.

O D E.

By the author of the Poem *in our last, on the love of* Christ.

I.

THY mercy, Father of mankind,
My grateful soul inspires;
She burns to shew her ardent love
And praise what she admires.

II.

But how unequal, and how low
My faint attempts must be——
I sink beneath the glorious theme;
I lose myself in thee.

III.

Thy forming hand, with boundless pow'r,
The world in order laid,
And still thy providence divine,
Preserves what thou hast made.

IV.

How could I, helpless, guard my life,
Or how my paths direct,
Without thy providence to guide,
And goodness to protect?

V.

When dangers press around my soul,
And cruel fears alarm;
When sorrows wound my lab'ring breast,
Or specious pleasures charm.

VI.

Thy mercy leads me by the hand,
In every danger near,
Tho' sorrows wound, or pleasures charm,
Thou still, my God, art here.

VII.

Keep me then always, Lord of life,
Beneath thy watchful eye;
Teach me to live, to live to thee;
Ah oh—to thee to die.

L.

To the Author of Tristram Shandy.

YES, they will laugh; but whom, O S—
enquire,—?
The wretched sons of vice and foul desire;
To these your page immoral may be dear;
But virtue o'er it sheds the conscious tear;
The wise, the modest view it with concern,
Detest the matter, and the master mourn:
Is it for this you wear the sacred gown,
To write and live the *Shandy* of the town?
Is it for this the holy hand was laid;
(Thrice awful consecration!) on your head?
Is it for this the hallowed page was given
To teach high truths, and point the way to heaven?
It it for this, that, trifler loose and vain,
With page unhallow'd, and with pen obscene,
You might against the cause of goodness war,
Soil the pure mind, and truth's fair features mar?
Ah! think, what you will surely know too soon,—
Tho' some may laugh, none love the loose buffoon;
But of buffoons the scorn and veriest fellow,
Is a buffoon (strange monster) in Prunello!
With all your might tho' you have stretch'd your hand,
To scatter poison, and defile the land,
Yet let me once my gratulations pay,
For that your will exceeds your best essay;
I joy to praise you for your foulest sheet,
Jests most indelicate, and dearth of wit:
The time will come, when you with me shall join,
And bless the blasting of each putrid line;
For oh! the time will come, when you shall feel
Stabs in your heart, more sharp than stabs of steel:
When conscience stern shall thunder in your ear,
And all your wide-spread ill in horrid form appear!
Prevent the hour, for pity's sake I ask;
And oh, perform your own advised task;*
Search your own heart; you'll find the debt is large,
And haste, perform the duties of your charge;
Leave the vile town, nor wish it in your pow'r
To shine the giddy meteor of an hour:
Ah! you have talents;—do not misapply:
Ah! you have time;—seize, seize it ere it fly;
Strait seize it; for too short you needs must own,
Whate'er of life remaineth, to atone
For all the filth diffus'd, and evil you have done.

PHILALETHES.

* See a Sermon of Mr. Yorick's, alias Mr. Sterne's, called Self-knowledge, Vol. I.—— If the writer of Tristram Shandy and of that sermon be indeed the same; we may affirm, that a more remarkable example of the self-deceit, whereof Mr. Yorick speaks, cannot be produced, than this same Yorick, or Stern, or Tristram Shandy, or &c.

The Conversion of St. Paul, *A* Hymn, *designed for Music.* See Acts xi. 6, &c.

I.

WHEN *Saul*, of old, with impious zeal,
Pursued the Christians and their God,
From land to land enrag'd he goes;
But Jesus meets him on the road.

II.

II.

Heaven opens, and celeſtial light
—Pours a bright deluge all around;
Breaks on his head the flood, and ſtrikes
The trembling ſinner to the ground.

III.

When ſtrait a wondrous voice is heard;
"*Saul! Saul!* why perſecuting me?
"Who art thou, Lord?" the wretch replies;
And Jeſus anſwers. "I am He—

IV.

"That Jeſus I, whoſe wounded breaſt
"In ev'ry holy martyr mourns:
"Forbear: he madly lifts his foot
"Againſt the pointed goad who ſpurns."

V.

Confounded and diſarm'd he lies;
And to the heavenly voice reſign'd:
For with the voice, a power Divine
Had reach'd his heart, & chang'd his mind.

VI.

"What would'ſt thou, O much injur'd Lord?
"Command; I'm ready to obey;
"To *do*, or *ſuffer*—Here I am;
"Thy pleaſure, awful Viſion, ſay?"

VII.

Lord, with like power this day arreſt
Each ſinner in th' aſſembly here:
Deſcend, and let the force once more
Of heavenly light and grace appear!

VIII.

We tremble when we view our crimes;
How great our guilt! how vaſt the ſum!
Oh! change our hearts, forgive our ſins;
Come, Jeſus; mighty Saviour, come!

D.—E.

INSCRIPTION *for an* Hermitage.

FOND man, retire to this 'lone cell,
And bid the buſy world farewel:
Ah, quit the city's noiſy ſcene,
For pleaſures tranquil and ſerene,
Seek in this calm, this ſweet receſs,
The roſe-lip'd cherub, happineſs:
That haunts the hermit's moſſy floor,
And ſimple peaſant's rural door.

How pleaſing is yon oak's brown ſhade!
The ſpreading beach, th' adjacent glade;
The chryſtal ſtreams that ſmoothly glide;
The warbling thruſh, at even-tide!

Fond man; here ſweetly thou may'ſt ſpend
Thy fleeting days, nor fear thy end:
Stealing thro' life, as thro' the plain,
Yon rill flows ſilent to the main.

Here (when in ruſſet veſt, the morn
Walks o'er the mountain or the lawn,)
Thy early oraiſons begin,
And live ſecure from woe and ſin;
Here too at evening's ſober hour,
Adore the great Almighty power,
The ſovereign Ruler of the ſkies,
For ever juſt, and good, and wiſe.

C.

On the Invention of LETTERS.

By Mr. CROUGHAN *of* Dublin.

TELL me what genius did the art invent,
The lively image of the voice to paint?
Who firſt the ſecret, how to colour ſound,
And to give ſhape to reaſon, wiſely found?
With bodies how to cloath ideas taught,
And how to draw the picture of a thought?
Who taught the hand to ſpeak, the eye to hear,
A ſilent language roving far and near?
Whoſe ſofteſt noiſe outſtrips loud thunder's ſound, [vaſt round;
And ſpreads her accents thro' the world's
A voice heard by the deaf, ſpoke by the dumb,
Whoſe echo reaches long long time to come,
Which dead men ſpeak, as well as thoſe alive;
Tell me what genius did this art contrive?

The Anſwer.

This noble art to *Moſes* owes its riſe,
Of painting words, and ſpeaking to the eyes.
He firſt in wondrous magic fetters bound
The airy voice, and ſtopt the flying ſound.
The various figures by his pencil wrought;
Gave colour, form, and body to the thought.

See a Quære on this ſubject in our firſt Volume.

Monſ. Bareaux's SONNET, tranſlated by Mr. Moſes Browne, vicar of Olney.

I.

THY judgments, righteous God, art juſt;
Yet, bears thy love with guilty duſt.
But me!—ſuch matchleſs crimes debate!
Juſtice forbids to ſhew me grace.

II.

Yes—my black liſt, of num'rous ſtains,
Leaves me no choice—but pœnal pains.
Thy attributes my bliſs oppoſe;
Mercy itſelf decrees my woes.

III.

'Tis juſt!—thy glory claims it all!
Theſe very tears offenſive fall.
I own thy vengeful rigours due—
Strike!—with thy bolts, this *miſcreant* thro'

IV.

IV.

Strike! if thy sternly-partial eye
Can *that*, that *single sin* descry,
Which HE, who my *whole debt* did pay,
Shed not *his blood* to wash away.

An HYMN.

By a YOUTH of Fourteen.

ALmighty God, whose heavenly power
All things on earth obey,
Thou dost upon us blessings shower,
Thy goodness crowns each day.

To thee we owe all we possess;
'Twas God that made the whole;
His liberal hand doth feed and bless,
And gladden every soul.

Teach me to hate whate'er's amiss,
And make me love thy truth;
Then shall I think my greatest bliss
To praise thee from my youth.

O mark my steps from vices free;
Then grateful death will come;
And my transported soul shall flee
To its eternal home.

As we wish to encourage early piety, we admit the above, hoping it will animate the young gentleman to proceed in the paths of that virtue, which undoubtedly, lead to peace and glory.

An HYMN to the CREATOR.*

By the Rev. Mr. *Merrick*.

GOD of my health! whose bounteous care
First gave me power to move,
How shall my thankful heart declare
The wonders of thy love!

While void of thought and sense I lay,
Dust of my parent earth,
Thy breath inform'd the sleeping clay,
And call'd me into birth.

From thee my parts their fashion took,
And ere my life begun,
Within the volume of thy book
Were written one by one.

Thy eye beheld in open view
The yet unfinish'd plan;
The shadowy lines thy pencil drew
And form'd the future man.

O may this frame that rising grew
Beneath thy plastic hands,
Be studious ever to pursue
Whate'er thy will commands.

The soul that moves this earthly load,
Thy semblance let it bear,
Nor lose the traces of the God
That stamp'd his image there.

* A part of this little, but excellent Poem, is printed, under the title of a Fragment, in Dodsley's Miscellanies, vol. v. p. 222.

Wrote by the celebrated Mrs. *Lætitia Pilkington*, on her death-bed.

MY Lord, my Saviour, and my God!
I bow to thy correcting rod;
Nor will I murmur or complain,
Tho' ev'ry limb be fill'd with pain;
Tho' my weak tongue its aid denies,
And day-light wounds my wretched eyes.

An OLD ENGLISH VERSION of the LORD's PRAYER, made by Pope *Adrian*, an *Englishman*, about the year 1156, to be learnt by the younger people.

URE fadyr in heaven rich,
Thy name be halyed ever lich.
Thou bring us thy michel blise:
Als bit in heveny doe
Evear in yearth been it alsoe.
That holy breade that lasteith ay,
Thou sende us this ilke day.
Forgive us all that we have don,
As we forgive uch other on.
Ne let ous fall into no founding,
But sheld ous from the foule thing.
Amen.

EPITAPHIUM,

Theod. Bezæ in M. LUTHERUM.

ROMA orbem domuit, *Romam* sibi *Papa* subegit.
Viribus illa suis, fraudibus iste suis.
Quanto isto major *Lutherus*, major & illa,
Istum, illamque uno qui domuit calamo!
I nunc! *Alciden* memorato *Græcia* mendax:
Lutheri ad calamum ferrea clava nihil.

☞ We hope, that our poetical friends will favour us with a translation of this *Epitaph*.

List

1. A Sermon preached before the Houſe of Commons, on the late Faſt-day, by S. Squire, D. D. dean of Briſtol. Pr. 6d. *Walter.* [Our learned *Dean* thus concludes his ſpirited diſcourſe, "The fate of Britain cannot but be happy, if her ſons will learn righteouſneſs, and live agreeably to the precepts of their holy religion. The fate of Britain cannot but be happy, under the auſpicious government of *George* THE GOOD, if the well regulated piety of the ſovereign, his uniform and exemplary devotion, his ſound and upright underſtanding, his humane, feeling and benevolent heart, his purity and integrity of manners, untouched amidſt the flames of youth, can ſecure the permanent proſperity and happineſs of a nation.—Oh may the imperial robe ſo lately put on, continue to ſit light, eaſy and graceful upon his ſhoulders! May he ever find his ſubjects dutiful, faithful and obedient! May he ſee all his vows fulfilled! He will ſee his moſt ardent vows fulfilled, if he may behold his people flouriſhing in their univerſal commerce; flouriſhing in domeſtic union and tranquility; flouriſhing in credit and reputation among foreign nations; and flouriſhing in the practice of virtue and religion, the never-failing ſource of national felicity. May he ſoon put a good end to the juſt and neceſſary, though extremely expenſive war in which he *finds* himſelf ſo *intricately* engaged, and be able to give to his own ſubjects, to his allies, and to Europe, the bleſſing ſo devoutly to be wiſhed, the bleſſing of an honourable, ſafe, and durable peace! May our lateſt poſterity make the long, happy, and glorious reign of *George the Good* the common meaſure of felicitation to all his deſcendants, ſitting upon the throne of theſe kingdoms till time ſhall be no more!

To theſe petitions for the happineſs of our king, and the peace of our Jeruſalem, is there a BRITON, whoſe heart as well as tongue does not chearfully ſay, AMEN.]

2. A ſermon preached before the Houſe of Commons, on the 30th of Jan. 1761, by T. Aſhton, D. D. Pr. 6d.

3. A ſermon preached on the day of the general faſt, by John Kidgell, M. A. Pr. ſix-pence. *Davis* and *Reymers.*

4. A ſermon preached before the univerſity of Oxford, Feb. 2, 1761, by T. Bray, D. D. Price 6d.

5. A ſermon preached before the Lords on the faſt day, by the biſhop of Briſtol. Price 6d. *Woodfall*

6. A ſermon preached on the faſt day, by J. Robertſon, A. B. *Withers.*

7. A ſermon preached at the Charter-houſe, Dec. 12, 1760, in commemoration of the founder, by W. U. Wizy, M. A. rector of Wexham.

8. Sermons on public occaſions, never before printed, by C. Bulkley. Pr. 5s. *Cropley.*

9. Dr. Crowe's ſermons. Price 2s. 6d. *Payne* and *Cooper.*

10. An illuſtration of the wiſdom and equity of an indulgent providence. Price 3s. 6d. *Noon.*

11. The firſt book of the Pſalms, tranſlated into Engliſh verſe of heroic meaſure, by J. Robſon. Price 2s. Sandby. [Heroic meaſure ſeems by no means proper for a tranſlation of the *Pſalms*: two gentlemen of Oxford *(Wheatland* and *Sylveſter)* have preceded our preſent tranſlator, and given us the whole book of Pſalms in heroic meaſure. We fear, it will be found that Mr. *Robſon* has not exceeded their performance.

13. The nature and government of the Chriſtian church. By J. Barnard.

14. An addreſs to the Right Hon. —— with ſeveral letters to the D— of —— from the L—, in vindication of her conduct, on her being charged with methodiſm. Pr. 1s. Sandby. [We heartily recommend theſe letters to our readers, which are written with candor, judgment, piety, and good ſenſe. They draw the line between true Chriſtianity and Enthuſiaſm, and cannot fail to be uſeful, if generally known and read.]

15. An addreſs to perſons of faſhion, containing ſome particulars relating to balls; and a few occaſional hints concerning play-houſes, card-tables, &c. by a gentleman of the univerſity of Oxford, 8vo. Pr. 6d. Keith. [Addreſſes to the polite world were perhaps never more neceſſary, as the love of pleaſure, gayety, dreſs, cards, &c. was perhaps never carried higher. But we fear, the preſent writer is not equal to the taſk, and can hope for no very favourable hearing.]

16. The ſcriptures made eaſy. Being a new and complete hiſtory of the Holy Bible, by queſtion and anſwer. By the Rev. Geor. Reeves, M. A. Price 3s. Kearſly. [This book well anſwers its title; and we hope

its

its worthy author will have the pleaſure to ſee it encouraged.]

17. A complete manual of devotions, by T. Walker, A. M. Price 2s. 6d. *Kearſly.*

18. The influence of the paſtoral office on the character examined, with a view, eſpecially to Mr. *Hume*'s repreſentation of the ſpirit of that office: A ſermon preached before the Synod of Aberdeen, at Aberdeen, April 8, 1760, by Alexander Gerard, M. A. profeſſor of Divinity in the Mariſchal college. 8vo. Pr. 1s. Millar. [The title of this ſermon ſo fully expreſſes its purpoſe, that we have only to add our cordial approbation of the author's manner and matter.]

19. An enquiry into the divine miſſions of John the Baptiſt, and Jeſus Chriſt, &c. by W. Bell, M. A. fellow of Magdalen college, Cambridge. 8vo. Pr. 5s. bound. *Sandby.* [The ingenious author of this work, obſerves to the reader, that, "In peruſing the evangelic writings, he imagined that he diſcovered an argument of their truth (from the miſſion of John the Baptiſt, &c.) which had been hitherto over-looked or very ſlightly mentioned. He caught it with joy, and purſued it with eagerneſs. He found the proof, which at firſt glimmered faintly as it lay, diſperſed, grow brighter, as the ſparks were brought nearer together. He traced the different lines of inference, and perceived that they met at laſt in one central truth. And he flatters himſelf with having ſhewn once more, what was more than ſufficiently ſhewn before, that our religion is from God. He hopes that he has added another motive to the power of its influence: and another ray to the ſplendor of its evidence.]

20. An apology for the Athanaſian Creed. 8vo. Pr. 1s. *Sandby.* [This is a judicious, ſober, and rational piece; which well merits, and will well repay the ſerious peruſal of thoſe, who have any objections (not to the doctrine of the Trinity) but to the uſe of the Athanaſian Creed in our church.]

21. Thoughts on education, by the late biſhop *Burnet.* Now firſt printed from an original manuſcript. 8vo. Price 1s. 6d. *Wilſon.* [This piece bears undoubted marks of its originality; and though not perfect in method, or matter, yet contains, like all the biſhop's writings, much good ſenſe, and good meaning.]

22. *The Chriſtian Temper:* being a ſummary of Dr. *Evan*'s Practical Diſcourſes.—Deſigned for general uſe, but more particularly for a young gentleman going to reſide in the Eaſt-Indies. 8vo. Pr. 1s. 6d. Buckland and Dilly. [This abridgement is made by a Chriſtian father for the uſe of his ſon, to whom a dedication is prefixed, full of parental tenderneſs. A ſhort preface follows, in which the abridger's deſign, and his opinion of Dr. Evan's work is delivered. And an appendix is added, giving ſome account of the author's life.]

HISTORICAL MEMOIRS.

NOthing indicates the inveteracy of the Empreſs queen of Hungary againſt the king of Pruſſia more than her preſent eagerneſs to puſh on the war againſt him at all events, even to the endangering the loſs of all her poſſeſſions in Italy, which are worth conſiderably more than Sileſia. For though all accounts ſeem to agree, that the greateſt powers in Italy are arming, we do not hear of any ſtep taken by her to ſend an army thither. His Pruſſian majeſty, on his part, is not backward in his preparations for carrying on the war this campaign with vigour. Letters from Thuringia aſſure us, that he has actually entered the Landgraviate at the head of 14 or 15,000 men to ſupport the operations of the Allies. The ſame advices ſay, that general Haddick was purſuing him with a numerous body of troops, and flying to the relief of the French.

Advices from prince Ferdinand's army import, that the corps of Allies who lately occupied the ſuburb of Ziegenhayn, began the 6th of this month to batter the works of that town; and that it was expected the garriſon would ſoon be obliged to capitulate. Part of the Allied army the

beginning of this month laid ſiege to Caſſel; and on the 7th the French garriſon made a ſally, in which they took poſſeſſion of the trenches, and carried off four mortars, nailed up one piece of cannon, and deſtroyed the works of the grand battery. But count de la Lippe, at the head of the Heſſian guards, and Wangenheim's grenadiers, drove them back into the town. They have ſince made ſeveral unſucceſsful ſallies. Had the roads permitted the Allies to bring up their artillery as quickly as they wiſhed, Caſſel would have ſurrendered before the 14th. However its fate muſt ſoon be determined, for both ſides act with great vivacity. The garriſon loſt a great many men in the laſt ſally they made, which was on the 17th inſtant. Ziegenhayn continued on the 16th inſtant to be very briſkly cannonaded, and hath been ſeveral times ſet on fire. The garriſon of that place have inſiſted ſeveral times on marching out to join their army; which hath been conſtantly refuſed. The Hereditary Prince hath beat the Dauphiny volunteers under monſieur St. Victor, and Schomberg's volunteers have alſo been roughly handled by the corps under general Kilmanſegge. Gen. Wangenheim will employ his utmoſt efforts to reduce the caſtle of Marbourg. At the approach of M. Colignon, the French have retired from Nordheim to Gottingen, with every thing they could pick up in the country. M. de Beiſunce, who has for ſome time paſt held the poſt of Nordtheim, with part of the garriſon of Gottingen, has been forced, by ſome troops ſent from Brunſwick and Hanover, joined with a ſmall body of Pruſſians, to quit the poſſeſſion of it. The main body of the Allied army remained on the 20th inſtant at Schweinberg. The Hereditary prince having executed the different ſervices on which he had been employed, has drawn near the army, and ſent ſome part of his corps to Laubach. My lord Granby, on the 18th inſtant removed his quarters into the neighbourhood of Kirchayn, having left at Marpurg the regiments that had taken poſſeſſion of the town. And the corps under general Hardenberg arrived on the 14th at Redechan. — Marſhal Broglio having been joined by his reinforcements from the Lower Rhine, moved forward on the 10th, and on the 15th occupied, with his vanguard, Gieſſen, and the country about it.

Letters from Peterſburgh of the 3d of February ſay, that the courts of London and Berlin had ſent a plan of pacification to the miniſtry, which had occaſioned ſeveral conferences to be held; and that M. de Ferſen, one of the gentlemen of the bedchamber to the empreſs, was diſpatch'd by the grand chancellor Woronzoff, to England, by the way of Stettin, Berlin, and Leipſick. This gentleman is actually arrived in London.

We learn from Sweden, that his Moſt Chriſtian Majeſty having given the States of that kingdom aſſurances of his deſire to reſtore the peace of Europe, nothing is talked of at Stockholm, but a ſpeedy accommodation; and that the king of Denmark is to be the mediator between the Pruſſians and the Swedes.

Advices have been lately received from Florence, which inform, that the Imperial and Tuſcan miniſters at Conſtantinople having enquired into the motives of the armaments carrying on in the Turkiſh empire, both by ſea and land, the Grand Seignor declared to them, that he had no deſign upon the dominions of their Imperial and Royal Majeſties. And this ſeems to be confirmed by the information of four captains of ſhips arrived from the Archipelago at Naples, who affirm, that the armaments making by the Grand Seignor are intended againſt the baſhaw of Egypt; and that his highneſs had cauſed three other baſhaws to be beheaded. Two knights of Malta alſo arrived at Naples declare, that they are in a perfect ſtate of ſecurity at Malta; and that the preparations making by the Turks were not ſo much as mentioned there.

CHRO-

CHRONOLOGICAL DIARY.

LETTERS from Corſica ſay, that Paoli's troops have taken the forts of Centuri, Mortella, and Paludella. The laſt ſurrendered the 31ſt of January, and the Genoeſe garriſon were made priſoners, juſt as they were upon the point of being ſuccoured by a reinforcement of men and ammunition from on board a galley, which the bad weather had detained ſome weeks at Baſtia. St. Fiorenzo, another fort of the Genoeſe, was alſo ready to capitulate the 10th of laſt month; ſo that the Genoeſe are likely to loſe all Corſica.

Saturday, Feb. 28. *Admiralty-Office.* Sir James Douglas, Commander in chief of his Majeſty's ſhips and Veſſels in the Leeward Iſlands, gives an account, by letter dated in Carliſle Bay the 13th of December laſt, that his Majeſty's ſhip the Emerald had lately taken four privateers, one of twelve, one of ten, and two of eight guns: and that his Majeſty's ſhip Levant had taken one of the ten guns: as alſo his Majeſty's ſhip Echo, one of eight guns, and a ſmall Pettie Augre with ten ſwivels.

The two gold medals, given annually by his grace the duke of Newcaſtle, chancellor of the univerſity of Cambridge, for the claſſical learning, were adjudged to Mr. Roſs, of Queen's college, and Mr. Maddiſon of Peter's college, batchelors of arts.

Monday, March 1. Theodore Gardelle, a native of Geneva, an enamel painter, was re-examined before John Fielding, Paul Vaillant, and Theodore Sydenham, Eſqrs. at Mr. Fielding's houſe, touching the murder of Mrs. Ann King, late of Leiceſter-ſquare; in whoſe houſe the ſaid Gardelle was a lodger: when, during an examination of many hours, the ſaid Gardelle perſiſted in denying the fact with the moſt invincible obſtinacy: but Mr. Fielding having, prior to the examination, ſent officers, with a carpenter and a bricklayer, to the houſe of the deceaſed, with orders to examine every part of it, in order to find the body; after ſome time received a meſſage from them, acquainting him that they had found the intrails of a body in the bog-houſe; which meſſage being delivered in preſence of the priſoner, ſoon occaſioned his making a partial confeſſion of the horrid crime, which was afterwards made in the fulleſt manner, on warrants being iſſued againſt two of his accomplices, who ſince appeared to be very innocent, and to the following purport, viz. That on Thurſday the 19th of February laſt, about ſeven in the morning, he, Gardelle, having ſent Mrs. King's maid on a meſſage, and her miſtreſs not being up, he agreed to wait in the front parlour till the ſervant's return, in order to anſwer the ſtreet-door; that Mrs. King lodged upon the ſame floor, and in the maid's abſence was getting up and ſpoke to the priſoner, whereupon he ruſhed into the room and attempted to force the deceaſed; that ſhe ſtruck him; whereupon he gave her a violent blow which ſtunned her by falling againſt the bed-poſt; that ſeeing her thus injured he took a knife out of his pocket and cut her throat, then locked up the room, and the ſame day artfully diſcharged the maid of the deceaſed without a diſcovery, by which he got poſſeſſion of the whole houſe; he then diſſected the body and divided it into many parts; that he flung the intrails down the neceſſary, together with the knife with which he committed the murder; that he then made a fire in the garret, and there burnt the head and moſt of her bones to aſhes, and concealed the fleſh at the top of the houſe, between the tiles and roof, all which were found.

In the courſe of the examination it appeared that he had robbed Mrs. King of a gold watch, two diamond rings, and about ten guineas in money, which he having lodged in the hands of honeſt perſons, they produced them as evidence againſt him.—He is in the cells in Newgate, chained down to the floor, and one of the turnkeys ſits up with him every night to prevent his deſtroying himſelf.

Tueſday, March 2. His Majeſty went to the houſe of peers with the uſual ſtate, attended by the Earl of Huntingdon, Maſter of the horſe, and the Earl of Litchfield, and gave his aſſent to

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An act for the better ſecuring and encouraging the trade of his Majeſty's ſugar colonies in America.

An act to diſcontinue, for a limited time, the duties payable on tallow imported from Ireland, to hog's lard and greaſe.

And to forty other public and private acts.

After which his Majeſty was pleaſed to make a moſt gracious ſpeech to both houſes, recommending to them, that, as by an act paſſed in the reign of King William, the offices of the judges have been granted during their good behaviour, and which offices have determined upon the demiſe of the crown, or ſix months after; his Majeſty thought it eſſential to the impartial adminiſtration of juſtice, to deſire them to conſider of the moſt proper method of ſecuring to them ſuch offices during their good behaviour, notwithſtanding any ſuch demiſe; and to enable him to ſecure to them ſuch ſalaries as his Majeſty ſhall think proper during the continuance of their commiſſions.— He afterwards thanked them for the great unanimity with which they had carried on the public buſineſs, and deſired them to proceed with ſuch diſpatch as might ſoon put a happy period to the preſent parliament.

His Majeſty has been pleaſed to grant unto the right hon. James Earl of Kildare, and his heirs-male, the dignities of a marquis and earl, by the name, ſtile, and title of the marquis of Kildare, and earl of Ophaley, in the kingdom of Ireland.

Wedneſday, March 4. The judges waited on his Majeſty at St. James's with their addreſs of thanks, for his Majeſty's moſt gracious ſpeech to both houſes of parliament, and were moſt graciouſly received.

The following accident lately happened at Mr. Smith's, a peruke-maker's in Lincoln; the apprentice, a boy about fourteen years of age, and a ſervant girl about the ſame age, being at play together, the boy took up a gun which ſtood charged in the room, and ſaid he would ſhoot her; ſhe anſwered he could not, as there was nothing in the gun; on which the boy pulled the trigger to affright her, and the gun went off and ſhot her dead on the ſpot. As the muzzle of the gun was cloſe to her head, a child which ſhe had on her knee fortunately received no hurt.

Thurſday, March 5. Lord Romney was elected preſident of the ſociety for the encouragement of arts, manufactures and commerce; and the duke of Richmond, Sir George Saville, William Fitzherbert, and Rich. Long, additional vice-preſidents.

Friday, March 6. *Admiralty-office*, Lieut. Robert Brice, who commands his Majeſty's ſloop the Swallow, has taken, after a chaſe of 26 hours, and brought into Plymouth Sound, the Sultan ſnow privateer of Bayonne, mounting 10 guns and 73 men.

At the aſſizes held at Oxford, Iſaac Darking, otherwiſe Dumas, otherwiſe Hamilton, otherwiſe Harris, was tried for robbing Mr. Robert Gamon, an apothecary in Smithfield, on the highway near Nettleton in Oxfordſhire; when, after a hearing of three hours, he was found guilty, and received ſentence of death. This is the ſame perſon who was tried at Saliſbury at the ſummer aſſizes, for robbing Lord Percival.

Saturday 7th. A clerk to one of the judges, who lately made off with 700 l. of his maſter's money, was cloſely examined by the mayor of Harwich, on Friday ſe'nnight, as is the cuſtom in time of war, concerning his buſineſs in Holland, to which place he was to embark; to whom he ſaid he was an Attorney in Chancery-Lane, and was going thither to execute ſome deeds of importance; after which he went on board a cutter, the pacquet being gone, and ſailed directly. He received 400 l. of the money at the bank the ſame day he went off, and went directly to Harwich in a four-wheel'd chaiſe with two poſtilions.

Monday 9. The deputy-lieutenants met this day at Hexam in Northumberland, in order to receive the liſts of perſons liable to ſerve in the militia, when between 6 and 7000 perſons aſſembled in a riotous manner, armed with clubs pointed with iron, to prevent the liſts being delivered in, and to hinder the militia laws from being put in execution, threatning to murder the magiſtrates, officers, &c. The Yorkſhire militia were ordered under arms in the market-place, the riot-act was read, and every perſuaſive method made uſe of to quell the rioters, but to no purpoſe. On the contrary, they proceeded to ſuch extremities, that the militia were ordered

to

to fire on them; in conſequence of which ninety perſons were killed and wounded. Among the former, one Mrs. Carter, a poor widow, who had eight children, and was big with another, going into the market to look for her ſon, was ſhot dead, and her ſon was ſhot through the thigh, and 'tis thought cannot long ſurvive her. Another woman who came from Newcaſtle to ſee her relations at Hexham, and was big with child, was ſhot through the belly as ſhe was ſtanding at a window. Many of the wounded made ſhift to crawl home, and died immediately after. Others dropt down on the road to their habitations.

Tueſday 10th. Sir Edward Hawke, in a letter to Mr. Cleviand, dated on board his Majeſty's ſhip Royal George in Quiberon Bay, the 20th of February laſt, ſays, "On the 2d of February arrived here the Mars and Orford from a cruize. On the 9th of January they took a brig called L'union de Cap, bound, with wine, oil, flour, cheeſe, &c. from Rochelle to Cape François. On the 13th they took two of the French King's frigates, L'Anemoine, and Sardoine, armed for war by the merchants, carrying each 14 guns and 130 men each. They ſailed from Rochefort the day before they were taken, and were bound to the coaſt of Guinea. On the 27th they retook the New Boſphorus ſnow, bound to Naples with pilchards, and then to Smyrna with broad cloath and pepper. She had been taken ten days before by a privateer of Dunkirk. They are all ſafe here, and the frigates prime ſailers.

"On the 16th of Feb. the Swallow ſloop, which I had ſent on a cruiſe off Oleron, returned with a letter of marque ſloop from Martinico, with a cargo of cocoa, elephant's teeth, coffee, and caſſia."

Admiralty-office. Captain Ogle, of his Majeſty's ſhip Aquilon, took on the 4th the Zephire, a ſhip of 12 guns and 114 men, belonging to Bayonne, 140 leagues weſtward of Uſhant, and has brought her to Spithead.

Captain Nightingale, of his Majeſty's Vengeance, on the 5th inſt. took a French privateer Snow called L'Auguſte, of 12 guns, with 67 men, and has brought her into Plymouth.

Wedneſday 11th. Advice was received at Portſmouth, that his Majeſty's ſhip Weſtal, Capt. Hood, had fallen in with two French ſhips richly laden, ſaid to be worth 20,000 *l.* both which he took and carried into Leghorn.

Saturday 14th, Captain Douglas, of the Unicorn, together with the Tweed man of war, took, on the 8th inſtant, the Marſhal Broglio, a ſmall French privateer belonging to Breſt.

Monday 16. The right hon. the Earl of Bute took his place as one of his Majeſty's principal ſecretaries of ſtate.

Captain Ruſhworth, of his Majeſty's ſhip Alarm, has taken a French privateer of 8 guns and 58 men, called La Lutine.

Tueſday 17. His Majeſty having this day thought fit to diſſolve the privy-council, and at the ſame time to appoint a new one, conſiſting of the ſame members with the former council, together with Anthony Earl of Shafteſbury; all the Lords and others preſent were ſworn in accordingly.

Wedneſday 18. A motion was made in the houſe of commons, that the thanks of that houſe be given to the right hon. Arthur Onſlow, for his truly patriot conduct for upwards of thirty years paſt in the diſcharge of that laborious and important office of ſpeaker. This motion was unanimouſly approved of; upon which the ſpeaker, in a moſt pathetic ſpeech, waved any pretenſions attributed to him: urging, that however high that honourable houſe might rate his ſervices, he was ſenſible that he had done no more than his duty; that he had formed a plan of retirement, in which he ſhould ſpend the remainder of his days; and that it ſhould be his daily prayer that that houſe may ever preſerve its integrity inviolable; that he begged leave to decline the reward, which had been moved for; that he had ever acted diſintereſtedly, and thought himſelf amply recompenſed, by the eſtimation they had conceived of his ſervices.

When the addreſs from the hon. houſe of Commons was preſented to his Majeſty, That he would be pleaſed to confer ſome ſignal mark of his royal favour on the right hon. Arthur Onſlow, Eſq; their ſpeaker for his great and eminent ſervices, his Majeſty was pleaſed to give the following moſt gracious anſwer, viz.

"That he had the juſteſt ſenſe of the long ſervices and great merit of Mr. Onſlow, preſent ſpeaker of the houſe of Commons; and

and had already taken the ſame into his conſideration; and that he would do therein what ſhould appear to be moſt proper, and agreeable to the deſire of his faithful commons."

Admiralty-office. An account is received from Mr. Coxon, conſul at Alicant, that on the 10th of laſt month, his Majeſty's frigate the Favourite, commanded by Capt. Pownall, took a French privateer called the St. Joſeph and St. Antoine, of 12 guns and 85 men, commanded by Antoine Victoire.

Thurſday 19. This day his Majeſty went in the uſual ſtate to the houſe of peers, and gave his aſſent to 37 public and private bills; after which his Majeſty made a moſt gracious ſpeech from the throne.

Friday 20. His Majeſty in council was pleaſed to declare the right hon. George Dunk, Earl of Halifax, lieutenant-general and governor of Ireland.

This day the right hon. Sir Francis Daſhwood, bart. was ſworn of his Majeſty's moſt honourable privy-council.

Writs were iſſued for electing members for the convocation of the clergy, returnable the 22d of May next.

Writs were iſſued out calling a new parliament, to be returnable on the 19th of May.

Tueſday the 5th of May is appointed for chuſing the ſixteen peers of Scotland.

A proclamation was iſſued for continuing officers, not already removed or diſcharged, in Great Britain, Ireland, and the iſles of Jerſey, Guernſey, Alderney and Sark.

Saturday 21. The Eaſt-India company received the diſagreeable news, that the Ajax, Captain Lindſay, homeward-bound from Bengal, was taken by the Prothée, a French 64 gun ſhip, off Cape Clear.

Monday 13. Lord Pulteney and General Cornwallis were elected members of parliament for Weſtminſter without oppoſition.

Wedneſday 25 The right hon. Lord Bute being appointed one of his Majeſty's principal ſecretaries of ſtate, took his place this day at the board accordingly.

Thurſday 26. Orders were given out at the Cock-pit, Whitehall, for the removal of the ſecretary's office from Whitehall to the apartments, late the Duke of Cumberland's at St. James's.

Saturday 28. Advice was received from Plymouth, that on Tueſday laſt his Majeſty's frigate Vengeance, Capt. Nightingale, arrived at Plymouth, and brought in the Entreprenant, of and from Bourdeaux, richly laden for St. Domingo; ſhe has ports for 44 guns, but mounts only 26 twelve and ſixteen-pounders, and has 203 men beſides paſſengers. She engaged the Vengeance a conſiderable time, and had 15 men killed and 24 wounded. Both ſhips are much damaged. The Vengeance frigate hath alſo brought into Plymouth the Tyger privateer of St. Malo's, of four guns and 45 men, which ſhe took on Monday off the Lizard. On Tueſday alſo arrived at Plymouth, the Comette frigate of 30 guns and 180 men, taken by the Bedford man of war, Captain Deane, who ſaw her ſafe into the Sound, and went to ſea again.

DEATHS.

Miſs Chriſtian Grant, daughter to lord Preſton Grange.

Thomas Trollope, eſq; of Bourne, in Lincolnſhire.

Captain James Cowill, in the Carolina trade.

Rev. Mr. Sandford, vicar of Purton, in Wilts.

Henry Roker, eſq; at Ember court, Surry.

The counteſs of Marr, relict of the earl of Marr.

Dr. Schomberg, in Fenchurch-ſtreet.

David Thomas, eſq; at Eaſington, Hert.

Thomas Hall, eſq; one of the commiſſioners of the navy.

Cotton Symmonds, eſq; of Orſmby, Norfolk.

Rev. Mr. Kemp, rector of Florden in Norfolk.

Rev. Dr. John Owen at Dublin.

Charles lord Dormer.

Captain Clutterbuck, at Briſtol.

The lady of Philip Powis, eſq; of Hardwick.

Henry Ogle, eſq; at Newcaſtle.

Mr. Creighton, bookſeller, at Ipſwich.

Lady of William Cracraft, eſq; of Markſlane.

Rev. Dr. John Naylor, at Orton, Huntingdonſhire.

George Napier, eſq; Ruſſia merchant.

Viſcounteſs Hinchingbrook, mother to the earl of Sandwich.

Henry Anderſon, eſq; of the temple.

Mr.

Mr. Fiſher, of Jeſus college, Oxford, and regiſter of that univerſity.
Captain Throckmorton, in Holborn.
Mrs. Denniſon, mother of Dr. Denniſon, principal of Magdalen-hall.
Rev. Dr. Vernon, rector of St. George, Bloomſbury.
Rev. Dr. Rymer, rector of Acris and Witriſham.
Miſs Muſgrave, daughter of ſir Philip Muſgrave.
John Wale, eſq; in commiſſion of the peace for Eſſex
Counteſs Gower in childbed.

LIST of Eccleſiaſtical preferments; with the ſuppoſed value of ſome of them.

Clergymen preferred	*Preferments, Predeceſſors, Value.*	*Patrons.*
Dr. Dickens, —	Preb. of Durham, (*Knatchbull, dec.*)	Bp. of Durham.
Thomas Newton, D. D. *Rect. of St. Mary-Le-Bow, London,* —	Preb. of Durham, (*Dickens preferred.*)	Bp. of Durham.
Dr. Tarrant, *Chaplain to Lord Henley,*	Preb. of Briſtol, —	Ld. Chancellor.
Francis Potter, M. A.	Archdeac. of Wells, (*Seaman, dec.*)	Bp. Bath and Wells.
Mr. Willes, ——	Archd. of Taunton, (*Potter, pref.*)	Bp. Bath and Wells.
Mr. Boote, M. A. *Morning Preacher at Oxford Chapel, Cavenish-Square,*	Chaplain to the Princeſs Amelia.	
Dr. Cock, ——	Great Horkeſly, R. *Eſſex,* —	Viſc Royſton, and Marchioneſs of Grey.
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Mr. Roman, *late Profeſſor of Geometry, in Greſham-Coll.*	Upclatford, R. *Hants,* Farringdon, R. (*Hales, dec.*	Truſtees of Tho. Jervoiſe, Eſq; W. Cage, Eſq;
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Mr. Long, ——	Remirſton, R. *Norf.*	Fra. Long, Eſq;
Mr. Coham, *Chaplain to the Biſhop of Oxford,*	Chiſwick, Vic. *Midd.* (*Spateman deceaſed,* ——	Dean of St. Paul's.
Mr. John Clutton, —	Portſlade, Vic. *Suſſex.*	Ld. Chancellor.
Mr. Wilſon, ——	Cavenham, Vic. *Suffolk.*	Ld. Chancellor.
Mr. Rowlands, *Morning-preacher at Sir Geo Wheler's Chapel, Spittle fields, and Chap. to the D. of St. Alban's.*	Lecturer of St. Catherine-Coleman, Fenchurch-ſtreet, (*Hazeland reſigned.*	Pariſhioners.
Mr. Walker, *Fellow of St. John's College, Oxon.*	Chaplain to the Pr. Frederick Man of War, of 64 guns.	Lords of the Admiralty.
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Edw. Young, LL. D. *Rect. of Welwyn, Hertf.*	Clerk of the cloſet to the Pr. Dow of Wales, (*Hales dec.*	E. of Berkeley preſents one out of two nominated by C. C
Mr. Tollard, ——	Hatley-Port, *alias,* Cockayne-Hatley, R. *Bedf.* (*Cuſt, reſigned.*	Saville Cokayne Cuſt, Eſq;

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THE CHRISTIAN'S MAGAZINE.

For APRIL, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XI.

Of GOD, *as* PRESERVER.

IN the former chapter, we considered *God*, as the *Creator*: those same divine writings, which represent him to us, under this adorable character, assure us, that after forming the world, he withdrew not his attention, nor left it entirely to the direction of general laws; but continued, and will to the end of time, continue to preside over the universal system; superintending it, with unerring wisdom, and preserving it with matchless goodness. This is a view of the Deity highly interesting to us.

For God's *providence* is the foundation of almost all religious duties. It was well said of *Epicurus*, that in denying the *providence*, he to all intents and purposes denied the existence of the gods. For what is the Deity to us, if he never interferes, never concerns himself with human affairs; regardless of virtue, regardless of vice, equally indisposed to punish or reward? As *Creator*, we may contemplate him, as a great and a wonderful Being; but as *Preserver*, we fall down and adore *our* Lord and *our* Father.

The sacred scriptures of the Old and New Testament inform us continually, in the strongest terms, and by the most lively proofs, of the providence of God, and of his watchful attention to the concerns of the natural and intellectual world. Indeed the history of the Old Testament might well be called "an history of God's providence;" since we therein behold him, superintending and directing the affairs of men in general, and of the *Jews* in particular; controuling, reversing, over-ruling the whole system of nature; causing deluges to destroy the whole impious race of mankind; fire from

heaven to conſume wicked cities; water to divide and ſtand on heaps for the preſervation of his people, and food and health to drop from the clouds for their ſupport.

But capital and important as this article of faith is to mankind, we are not left to collect it from examples, or to deduce it from hiſtorical facts only: it is inculcated by the divine lips of eſſential truth, in terms at once the moſt expreſſive, and comfortable. He aſſures us, that the Father of the univerſe preſides over his creation, with a providence not leſs *particular* than gracious; that *ſparrows* *, that *ravens*, that *lilies*, that the birds of the air, that the flowers of the field are not beneath his attention and notice: Nay, that the very *hairs of our head are all number'd!* after this, can we want any farther information? after this can we deſire any ſurer defence?

What a view have we here again of the Deity! what infinite wiſdom; what boundleſs knowledge; what unlimited power; what profuſe goodneſs; what unwearied lenity, compaſſion and forbearance are neceſſary to conſtitute the mighty *Preſerver* of mankind! Reflect a moment on the ten thouſand, and ten thouſand times ten thouſand beings now in exiſtence, and all dependent upon, ſuperintended, governed, and preſerved by the Deity; and you will be filled with amazement and adoration.

Let me obſerve, that a belief of God's *providence* neceſſarily implies a belief of his *omnipreſence*, as well as omnipotence. If he univerſally provides, and preſerves, he muſt univerſally *know* all things, as well as be able to *do* all things. How abject a creature is man, how wiſe or great ſoever, ſeen in this light, and compared with this God! Let pride be abaſed; let us learn humility, while we contemplate "*God the Preſerver.*"

Our eyes are dazzled with the ſuperlative luſtre of the ſun; we cannot gaze and retain our ſight. It is the ſame with the ſuperlative brightneſs of the Deity's perfections. Hence ſome, unable to fathom the depths of the divine wiſdom and power, (vain and erring, how is this poſſible!) have even been hardy enough to object againſt a particular providence; becauſe they cannot conceive how God can direct ſuch an infinite multiplicity of affairs.---Can they conceive, (let them a moment conſider) how God by a word created the univerſe; or how he created it all; or how he could create ſuch an innumerable variety of creatures of every ſort and kind?---Surely they cannot. And indeed to meaſure the Deity by the line of our capacities, is juſt like fathoming the ocean with a ſilken thread.——God has made a revelation to us; in that revelation we ſee him guiding and directing, and we are told by him, that he does, with the moſt minute particularity, guide, govern, and direct the affairs of this world. Is not this ſufficient?——But we may add, that unleſs *God* did thus preſide and govern, there could be no ſuch thing as religion: all religion is founded upon the opinion, that the Deity hears and regards our ſervices: ſuppoſe he does not; and all religious ſervices are at an end.——Wiſe heathens were convinced of this truth: *Cicero*'s writings are full of it. He well knew its importance and happy influence, where univerſally received, on mankind. But to argue againſt

* See Matt. vi. 25. and Luke xii. 22, &c.


Bernard Gilpin

againſt it, becauſe you cannot apprehend how infinite *wiſdom* and *power* can ſway the univerſal empire of this, and perhaps many other worlds, is juſt as concluſive, as if a ſchool-boy ſhould deny that *Alexander* conquered *Perſia*; becauſe he has no conception, how one man could inſpire ten thouſand with courage, and make them follow him in enterprizes the moſt daring and dangerous.

[*To be continued.*]

BIOGRAPHY.

The LIFE *of* BERNARD GILPIN.

BERNARD GILPIN was born in the year 1517, about the middle of the reign of *Henry* the eighth. His forefathers had been ſeated at *Kentmire-hall*, in *Weſtmoreland*, from the time of king *John*. *Edwin Gilpin* his father had ſeveral children, of which *Bernard* was one of the youngeſt. From a child he was inclined to a contemplative life, thoughtful, wiſe, and ſerious. At the age of ſixteen, he was entered, upon the foundation, at *Queen's* college, in *Oxford*. As he had determined to apply himſelf to divinity, he made the ſcriptures his chief ſtudy, and ſet himſelf with great induſtry upon gaining a thorough knowledge of the *Greek* and *Hebrew* languages. He was ſoon taken notice of as a young man of good parts, and conſiderable learning; and loved for a remarkable ſweetneſs in his diſpoſition, and ſincerity in his manners. At the uſual time he took the degree of maſter of arts, and about the ſame time was elected fellow of his college. He had not been long ſettled in his fellowſhip, before, at the deſire of Cardinal *Wolſey*, he removed to *Chriſt-Church*, lately erected. King *Henry* VIII. was now dead; and his young ſucceſſor began in earneſt to ſupport that cauſe, which his father had only ſo far encouraged, as it contributed to break a yoke which ſat uneaſy upon him. Under this Prince's patronage *Peter Martyr* went to *Oxford*, where he read divinity lectures.

The papiſts, who were immediately in a flame, were very ſolicitous to engage *Bernard Gilpin* to ſide publickly with them; and the moſt preſſing applications were accordingly made: but they found his inclination rather led him to ſtand by, an unprejudiced obſerver; and to embrace truth, whether he found her amongſt proteſtants or papiſts. But ſuch importunity was uſed with him, that at length he yielded, and appeared the next day againſt *Peter Martyr*. But he ſoon found his adverſaries arguments too ſtrong for him. We need not therefore wonder, if the diſputation was ſoon over. Mr. *Gilpin* gave up his cauſe with that grace which always attends ſincerity.

Having been thus ſtaggered, the firſt ſtep he took after he had implored the divine aſſiſtance, was to recollect, the ſubſtance of what

had paſſed in this controverſy; and of thoſe points, in which he had been hardeſt preſſed, he reſolved to enter into a ſtricter examination. The reſult was (tho' after a conſiderable time) that he cordially embraced the proteſtant doctrine. He continued at *Oxford* till the thirty-fifth year of his age. About that time the vicarage of *Norton*, in the dioceſe of *Durham*, falling vacant, a preſentation paſſed in his favour, which bears date *November* 1552. Before he went to reſide, he was appointed to preach before the king, who was then at *Greenwich*. It was then ordered, that none ſhould be preſented unto any benefice in the donation of the crown, till he had firſt preached before the king, and thereby paſſed his judgment and approbation.

The reigning vice of that age, as its hiſtorians inform us, was avarice, or more properly rapine. In the room of law and juſtice, groſs bribery and wrong were common; in trade, grievous extortions and frauds. Every where and every way the poor were vexed. Mr. *Gilpin* thought it became him to take notice of theſe evils; accordingly he made the avarice of the times his ſubject; reſolving, with an honeſt freedom, to cenſure corruption, in whatever rank of men he obſerved it. He began, firſt, with the clergy. He was ſorry, he ſaid, to obſerve among them ſuch a manifeſt neglect of their function. To get benefices, not to take care of them, was their endeavour: half of them were pluraliſts or non-reſidents; and ſuch could never fulfil their charge. He was ſhocked, he ſaid, to hear them quote human laws againſt God's word—if ſuch laws did exiſt, they were the remains of popery, and the king would do well to repeal them.——While mens conſciences would permit them to hold as many livings as they could get, and diſcharge none, it was impoſſible the goſpel could have any ſucceſs in *England*.

From the clergy he turned to the court; and obſerving the king was abſent, he was obliged to introduce that part of his ſermon, which he had deſigned for him, by ſaying, "It grieved him to ſee thoſe abſent, who for example's ſake ought to have been preſent." He had heard other preachers likewiſe remark, that it was common for them to be abſent. Buſineſs might perhaps be their excuſe; but he could not believe, that ſerving God would ever hinder buſineſs. If he could, he ſaid, he would make them hear in their chambers; for he would ſpeak to their ſeats, not doubting but what he ſaid would be carried them. "You, ſaid he, great prince, are appointed by God to be the governor of this land: let me then here call upon you in behalf of your people. It is in your power to redreſs them; and if you do not, the neglect muſt be accounted for.

Take away pluralities and non-reſidence, oblige every paſtor to hold but one benefice, and as far as you can, make every one do his duty: Your grace's eye to look through your realm would do more good than a thouſand preachers. The land is full of idle paſtors; it would be good if your grace would ſend out ſurveyors to ſee how benefices are beſtowed.——And I muſt tell your Grace, that all this is owing to you for taking no more notice of theſe things. For my part, I

will

will do my duty; I will tell your Grace what abuſes prevail, and pray to God that he will direct your heart to amend them."

He next addreſſed himſelf to the magiſtrates and gentry. "They all, he told them, received their honours, their power, and their authority, from God, who expected they would make a proper uſe of ſuch gifts; and would certainly call them to an account for the abuſe of them. But he ſaw ſo much ambitious ſtriving for them at court, that he was afraid they did not all conſider them in their true light. Let me then, ſaid he, call upon you who are magiſtrates, and put you in mind, that if the people are debtors to you for obedience, you are debtors to them for protection. If you deny this, they muſt ſuffer; but God will aſſuredly eſpouſe their cauſe againſt you. And now, if we ſearch for the root of all theſe evils, what is it but avarice? This it is that maketh the bad nobleman, the bad magiſtrate, the bad paſtor, and the bad lawyer."

Thus this pious man began his miniſtry: ſuch was the ſenſe he had of that plainneſs and ſincerity which became it; as he thought nothing his intereſt, but what was alſo his duty; hope or fear never ſwayed him. He conſidered himſelf in ſome degree chargeable with thoſe vices which he knew were prevailing, and failed to rebuke. Mr. *Gilpin*'s plainneſs was well taken, and recommended him to the notice of many perſons of the firſt rank; particularly to Sir *Francis Ruſſel*, and Sir *Robert Dudley*, afterwards Earls of *Bedford* and *Leiceſter*.

Mr. *Gilpin* having now ſtayed as long in *London* as his buſineſs required, and having received a general licence for preaching, repaired to his pariſh, and immediately entered upon the duties of it. He failed not, as occaſion required, to uſe the king's licence in other parts of the country; but his own pariſh he conſidered as the place where his chief care was due. Here he made it his principal endeavour to diſſuade from thoſe vices, which he obſerved moſt prevalent. He ſeldom handled controverted points, being afraid, leſt, endeavouring to inſtruct, he might only miſlead. For, however reſolved he was againſt popery, he yet ſaw not the proteſtant cauſe in its full ſtrength, and was ſtill ſcarcely ſettled in ſome of his religious opinions. This gave him great uneaſineſs. At length, quite unhappy, he wrote biſhop *Tunſtall* an account of his ſituation. The biſhop told him, in his opinion, he could not do better than put his pariſh into the hands of ſome perſon, in whom he could confide, and ſpend a year or two in *Germany*, *France*, and *Holland*; by which means he might have an opportunity of converſing with ſome of the moſt eminent profeſſors on both ſides of the queſtion. He acquainted him alſo, that his going abroad at this time would do him alſo a conſiderable ſervice; for, during his confinement, he had written two or three books, particularly one upon the Lord's ſupper, which he had a deſire to publiſh; and as this could not be done ſo conveniently at home, he would be glad to have it done under his inſpection at *Paris*. This letter gave Mr. *Gilpin* much ſatisfaction; it juſt propoſed his own wiſh, only he had one objection to the ſcheme; he was afraid it might prove too expenſive. As to that, the biſhop wrote,

wrote, His living would do ſomething, and deficiences he would ſupply. But this did not remove the difficulty. Mr. *Gilpin*'s notions of the paſtoral care were ſo ſtrict, that he thought no excuſe could juſtify non-reſidence for ſo conſiderable a time. He could not therefore think of ſupporting himſelf with part of the income of his living. However, abroad he was determined to go; and reſolved, if he ſtaid the ſhorter time, to be frugal of the little money he had; and leave the reſt to the biſhop's generoſity. Having reſigned his living therefore to a perſon, with whoſe abilities he was well acquainted, he ſet out for *London*, to receive his laſt orders from the biſhop, and to embark: which he did without delay.

Upon his landing, he went immediately to *Mechlin*, to viſit his brother *George*, who was at that time purſuing his ſtudies there. Having ſtaid a few weeks with his brother, he went to *Louvain*, where he reſolved to ſettle for ſome time. He made frequent excurſions to *Antwerp*, *Ghent*, *Bruſſels*, and other places in the *Low Countries*; where he would ſpend a few weeks among thoſe of any reputation, whether Papiſts or Proteſtants: but he made *Louvain* his place of reſidence, for which city he always expreſſed a more than common affection. What endeared *Louvain* moſt to a ſcholar, was the noble Seminary there eſtabliſhed. It conſiſted of many colleges, in each of which Philoſophy was taught by two profeſſors, who read two hours each morning. The ſcholars had the reſt of the day to commit to writing what they heard.

At the time Mr. *Gilpin* was at *Louvain*, it was one of the chief places for ſtudents in Divinity. Some of the moſt eminent Divines on both ſides reſided there; and the moſt important topics of religion were diſcuſſed with great freedom. He now began to have juſter notions of the doctrine of the reformed: he ſaw things in a clearer and a ſtronger light; and felt a ſatisfaction in the change he had made, to which he had hitherto been a ſtranger.

While he was thus purſuing his ſtudies, he and all the Proteſtants in thoſe parts were ſuddenly alarmed with news of King *Edward*'s death, and Queen *Mary*'s acceſſion, in whom the ſigns of a perſecuting ſpirit already appeared. This bad news came however attended with one agreeable circumſtance; Biſhop *Tunſtall*'s releaſe from the Tower, and re-eſtabliſhment in his biſhoprick. Soon afterwards Mr. *Gilpin* received a letter from his brother *George*, intreating him to come immediately to *Mechlin*. When he came thither, he found his brother had received a letter from the Biſhop, informing him, that he had found a benefice of conſiderable value vacant in his dioceſe, which he wiſhed he could perſuade his brother *Bernard* to accept. But this he abſolutely refuſed; for which he gave his reaſons to the Biſhop in the following letter.

"RIGHT honourable, and my ſingular good maſter, my duty remembered in moſt humble manner, pleaſeth it your honour to be informed, that of late my brother wrote to me, that in any wiſe I muſt meet him at *Mechlin*. When we met, I perceived it was nothing elſe but to ſee if he could perſuade me to take a benefice, and

to

to continue in Study at the Univerſity: which if I had known to be the cauſe of his ſending for me, I ſhould not have needed to interrupt my ſtudy to meet him; for I have ſo long debated that matter with learned men, eſpecially with the holy Prophets, and moſt antient and godly writers ſince *Chriſt*'s time, that I truſt, ſo long as I have to live, never to burden my conſcience with having a benefice and lying from it. My brother ſaid, that your Lordſhip had written to him, that you would beſtow one on me; and that your Lordſhip thought (and ſo did other of my friends, of which he was one) that I was much too ſcrupulous in that point. Whereunto I always ſay, if I be too ſcrupulous, (as I cannot think that I am) the matter is ſuch, that I had rather my conſcience were therein a great deal too ſtrait, than a little too large: for I am ſeriouſly perſuaded, that I ſhall never offend GOD by refuſing to have a benefice, and lie from it. He replied againſt me, that your Lordſhip would give me no benefice, but what you would ſee diſcharged in my abſence as well or better than I could diſcharge it myſelf. Whereunto I anſwered, that I would be ſorry, if I thought not there were many thouſands in *England* more able to diſcharge a cure than I find myſelf; and therefore I deſire, they may both take the cure and the profit alſo, that they may be able to feed the body and the ſoul both, as I think all paſtors are bounden. As for me, I can never perſuade myſelf to take the profit, and let another take the pains: for if he ſhould teach and preach as faithfully as ever St. *Auſtin* did, yet ſhould I not think myſelf diſcharged. And if I ſhould ſtrain my conſcience herein, and ſtrive with it to remain here, or in any other Univerſity, with ſuch a condition, the unquietneſs of my conſcience would not ſuffer me to profit in ſtudy at all. And whereas I know well your Lordſhip is careful how I ſhould live, if GOD ſhould call your Lordſhip, being now aged, I deſire you let not that care trouble you: for, if I had no other ſhift, I could get a lectureſhip, I know, ſhortly, either in this Univerſity, or at leaſt in ſome abbey here by; where I ſhould not loſe my time: and this kind of life, if GOD be pleaſed, I deſire before any benefice. And thus I pray *Chriſt* always to have your Lordſhip in his bleſſed keeping. By your Lordſhip's humble ſcholar and chaplain,

Louvain, Nov. 22. *Bernard Gilpin.*"

1554.

Mr. *Gilpin* having got over this troubleſome affair, continued ſome time longer at *Louvain*, daily improving in religious knowledge. His own opinions he kept to himſelf, induſtriouſly endeavouring to make himſelf acquainted with the opinions of others, and the arguments upon which they were grounded. Having been now two years in *Flanders*, and having made himſelf perfect maſter of the controverſy, he left *Louvain*, and took a journey to *Paris*. Paſſing through a foreſt in his way thither, he was attacked by highwaymen; from whom, being very well mounted, he eſcaped to a cottage by the road ſide. The rogues purſued him to the houſe, and declared they would pull it down, or ſet it on fire, if he did not immediately come out.

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The family was in great conſternation; to quiet which he went out, and gave them his money.

While Mr. *Gilpin* ſtaid at *Paris*, he lodged with *Vaſcoſan*, an eminent printer, to whom he had been recommended by his friends in the *Netherlands*. This learned man did him many friendly offices, and introduced him to the moſt conſiderable men in that city. Here popery became quite his averſion: he ſaw more of its ſuperſtition and craft than he had yet ſeen; the former among the people, the latter among the prieſts. Having now ſpent three years abroad, he wanted no farther conviction of the bad tendency of popery; he ſaw the neceſſity of ſome reformation; and began to think every day more favourably of the preſent one. The principal end of his going abroad being thus anſwered, he was deſirous of returning home. It is probable his purpoſe to return at this time was in purſuance of the Biſhop of *Durham*'s advice; who, finding the infirmities of age increaſe upon him, and believing his nephew totally unqualified to advance himſelf in life, might be deſirous of providing for him before his death; and hoped that his power, in that remote part of the kingdom, would be a ſufficient protection for him againſt his enemies. At his requeſt he came into *England* during the heat of the perſecution.

He went immediately to the Biſhop of *Durham*, who was then in his dioceſe. Here this humane Prelate kept himſelf withdrawn during moſt of that violent reign. Nothing was further from his intention than perſecution; inſomuch that his was almoſt the only dioceſe where the poor Proteſtants enjoyed any repoſe. Such was the ſtate of the dioceſe of *Durham*, when Mr. *Gilpin* came there. The Biſhop received him with great friendſhip; and, within a little time, gave him the Archdeaconry of *Durham*; to which the Rectory of *Eaſington* was annexed.

Upon removing to his pariſh he found it in great diſorder. With a firm reſolution therefore of doing what good he could in it, he ſet himſelf in earneſt to reprove vice publickly and privately; to encourage virtue; and to explain the nature of true religion, with a freedom by no means ſuited to thoſe dangerous times. Very material objections were then made to the clergy of thoſe parts. Their manners were ſcandalous; the paſtoral care was totally neglected; and it is hard to ſay, whether vice or ignorance was more remarkable in them. This corruption among his brethren gave Mr. *Gilpin* great concern. "The inſatiable covetouſneſs, (to uſe his own words) joined with the pride, carnal liberty, and other vices, which reign at this time in all eſtates, but eſpecially among us prieſts, who ought to be the ſalt of the earth, breaks me many a ſleep." He determined therefore to do all in his power to effect a reformation; or, if that were impoſſible, to proteſt however againſt what he could not alter. He conſidered, that one of his offices obliged him to take the ſame care of the manners of the clergy, as the other did of thoſe of the laity; and as he never received an office without a deſign of doing his duty in it, he reſolved to behave as an Archdeacon ought. Accordingly, he took every opportunity of reproving the enormities

enormities he remarked. The more ingenuous of the clergy he endeavoured to bring by gentler methods to their duty: the obſtinate he would rebuke with all authority. And as he feared none in the cauſe of religion, no man's family or fortune could exempt him from his notice.

It was his opinion, that non-reſidence and pluralities were the principal ſources of corruption among churchmen. We need not wonder therefore if we find him inveighing againſt them with the greateſt earneſtneſs. Sometimes he would ſhew how wrong they were in themſelves, as abſolutely contrary to the deſign of endowments; at other times how injurious to the reſt of the order: while three parts out of four of the clergy, in his manner of ſpeaking, were picking what they could get off a common, the reſt were growing wanton with ſtall-feeding. But his great argument againſt them was, the prejudice they did religion. "It was reaſonable, he ſaid, to think a pariſh would be better taken care of by the prieſt, who received the whole income, than by the curate, who received only a ſmall part" Beſides, he thought one man's engroſſing what in all reaſon belonged to two, perhaps three or four, agreed very ill with a miniſter of *Chriſt*; and gave an example which tended more to the diſcredit of religion, than all the preaching in the world to its advancement. It was preſently the popular clamour, that he was an enemy of the church, and a ſcandalizer of the clergy. "After I entered upon the parſonage of *Eaſington*, (ſays he in a letter to his brother) and began to preach, I ſoon procured me many mighty and grievous adverſaries, for that I preached againſt pluralities and non-reſidence. Some ſaid, all that preached that doctrine became heretics ſoon after. Others found great fault, for that I preached repentance and ſalvation by *Chriſt*; and did not make whole ſermons, as they did, about tranſubſtantiation, purgatory, holy water, images, prayers to ſaints, and ſuch like." Thus, in ſhort, he had raiſed a flame, which nothing but his blood could quench. Many articles were drawn up againſt him, and he was accuſed in form before the Biſhop of *Durham*. The Biſhop taking care to preſs his accuſed friend in points only in which he knew him able to bear examination, he brought him off innocent; and diſmiſſed the cauſe, telling the accuſers, "He was afraid they had been too forward in their zeal for religion,—and that hereſy was ſuch a crime, as no man ought to be charged with but upon the ſtrongeſt proof."

After ſome time he acquainted the Biſhop, "That he muſt reſign either his Archdeaconry, or his Pariſh;—that he would with the greateſt readineſs do his duty in which ſoever his Lordſhip thought him beſt qualified for; but he was not able to do it in both." But the Biſhop refuſing to let him keep either of them ſingle, he reſigned them both. During his being thus unemployed, he lived with the Biſhop as one of his Chaplains.

The rectory of *Houghton-le-ſpring* fell vacant before *Eaſington* and the Archdeaconry were diſpoſed of; and the Biſhop, in a jocular way, made him an offer of all the three. He thanked the Biſhop, and accepted *Houghton*. This rectory was ſo extenſive, that it con-

tained no leſs than fourteen villages: and having been as much neglected in that dark age, as the cures in the north then ordinarily were, popery had produced its full growth of ſuperſtition in it. Scarce any traces of true chriſtianity were left. Nay, what little religion remained, was even popery itſelf corrupted. How entirely this barbarous people were excluded from all means of better information, appears from hence, that in that part of the kingdom, King *Edward*'s proclamations for a change of worſhip had not even been heard of at the time of that Prince's death. Such was the condition of the pariſh of *Houghton*, when it was committed to Mr. *Gilpin*'s care: a waſte ſo miſerably uncultivated, that the greateſt induſtry ſeemed but ſufficient to bring it to any kind of order. He was grieved to ſee ignorance and vice ſo prevail; but he did not deſpair. He implored the aſſiſtance of GOD; and his ſincere endeavours met with it. The people crowded about him, and heard him with attention, perceiving him a teacher of a different kind from thoſe to whom they had hitherto been accuſtomed. Upon his taking poſſeſſion of *Houghton*, it was ſome mortification to him, that he could not immediately reſide. His parſonage-houſe was gone entirely to decay; and ſome time was required to make it habitable. Part of it was fitted up as ſoon as poſſible for his reception: but he continued improving and enlarging it, till it became ſuitable to his hoſpitable temper, a proper habitation for a man who never intended to keep what he had to himſelf.

Soon after a ſtall in the cathedral of *Durham* was vacant, which the biſhop urged Mr. *Gilpin* to accept, telling him, "There lay not the ſame objection to this as to the archdeaconry—and that he could have no reaſonable pretence for refuſing it." But Mr. *Gilpin* told the biſhop, "That by his bounty he had already more wealth than, he was afraid, he could give a good account of. He begged therefore he might not have an additional charge; but that his lordſhip would beſtow this preferment on one by whom it was more wanted." Though he lived now retired, and gave no offence to the clergy, their malice however ſtill purſued him. His care and labour were a ſtanding ſatyr upon their negligence and ſloth; and it was the language of their hearts, "By ſo living thou reproacheſt us." So they were determined, if poſſible, to extinguiſh a light, which ſhewed them to ſuch diſadvantage. By their unwearied induſtry ſuch a number of articles were in a ſhort time got together, as it was eagerly imagined, could not but cruſh him. He was ſoon therefore formally accuſed, and brought once more before the biſhop of *Durham*. How the biſhop behaved we are not particularly informed; but it is certain Mr. *Gilpin* was acquitted. His enemies ſucceeded however in part; for the biſhop's favour to him from this time viſibly declined. This was not leſs than Mr. *Gilpin* expected, nor more than he was well provided for. He acknowledged his great obligations to the biſhop; and would have given up any thing, to have him ſatisfied, except his conſcience. But a good conſcience he was reſolved not to part with for any friend upon earth. Convinced how impoſſible it was to work up the Biſhop of *Durham*'s Zeal to the height they wiſhed,

wiſhed, they were determined to try what could be done elſewhere. Thirty-two articles were accordingly drawn up againſt him, and laid before biſhop *Bonner* of *London*. He at once took fire; extolled their laudable concern for religion; and promiſed that the heretick ſhould be at a ſtake in a fortnight.

Mr. *Gilpin*'s friends in *London* trembled for his ſafety, and inſtantly diſpatched a meſſage—that he had not a moment to loſe. The meſſenger did not ſurprize him. He had long been preparing himſelf to ſuffer for the truth, and he now determined not to decline it. It was in ſome ſort, he thought, denying his faith, to be backward in giving the beſt teſtimony to it. As it was the buſineſs of his life to promote religion, if he could better effect this by his death, it was his wiſh to die. He received the account therefore with great compoſure; and immediately after calling up *William Airay*, a favourite domeſtick, who had long ſerved him as his almoner and ſteward; and laying his hand upon his ſhoulder, "At length, ſays he, they have prevailed againſt me—I am accuſed to the biſhop of *London*, from whom there will be no eſcaping—GOD forgive their malice, and grant me ſtrength to undergo the trial." He then ordered his ſervant to provide a long garment for him, in which he might go decently to the ſtake; and deſired it might be got ready with all expedition; "For I know not, ſays he, how ſoon I may have occaſion for it." As ſoon as his garment was provided, he uſed to put it on every day till the biſhop's meſſengers apprehended him. His friends in the mean time failed not to interpoſe; earneſtly beſeeching him to provide for his ſafety. But he begged them not to preſs him longer upon that ſubject. "Be aſſured, ſays he, I ſhould never have thrown myſelf voluntarily into the hands of my enemies, but I am fully determined to perſevere in doing my duty, and ſhall take no meaſures to avoid them." In a few days the meſſengers apprehended him, and put an end to theſe ſollicitations.

In his way to *London*, he broke his leg by a fall, which put a ſtop for ſome time to his journey. The perſons, in whoſe cuſtody he was, took occaſion thence to retort upon him an obſervation he would frequently make, "That nothing happens to us but what is intended for our good;" aſking him, Whether he thought his broken leg was ſo? He anſwered meekly, "He made no queſtion but it was." And indeed ſo it proved: for before he was able to travel, Queen *Mary* died. Being thus providentially reſcued, he returned to *Houghton* through crouds of people, expreſſing the utmoſt joy, and bleſſing God for his deliverance.

It was now his friend the biſhop of *Durham*'s turn to ſuffer. He and ſome other biſhops, refuſing the oath of ſupremacy, were deprived and committed to the Tower. But this ſeverity ſoon relaxed: to the biſhop of *Durham* eſpecially the government ſhewed much lenity. He was recommended to the care of the archbiſhop of *Canterbury*; with whom he ſpent in great tranquility the ſhort remainder of a very long life.

Queen *Elizabeth* judging Mr. *Gilpin* a proper perſon for one o the void biſhopricks, ſhe nominated him to that of *Carliſle*; an

a *Congé d Elire* was ſent down to the dean and chapter of that ſee. Mr. *Gilpin*, who knew nothing of what was going forward, was greatly ſurprized at this unexpected honour; yet could not by any means perſuade himſelf to accept it. Upon which Dr. *Sandys*, then biſhop of *Worceſter*, who was intimately acquainted with him, wrote the following letter to him:

"MY much reſpected kinſman, regarding not ſo much your private intereſt, as the intereſt of religion, I did what I could, that the biſhoprick of *Carliſle* might be ſecured to you; and the juſt character I gave of you to the Queen has, I doubt not, had ſome weight with her majeſty in her promoting of you to that ſee; which, not to mention the honour of it, will enable you to be of the utmoſt ſervice to the church of *Chriſt*.—I am not ignorant how much rather you chuſe a private ſtation: but if you conſider the condition of the church at this time, you cannot, I think, with a good conſcience, refuſe this burden; eſpecially as it is in a part of the kingdom, where no man is thought fitter than yourſelf to be of ſervice to religion. Wherefore I charge you before GOD, and as you will anſwer it to him, that laying all excuſes aſide, you refuſe not to aſſiſt your country, and do what ſervice you can to the church of GOD; exhorting and beſeeching you to be obedient to GOD's call herein, and not to neglect the duty of your function. I commend both you and this whole buſineſs to the divine providence.

London, April 4. 1560. Your kinſman and brother,
Edwin Worceſter."

This letter, notwithſtanding the preſſing manner in which it is written, was without effect. Mr. *Gilpin* returned his thanks; but as for the biſhoprick, he was determined, and he thought for very good reaſons not to accept it. Nor could all the perſuations of his friends alter this reſolution. The year after his refuſal of the biſhoprick of *Carliſle*, an offer of another kind was made him, *viz.* of the Provoſtſhip of Queen's College in *Oxford*, but this alſo he refuſed, and ſat down with one living, which gratified the utmoſt of his deſires—— for he found that it afforded him as many opportunities of doing good, as he was able to make uſe of.

The great ignorance which at this time prevailed over the nation, afforded a melancholy proſpect to all who had the intereſt of religion at heart. The very bad conſequences of this ignorance, turned the endeavours of all well-wiſhers to the progreſs of true religion upon the moſt probable methods to remove it. In this he joined to the utmoſt of his abilities—— as was commonly indeed thought, beyond them. He reſolved to build and endow a grammar-ſchool, which his exact œconomy ſoon enabled him to accompliſh. The effects of this endowment were quickly ſeen. His ſchool was no ſooner opened than it began to flouriſh, and to afford the agreeable proſpect of a ſucceeding generation riſing above the ignorance and errors of their forefathers. That ſuch might be its effects, no care on his part was wanting. He not only placed able maſters in his ſchool, but himſelf

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likewiſe conſtantly inſpected it. And that encouragement might quicken the application of his boys, he always took particular notice of the moſt forward; he would call them his own ſcholars, and would ſend for them often into his ſtudy, and there inſtruct them himſelf. One method uſed by him to fill his ſchool was a little ſingular. Whenever he met a poor boy upon the road, he would make trial of his capacity by a few queſtions; and if he found it ſuch as pleaſed him, he would provide for his education. Nor did his care end here. From his ſchool he ſent ſeveral to the univerſities, where he maintained them wholly at his own expence. To others, who were in circumſtances to do ſomething for themſelves, he would give the farther aſſiſtance they needed. By which means he induced many parents to allow their children a liberal education, who otherwiſe would not have done it. Nor did Mr. *Gilpin* think it enough to afford them the means of an academical education, but endeavoured to make it as beneficial to them as he could. He ſtill conſidered himſelf as their guardian; and ſeemed to think himſelf bound to the publick for their being made uſeful members of it. With this view he had a punctual correſpondence with their tutors; and made the youths themſelves frequently write to him, and give him an account of their ſtudies. Several of their letters, chiefly preſerved by having ſomething of Mr. *Gilpin*'s written upon their backs, ſtill remain, and ſhew in how great veneration he was held among them. So ſollicitous indeed was he about them, knowing the many temptations to which their age and ſituation expoſed them, that every other year he generouſly made a journey to the Univerſities, to inſpect their behaviour. In theſe good deſigns, he was for a while interrupted, by the rebellion which broke out in the north. He had obſerved the fire gathering before the flame burſt out; and knowing what zealots would ſoon approach him, he thought it prudent to withdraw. Having given proper advice therefore to his maſters and ſcholars, he took the opportunity to make a journey to *Oxford*.

The paſſages of Mr. *Gilpin*'s life, already collected, are chiefly of a publick nature; but to place him in a true light, it will be neceſſary to accompany him in his retirement, and take a view of his ordinary behaviour. When he firſt took upon him the care of a pariſh, he laid it down as a maxim, to do all the good in his power there. And indeed his whole conduct was only one ſtreight line drawn to this point. The paſtoral care he ſaw was much neglected: the greater part of the clergy, he could not but obſerve, were ſcandalouſly negligent of it, acceping livings only with ſecular views; and even they, who ſeemed more ſerious, too often, he thought, conſidered it in a light widely different from its true one. Some, he obſerved, made it conſiſt in aſſerting the rights of the church, and the dignity of their function; others, in a ſtrenuous oppoſition to the prevailing ſectaries, and a zealous attachment to the eſtabliſhed church-government; a third ſort in examining the ſpeculative points, and myſtical parts of religion: none of them in the mean time conſidering either in what the true dignity of the miniſterial character conſiſted; or the only end for which church-government was at all eſtabliſhed;

eſtabliſhed; or the practical influence, which can alone make ſpeculative points worth our attention. The ſtrange diſorder of that part of the country where his lot fell, hath already been obſerved. Amidſt ſuch ignorance to introduce a knowledge of religion was a laborious work; as difficult as a firſt plantation of the goſpel. There was the ſame building to raiſe, and as much rubbiſh to clear away; for no prejudices could be ſtronger, and more alien to chriſtianity, than thoſe he had to oppoſe. He ſet out with making it his endeavour to gain the affection of his pariſhioners. To ſucceed in it however he uſed no ſervile compliances: his behaviour was free without levity, obliging without meanneſs, inſinuating without art: he condeſcended to the weak, bore with the paſſionate, complied with the ſcrupulous: in a truly apoſtolick manner, he became all things to all men. By theſe means he gained mightily upon his neighbours, and convinced them how heartily he was their friend. To this humanity and courteſy he added an unwearied application to the duties of his function. He was not ſatisfied with the advice he gave in publick, but uſed to inſtruct in private; and brought his pariſhioners to come to him with their doubts and difficulties. He had a moſt engaging manner towards thoſe, whom he thought well-diſpoſed; nay, his very reproof was ſo conducted, that it ſeldom gave offence; the becoming gentleneſs with which is was urged made it alwas appear the effect of friendſhip. Thus laying himſelf out, in a few years he made a greater change in his neighbourhood, than could well have been imagined. He was very aſſiduous in preventing all lawſuits among them. His hall was often thronged with people who came to him about their differences. He was not indeed much acquainted with law, but he could decide equitably, and that ſatisfied: nor could his ſovereign's commmiſſion have given more weight than his own character gave him. He had a juſt concern for all under affliction; and was a much readier viſitant at the houſe of mourning than at that of feaſting. He was conſidered as a good angel by all in diſtreſs. When the infirmities of age came upon him, and he grew leſs able to endure exerciſe, it was his cuſtom to write letters of conſolation to ſuch as were in affliction. He uſed to interpoſe likewiſe in all acts of oppreſſion; and his authority was ſuch, that it generally put a ſtop to them.

Mean time it grieved him exceedingly, to ſee every where in the pariſhes around him ſo much ignorance and ſuperſtition; occaſioned by the very great neglect of the clergy of thoſe parts. The very bad conſequences ariſing from this ſhameful remiſſneſs among the clergy, induced Mr. *Gilpin* to ſupply, as far as he could, what was wanting in others. Every year, therefore, he uſed regularly to viſit the moſt neglected pariſhes in *Northumberland*, *Yorkſhire*, *Cheſhire*, *Weſtmoreland*, and *Cumberland:* and that his own pariſh in the mean time, might not ſuffer, he was at the expence of a conſtant aſſiſtant. In each place he ſtayed two or three days; and his method was, to call the people about him, and lay before them, in as plain a way as poſſible, the danger of leading wicked or even careleſs lives, explaining to them the nature of true religion, inſtructing them in the duties they owed

to

to God, their neighbour, and themſelves; and ſhewed them how greatly true religion would contribute to their preſent as well as future happineſs.

Having all the warmth of an enthuſiaſt, though under the direction of a very calm judgment, he never wanted an audience even in the wildeſt parts; where he rouſed many to a ſenſe of religion, who had contracted the moſt inveterate habits of inattention to every thing of a ſerious nature. Where-ever he came, he uſed to viſit all the jails and places of confinement; few in the kingdom having at that time any appointed miniſter. And by his labours, and affectionate manner of behaving, he reformed many very abandoned perſons in thoſe places. He would employ his intereſt likewiſe for ſuch criminals, whoſe caſes he thought attended with any hard circumſtances, and often procured pardons for them.

There is a tract of country upon the border of *Northumberland*, called *Reads-Dale* and *Tine-Dale*; of all barbarous places in the north, at that time the moſt barbarous. Before the union, this country was ſubject by turns to *England* and *Scotland*, and the common theatre where the two nations were continually acting their bloody ſcenes. It was inhabited by a kind of deſperate banditti, rendered fierce and active by conſtant alarms. They lived by theft; uſed to plunder on both ſides of the barrier, and what they plundered on one, they expoſed to ſale on the other. In this dreadful country, where no man would even travel that could help it, Mr. *Gilpin* never failed to ſpend ſome part of every year. He generally choſe the holidays of *Chriſtmas* for this journey, becauſe he found the people at that ſeaſon moſt diſengaged. He had ſet places for preaching, which were as regularly attended, as the aſſize-towns of a circuit. If he came where there was a church, he made uſe of it: if not, of barns, or any other large building; where great crouds of people were ſure to attend him, ſome for his inſtructions, and others for his charity. This was a very laborious employment. The country was ſo poor, that what proviſion he could get, extreme hunger could only make palateable. The badneſs of the weather, and the badneſs of the roads through a mountainous country, and at that ſeaſon covered with ſnow, expoſed him likewiſe often to great hardſhips. Sometimes he was overtaken by the night, the country being in many places deſolate for ſeveral miles together, and obliged to lodge out in the cold. At ſuch times he would make his ſervant ride about with his horſes, whilſt himſelf on foot uſed as much exerciſe as his age and the fatigues of the preceeding day would permit. All this he chearfully underwent; eſteeming ſuch ſufferings well compenſated by the advantages which might accrue from them to his fellow-creatures.

Our *Saxon* anceſtors had a great averſion to the tedious forms of law: they choſe rather to determine their diſputes in a more conciſe manner, pleading generally with their ſwords. This cuſtom ſtill prevailed on the borders. Theſe wild *Northumbrians* indeed went beyond their anceſtors. They were not content with a duel; each contending party uſed to muſter what adherents he could, and commence a kind of petty war; ſo that a private grudge would often occaſion

caſion much bloodſhed. It happened that a quarrel of this kind was on foot, when Mr. *Gilpin* was at *Rothbury* in thoſe parts. During the two or three firſt days of his preaching, the contending parties obſerved ſome decorum, and never appeaerd at church together. At length however they met. One party had been early at church, and juſt as Mr, *Gilpin* began his ſermon, the other entered. They ſtood not long ſilent. Inflamed at the ſight of each other, they began to claſh their weapons, for they were all armed with javelins and ſwords. When the tumult in ſome degree ceaſed, Mr. *Gilpin* proceeded; but again the combatants began to brandiſh their weapons, and draw towards each other. Mr. *Gilpin* ſtepped from the pulpit, went between them, and addreſſing the leaders, put an end to the quarrel for the preſent, but could not effect an entire reconciliation. They promiſed him however, that till the ſermon was over, they would make no more diſturbance. He then went again into the pulpit, and ſpent the reſt of the time in endeavouring to make them aſhamed of what they had done. His diſcourſe affected them ſo much, that they promiſed to forbear all acts of hoſtility while he continued in the country. And ſo much reſpected was he among them, that whoever was in fear of his enemy, uſed to reſort where Mr. *Gilpin* was, eſteeming his preſence the beſt protection.

The diſintereſted pains he took among theſe barbarous people, drew from them the ſincereſt gratitude, a virtue perhaps as frequently the growth of theſe natural ſoils, as of the beſt cultivated. How greatly his name was revered among them one inſtance will ſhew. By the careleſſneſs of his ſervant, his horſes were one day ſtolen. The thief was rejoicing over his prize, when by the report of the country he found whoſe horſes he had taken, he inſtantly came trembling back, confeſſed the fact, returned the horſes, and declared he believed the devil would have ſeized him directly, had he carried them off, knowing them to have been Mr. *Gilpin*'s. One day, as he was preparing for his journey into theſe parts, he received a meſſage from Dr. *Barns*, biſhop of *Durham*, appointing him to preach a viſitation ſermon the *Sunday* following. He acquainted the biſhop with the neceſſity of keeping that appointment, begging his lordſhip would at that time excuſe him. His ſervant informed him that the biſhop had received his meſſage, but returned no anſwer. Concluding him therefore ſatisfied, he ſet out on his journey; but to his great ſurprize, when he came home, found himſelf ſuſpended; ſome perſons through enmity to him, having put the biſhop upon this haſty ſtep. A few days after he received an order to meet the biſhop at *Cheſter*, a town in the dioceſe of *Durham*. Here many of the clergy aſſembled, and Mr. *Gilpin* was ordered by the biſhop to preach that day before them. He made his apology; he came wholly unprepared—beſides he was ſuſpended, and thereby excluded from the pulpit. The biſhop anſwered, he took off the ſuſpenſion. But Mr. *Gilpin* ſtill begged to be excuſed—he had brought no ſermon with him, and hoped none would be required from him. But the biſhop would take no excuſe; telling him, that as he had been a preacher ſo long, he muſt be able to ſay enough to the purpoſe without any previous meditation.

ditation. Mr. *Gilpin* perſiſting in his refuſal, the biſhop at length grew warm, and required him upon his canonical obedience to go immediately into the pulpit. After a little delay he went up; and though he obſerved ſeveral taking notice of what he ſaid, he proceeded without the leaſt heſitation.

The eccleſiaſtical court of *Durham* was at this time very ſcandalouſly governed, being made indeed little better than an office for granting indulgences. The biſhop was a well-meaning, weak man; irreſolute, and wholly in the hands of others. Every thing was managed by his relation the chancellor, whoſe irregularities were moſt notorious. The opportunity now afforded him, Mr. *Gilpin* thought no unfavourable one to open the biſhop's eyes; accordingly, before he concluded his ſermon, he turned towards the biſhop, to whom he thus addreſſed himſelf. "My diſcourſe now, reverend father, muſt be directed to you. God hath exalted you to be the biſhop of this dioceſe, and requireth an account of your government thereof. A reformation of all thoſe matters which are amiſs in this church, is expected at your hands. And now, leſt perhaps, while it is apparent, that ſo many enormities are committed every where, your lordſhip ſhould make anſwer, that you had no notice of them given you, and that theſe things never came to your knowledge, behold I bring theſe things to your knowledge this day. Say not then that theſe crimes have been committed by the fault of others without your knowledge; for whatever either yourſelf ſhall do in perſon, or ſuffer through your connivance to be done by others, is wholly your own. Therefore in the preſence of God, his angels, and men, I pronounce you to be the author of all theſe evils: yea, and in that ſtrict day of the general account I will be a witneſs to teſtify againſt you, that all theſe things have come to your knowledge by my means; and all theſe men ſhall bear witneſs thereof, who have heard me ſpeak unto you this day." This freedom alarmed every one. As Mr. *Gilpin* went out of the church, his friends gathered round him, kindly reproaching him, with tears for what he had done. — "The biſhop had now got that advantage over him which he had long ſought after; — and if he had injured him before without provocation, what would he do now, ſo greatly exaſperated?" Mr. *Gilpin* walked on, aſſuring them, that if his diſcourſe ſhould do the ſervice he intended by it, he was regardleſs what the conſequence might be to himſelf. During that day nothing elſe was talked of. Every one commended what had been ſaid, but was apprehenſive for the ſpeaker. Thoſe about the biſhop waited in ſilent expectation, when his reſentment would break out.

After dinner Mr. *Gilpin* went up to the biſhop, to pay his compliments to him before he went home. "Sir, ſaid the biſhop, I propoſe to wait upon you home myſelf."——This he accordingly did; and as ſoon as Mr. *Gilpin* had carried him into a parlour, the biſhop turned ſuddenly, and ſeizing him eagerly by the hand, "Father *Gilpin*, ſays he to him, I acknowledge you are fitter to be the biſhop of *Durham*, than I am to be the parſon of this church of yours. —

I aſk forgiveneſs for paſt injuries;——forgive me, father.—— I know you have enemies; but while I live biſhop of *Durham*, be ſecure, none of them ſhall cauſe you any further trouble."

Tho' Mr. *Gilpin* was chiefly ſollicitous about the ſouls of thoſe committed to his care, he omitted not to promote, as far as he could, their temporal happineſs. What wealth he had, was entirely laid out in charities and hoſpitality.

The value of his living was about 400 *l.* a year; an income which, however conſiderable, was yet in appearance very unproportionate to the generous things he did: indeed he could not have done them, unleſs his frugality had been equal to his generoſity. In building a ſchool, and purchaſing lands for the maintenance of a maſter and uſher, he expended above 500 *l.* As there was ſo great a reſort of young people to his ſchool, that in a little time the town was not able to accommodate them, he put himſelf to the inconvenience of fitting up a part of his own houſe for that purpoſe, where he ſeldom had fewer than twenty or thirty children. Some of theſe were the ſons of perſons of diſtinction, whom he boarded at eaſy rates; but the greater part were poor children, whom he not only educated, but cloathed and maintained: he was at the expence likewiſe of boarding in the town many other poor children. He uſed to bring ſeveral every year from the different parts where he preached, particularly *Reads-Dale* and *Tine-Dale*; which places he was at great pains in civilizing, and contributed not a little towards rooting out that barbariſm, which every year prevailed leſs among them. For the maintenance of poor ſcholars at the univerſities, he yearly ſet apart 60 *l.* This ſum he always laid out, often more. His common allowance to each ſcholar was about 10 *l.* a year, which for a ſober youth was at that time a very ſufficient maintenance; ſo that he never maintained fewer than ſix. By his will it appears, that at his death he had nine upon his liſt; whom he took care care to provide for during their ſtay at the univerſity. Every *Thurſday* throughout the year a very large quantity of meat was dreſſed wholly for the poor; and every day they had what quantity of broth they wanted. Twenty-four of the pooreſt were his conſtant penſioners. Four times in the year a dinner was provided for them, when they received from his ſteward a certain quantity of corn, and a ſum of money: and at *Chriſtmas* they had always an ox divided among them. Wherever he heard of any in diſtreſs, whether of his own pariſh, or any other, he was ſure to relieve them. In his walks abroad he would frequently bring home with him poor people, and ſend them away cloathed as well as fed. He took great pains to inform himſelf of the circumſtances of his neighbours, that the modeſty of the ſufferer might not prevent his relief. But the money beſt laid out was, in his opinion, that which encouraged induſtry. It was one of his greateſt pleaſures to make up the loſſes of his laborious neighbours, and prevent their ſinking under them. If a poor man haſt loſt a beaſt, he would ſend him another in its room; or if any farmer had had a bad year, he would make him an abatement in his tithes.—

Thus

Thus, as far as he was able, he took the misfortunes of his pariſh upon himſelf; and like a true ſhepherd expoſed himſelf for his flock.

Of all kinds of induſtrious poor, he was moſt forward to aſſiſt thoſe who had large families: ſuch never failed to meet with his bounty, when they wanted to ſettle their children in the world. In the diſtant pariſhes where he preached, as well as in his own neighbourhood, his generoſity and benevolence were continually ſhewing themſelves; particularly in the deſolate parts of *Northumberland*: "When he began his journey, ſays an old manuſcript of the life of him, he would have ten pounds in his purſe; and at his coming home he would be twenty nobles in debt, which he would always pay within a fortnight after." In the jails he viſited, he was not only careful to give the priſoners proper inſtructions, but uſed to purchaſe for them likewiſe what neceſſaries they wanted. Even on the public road he never let ſlip an opportunity of doing good. Often has he been known to take off his cloak, and give it to an half-naked traveller: and when he has had ſcarce money enough in his pocket to provide a dinner, yet would he give away part of that little, or the whole, if he found any who ſeemed to ſtand in need of it.——Of this benevolent temper the following inſtance is preſerved. One day returning home, he ſaw in a field ſeveral people crouding together: and judging ſomething more than ordinary had happened, he rode up, and found that one of the horſes in a team had ſuddenly dropped down, which they were endeavouring to raiſe; but in vain, for the horſe was dead. The owner of it ſeeming much dejected with his misfortune, and declaring how grievous a loſs it would be to him, Mr. *Gilpin* bad him not be diſheartened; "I'll let you have, ſays he, honeſt man, that horſe of mine,' and pointed to his ſervant's——"Ah! maſter, replied the countryman, my pocket will not reach ſuch a beaſt as that."——Come, come, ſaid Mr. *Gilpin*, take him, take him, and when I demand the money, then thou ſhalt pay me." His hoſpitable manner of living was the admiration of the whole country. He ſpent in his family every fortnight forty buſhels of corn, twenty buſhels of malt, and a whole ox; beſides a proportionable quantity of other kinds of proviſion.

Strangers and travellers found a chearful reception. All were welcome that came; and even their beaſts had ſo much care taken of them, that it was ſaid, "If a horſe was turned looſe in any part of the country, it would immediately make its way to the rector of *Houghton*'s." Every *Sunday* from *Michaelmas* 'till *Eaſter*, was a ſort of a public day with him. During this ſeaſon he expected to ſee all his pariſhioners and their families. For their reception he had three tables: the firſt for gentlemen, the ſecond for huſbandmen and farmers, and the third for day-labourers.——This piece of hoſpitality he never omitted, even when loſſes, or a ſcarcity of proviſion, made its continuance difficult to him.——"If you ſhould as you threaten, ſays he in a letter to his old enemy chancellor *Barns*, give out a ſequeſtration of my benefice, you ſhall do me a greater favour than you are aware of. For at this time I am run in no ſmall

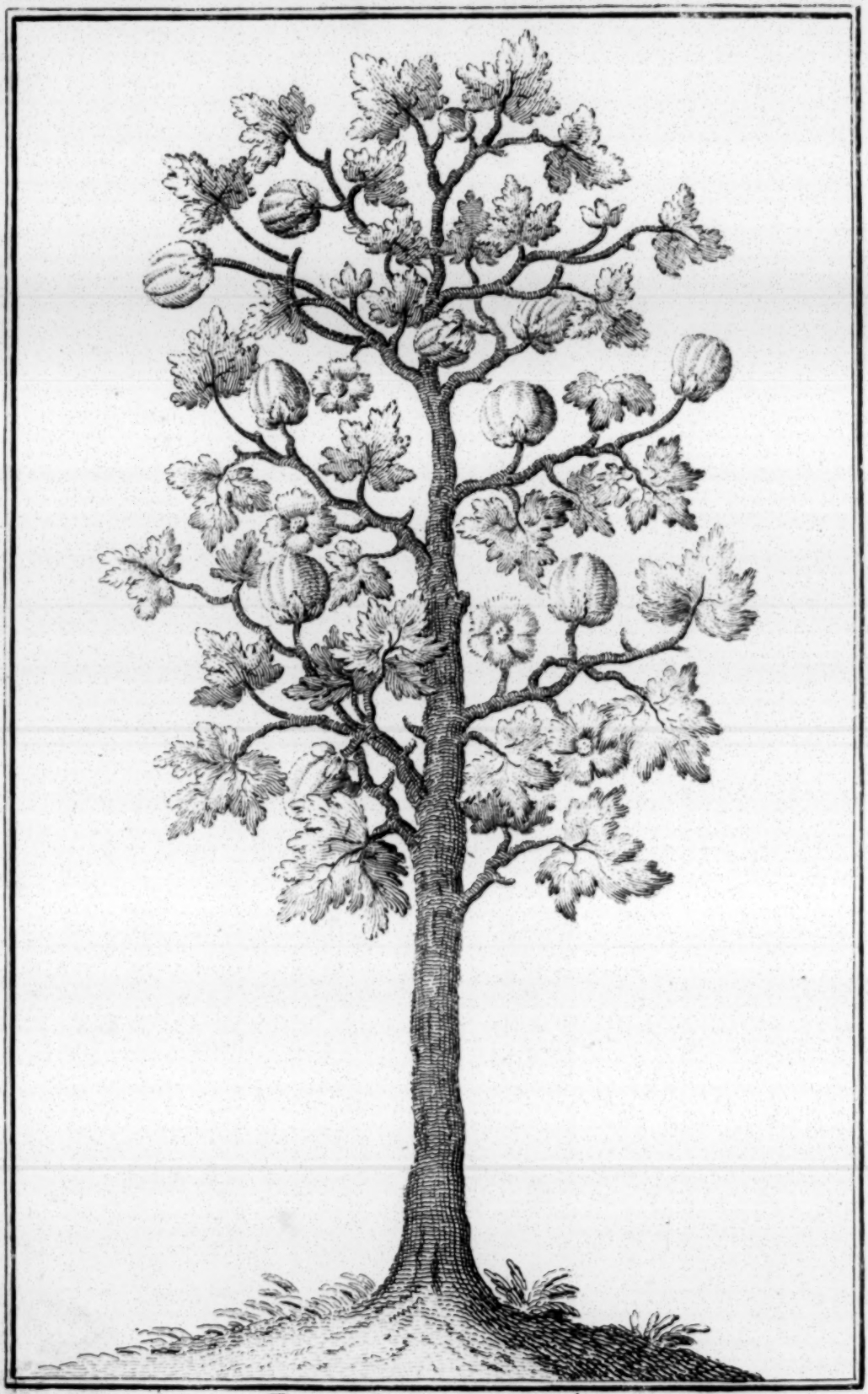
debt I want likewiſe proviſion of victuals. Where I have had againſt *Michaelmas* ſix or ſeven fat oxen, and five or ſix fat cows, I have now neither cow nor ox, but muſt ſeek all from the ſhambles. A ſequeſtration given out, I may with honeſty break up houſe for a ſpace, which will ſave me twenty or thirty pounds in my purſe. But I truſt you will think better of this matter." Even when he was abſent, no alteration was made in his family expences: the poor were fed as uſual, and his neighbours entertained.

Towards the latter part of his life, Mr. *Gilpin* went through his duty with great difficulty. His health was much impaired. The extreme fatigue he had undergone during ſo many years, had quite broke his conſtitution. Thus he complains in a letter to a friend. "To ſuſtain all theſe travels and troubles I have a very weak body, ſubject to many diſeaſes; by the monitions whereof I am daily warned to remember death. My greateſt grief is, that my memory is quite decayed; my ſight faileth; my hearing faileth; with other ailments, more than I can well expreſs." While he was thus ſtruggling with an advanced age, and much impaired conſtitution, there happened a very unfortunate affair, which entirely deſtroyed his health. As he was croſſing the market-place at *Durham*, an ox ran at him, and puſhed him down with ſuch violence, that it was imagined the bruiſes he received would have occaſioned his death. He lay long confined; and though he again got abroad, he never recovered even the little ſtrength he had before, and continued lame as long as he lived.

But ſickneſs was not the only diſtreſs which the declining years of this excellent man had to ſtruggle with. As age and infirmity began to leſſen that influence he once had, the malice and oppoſition of his enemies prevailed more.

However, about the beginning of *February*, in the year 1538, he found himſelf ſo weak, that he was ſenſible his end was drawing near. He told his friends, and ſpoke of his death with that happy compoſure which always attends the concluſion of a good life. He was ſoon after confined to his chamber. His ſenſes continued perfect to the laſt. Of the manner of his taking leave of the world, we have this account. A few days before his death, he ordered himſelf to be raiſed in his bed; and his friends, acquaintance, and dependents to be called in. He firſt ſent for the poor, and beckoning them to his bed-ſide, he told them he was going out of the world. —he hoped they would be his witneſſes at the great day, that he had endeavoured to do his duty among them.——Above all things, he exhorted them to fear God, and keep his commandments; telling them, if they would do this, they would never be left comfortleſs. He next ordered his ſcholars to be called in; then his ſervants; and then ſent for ſeveral perſons, who had not heretofore profited by his advice according to his wiſhes, and upon whom he imagined his dying words might have a better effect. His ſpeech began to faulter before he had finiſhed his exhortations. The remaining hours of his life he ſpent in prayer, and broken converſations

with



The Cotton Tree.

with ſome ſelect friends, mentioning often the conſolations of Chriſtianity,——declaring they were the only true ones,——that nothing elſe could bring a man peace at the laſt. He died upon the 4th of *March*, 1583, in the 66th year of his age.

Carleton, biſhop of *Chicheſter*, one of his ſcholars, wrote his life in *Latin*, which has been tranſlated into *Engliſh*; and very lately, Mr. *Gilpin* of *Queen's-College*, *Oxford*, has favoured the public with an account of the life of his excellent name ſake. The reader, deſirous of farther ſatisfaction, reſpecting this great and good man, is referred to theſe works; from whence the preceeding memoirs are taken; and for which we are obliged to a work, otherwiſe not greatly to be commended, though this extract is made with good judgment, yet without mention of the writer from whom it is extracted. We will add a ſhort appendix in our next Number, containing two or three letters, and anecdotes, the laſt will, and ſome remarks on the character of this *Northern Apoſtle*, as he was called.

PHYSICO-THEOLOGY.

Reflections on the COTTON-TREE, *&c.*

A SERIOUS and contemplative mind ſees God in every thing: every object we behold, the food by which we are ſuſtained, the raiment wherewith we are cloathed, ſuggeſt thoughts of piety and gratitude; and if we attend to the ſilent voice of meditation, we ſhall (in *Shakeſpear*'s ſtrong language)

> *Find, tongues in trees, books in the running brooks,*
> *Sermons in ſtones, and good in every thing.*

There is no remark more common or more true, than that the conſtant preſence and familiarity of the moſt ſtriking objects and moſt important bleſſings, render us leſs attentive to, and leſs thankful for them. What of greater utility and comfort than *linen* and *cotton* garments, which conduce much to our health, our elegance, our ſatisfaction, and eaſe? Yet how ſeldom do we reflect upon the wonderful bounty of providence, which ſupplies us with theſe pleaſing and neceſſary accommodations, ſo liberally, from the *vegetable* tribe?

Flax, a native of our own country, is, or may be the object of our general obſervation: it will therefore be the leſs neceſſary to ſay any thing of it, or of *Hemp*, a plant pretty much of the ſame nature: but ſurely it ſhould not be paſſed over, intirely unnoticed, that *Europe*

" pro-

" produces a little plant, whoſe fruit is an excellent nouriſhment to ſeveral ſorts of birds; affords a kind of bread good to fatten large cattle, and produces an oil that illuminates innumerable families in the night; that the *European* women generally work off the *bark* of this plant into thoſe ſpreading ſails, by the aid of which, our ſhips tranſport their merchandize to the remoteſt parts of the world, and convey to us whatever we want; that the ſame bark is worked into cables, ſtrong enough to bear the weight and force of anchors; that ropes, pack-thread, girths, *&c*, *&c*. are likewiſe made of its materials; that all theſe are of conſtant and univerſal uſe in navigation, commerce, huſbandry, and domeſtic affairs; that with this very bark houſes are made to ſhelter our ſoldiers; that it affords us the fineſt ornaments for our tables; that we form it into a dreſs, which accommodates us day and night; is perfectly neat and convenient, and contributes as much to the health of our bodies, * as the bath itſelf to which it now ſucceeds, and from the trouble and preparation of which it entirely diſcharges us: in a word, that this bark, according to the different forms given it by *Europeans*, becomes the moſt ornamental habit of kings, and furniſhes the huſbandman and ſhepherd with a decent attire at a very inconſiderable expence: theſe are the benefits we receive from this plant," to which thoſe ariſing from the *cotton*-tree or plant are not ſuperior.

For *Cotton* is the produce of a vegetable. There are three ſorts of cotton-trees: one creeps on the earth, like a vine; the ſecond is thick like a buſhy dwarf-tree; and the third is as tall as an oak, nay if we are to credit travellers, it grows to an extraordinary height and ſize. All the three after they have produced very beautiful flowers, are loaded with a fruit as large as a wallnut, whoſe outward coat is entirely black. This fruit, when it is fully ripe, opens and diſcovers a down extremely white, and which is called *Cotton*. They ſeparate the ſeeds from that by a mill, and then ſpin the cotton, and prepare it for all ſorts of fine work, and conveniencies of every kind. With this they likewiſe make muſlin, and ſometimes mix the cotton with wooll, and ſometimes with ſilk and gold itſelf.

* *Voltaire* obſerves, that the want of *linen* in *Germany* at a certain period, he imagines, was the cauſe of thoſe cutaneous diſtempers known by the name of leproſy, ſo rife at this period: for the hoſpitals, call'd lazar-houſes, were already very numerous.—" But his annotator aſſerts, that it would be no difficult taſk to prove, that *linen* is *much more* productive, than woollen ſtuff, of cutaneous, and all other diſorders!"—*Hardily* ſaid: how *truly* we leave the *Doctor* to prove. It is much to be wiſh'd, that in ſuch caſes men would *aſſert* a little leſs, and *prove* a little more: it is eſpecially to be wiſh'd reſpecting *Voltaire*, whoſe *bold*, aſſertions in ſome places, and in many, notoriouſly *falſe*, muſt ſhock his credit as an *hiſtorian*; and cannot fail, we hope, of defeating the end he ſo much labours to attain, the diſcrediting *Chriſtianity*, and throwing contempt on a religion the moſt lovely, and excellent, ever yet propoſed to mankind. See *Voltaire*' Works, Vol. I. p. 119. *Smollet*'s edition.

The

The tree which produces this uſeful and valuable merchandize grows common in ſeveral places of the *Levant*, and of the *Eaſt* and *Weſt Indies*, eſpecially in the *Antilles*. Its fruit is of an oval form about the ſize of a nut, which, thro' the heat of the ſun, opens in ſeveral places, and diſcovers the cotton thro' the cleſts. The *Cotton* of the firſt ſort of plant, which creeps on the ground, is eſteemed the beſt.—Its produce near *Smyrna* is greater than any where elſe: they ſow the ſeed (which are like little beans, and found in each of the fruit) in *June*, and gather it in *October*; and the ſoil is ſo favourable, that they can have three crops in a year. There are ordinarily brought from *Smyrna*, 10,000 bales of cotton annually; and yet there is at leaſt as much more ſpent in the manufactures of the country. It is remarkable that *cotton* applied to wounds, inſtead of linen, produces an inflammation. †

Sir *Hans Sloane*, in his hiſtory of *Jamaica*, ‡ informs us, that many parts of the cotton-tree are very efficacious in medicine.

To ſuch *plants* and *trees* we owe thoſe beautiful veſtments of *linen* and *cotton*, which contribute ſo much to the ſatisfaction of living. Who that beholds theſe veſtments ſhining in their ſnowy whiteneſs, would imagine they were form'd from ſuch originals? But what is too minute in the Creator's hands, to produce the moſt admirable effects! A little deſpicable *worm*, as we have heretofore ſeen, ſupplies us with all the elegance of ſilk! To the *ſheep* we owe our woollen and warmer attire; and to *vegetables* the pleaſing, cool, and healthful habits of cotton and linen!—How gracious is the father of heaven in his diſpenſations towards us; and what admirable wiſdom is diſcernable in all his works—wiſdom not only in the original formation and deſign of ſuch uſeful ſupplies of our wants; but in rendering the ſupply of theſe wants ſo advantageous to thouſands, by means of the neceſſary *commerce*, and *induſtry*, which the materials exert. For he has given to man, the materials only; he hath left the reſt to his own induſtry and care: and the proper exerciſe of theſe virtues is happineſs to individuals, and to the ſtate in general.—Where can we look, or what can we conſider, without evident traces of the *power*, the *wiſdom*, and the *goodneſs* of the father of the univerſe? Be it ours to adore, to reverence, and to love him!

† See *Chambers*'s Dictionary under word—*Cotton*.

‡ Vol. II. p. 68, &c.

ANTIQUITIES.

The Method of building Houſes in the Eaſt.

AS many doubts and difficulties have ariſen in holy ſcripture, from not underſtanding the Eaſtern method of building houſes, a particular account of the ſtructure and contrivance of them will not a little contribute to the clearing them up.——The general method (ſays Dr. *Shaw*, from whom this relation is chiefly taken) ſeems to be continued from the earlieſt ages down to this time, without the leaſt alteration or improvement. Large doors, ſpacious chambers, marble pavements, cloyſtered courts, with fountains ſometimes playing in the midſt, are conveniences well adapted to the circumſtances of theſe hotter climates. The jealouſy of theſe people is leſs apt to be alarmed, whilſt, if we except a ſmall latticed window or balcony, which ſometimes looks into the ſtreets, all the other windows open into their reſpective courts or quadrangles.——It is, during the celebration only of ſome *Zeenah*, (as they call a public feſtival) that theſe latticed windows or balconies are left open. For this being a time of great liberty, revelling and extravagance, each family is ambitious of adorning both the inſide and outſide of their houſe with their richeſt furniture; whilſt crouds of ſpectators, dreſſed out in their beſt apparel, and laying aſide all modeſty and reſtraint, go in and out where they pleaſe.——The account we have 2 *Kings* ix. 30. of *Jezebel's painting her face, and tiring head, and looking out at a window*, upon *Jehu's* public entrance into *Jezreel*, gives us a lively *idea* of an eaſtern lady at one of theſe *zeenahs* or feſtivals.

The ſtreets of theſe cities, the better to ſhade them from the ſun, are uſually narrow, with ſometimes a range of ſhops on each ſide. If from theſe we enter into one of the principal houſes, we ſhall firſt paſs through a porch or gateway, with benches on each ſide, few perſons, not even the neareſt relations, having further admiſſion except upon extraordinary occaſions. From hence we are received into the *court* or *quadrangle*, which lying open to the weather, is according to the ability of the owner, paved with marble, or ſuch materials as will carry off the water into the common ſewers.--When much people are to be admitted, as upon the celebration of a marriage, the circumciſing of a child, or occaſions of the like nature, the company is rarely or never received into one of the chambers. The court is the uſual place of their reception, which is ſtrewed accordingly with matts and carpets for their more commodious entertainment: and as this is called *el wooſt*, or *the middle of the houſe*, literally anſwering to the το μεσον of *St. Luke*: it is probable that the place, where our *Saviour* and the *apoſtles* were frequently accuſtomed to give their inſtructions, might have been in the like ſituation, or in the *area* or *quadrangle* of one of theſe houſes. In the ſummer ſeaſon, and upon all occaſions when a large company is to be received, this court is com-

commonly ſheltered from the inclemency of the weather by a *velum, umbrella* or *veil*; which being expanded upon ropes from one ſide of the parapet wall to the other, may be folded or unfolded at pleaſure. The Pſalmiſt ſeems to allude either to the tents of the *Bedaweens*, or to ſome covering of this kind, in that beautiful expreſſion, of *ſpreading out the heavens like a veil or curtain*.

The court is for the moſt part ſurrounded by a cloyſter, over which, when the houſe has one or more ſtories, (and they ſometimes have two or three) there is a gallery erected of the ſame dimenſions with the cloyſter, having a balluſtrade, or elſe a piece of carved or latticed work going round about it, to prevent people from falling into the court. From the *cloyſters* and *galleries* we are conducted into large ſpacious chambers, one of them frequently ſerving a whole family. From whence it is, that the cities of theſe countries, which are generally much inferior in bigneſs to thoſe of *Europe*, yet are ſo exceeding populous, that great numbers of the inhabitants are ſwept away by the plague, or any other contagious diſtemper.——Theſe chambers in houſes of better faſhion, from the middle of the wall downwards, are covered and adorned with velvet, or damaſk hangings, of *white, blue, red, green*, or other colours, (*Eſth.* i. 6.) ſuſpended (upon hooks) or taken down at pleaſure; but the upper part is embelliſhed with more permanent ornaments, being adorned with the moſt ingenious wreathings and devices in *ſtucco* or *fret-work*. The ceiling is generally of wainſcott, either very artfully painted, or elſe thrown into a variety of pannels, with gilded mouldings and ſcrolls of their Koran intermixed. The prophet (*Jer.* xxii. 14.) exclaims againſt the eaſtern houſes that were veiled with cedar, and painted with vermilion. The floors are laid with painted tiles or plaiſter of terrace; but as theſe people make little or no uſe of chairs, (either ſitting croſs-legged or lying at length) they always cover or ſpread them over with carpets, which for the moſt part are of the richeſt materials. Along the ſides of the wall or floor, a range of narrow beds or mattreſſes is often placed upon theſe carpets; and for their further eaſe and convenience, ſeveral velvet or damaſk bolſters are placed upon theſe carpets or mattreſſes; indulgences that ſeem to be alluded to *by the ſtretching themſelves upon couches, and by ſewing of pillows to arm-holes*, as we have it expreſſed *Amos* vi. 4. *Ezek.* xv. 18. and 20.

At one end of each chamber there is a little gallery raiſed three, four, or five feet above the floor, with a balluſtrade in the front of it, with a few ſteps likewiſe leading up to it. Here they place their beds; a ſituation frequently alluded to in the *Holy Scriptures*; which may likewiſe illuſtrate the circumſtances of *Hezekiah's turning his face, when he prayed towards the wall* (*i. e.* from his attendants) 2 *Kings* xx. 2. that the fervency of his devotion might be the leſs taken notice of and obſerved. The like is related of *Ahab*, 1 *Kings* xxii. 2. though probably not upon a religious account, but in order to conceal from his attendants the anguiſh he was in for his late diſappointment.—The ſtairs are ſometimes placed in the porch, ſometimes at the entrance into the court; but never upon the outſide of the houſe. The

top of the houſe, which is always flat, is covered with a ſtony plaiſter or terrace; from whence, in foreign language, it has attained the name of terrace. This is uſually ſurrounded by two walls, the outermoſt whereof is partly built over the ſtreet, partly makes the partition with the contiguous houſes; being frequently ſo low, that one may eaſily climb over it. The other, which I ſhall call the *parapet wall*, hangs immediately over the court, being always breaſt high, and anſwers to the מעקה or *corica*, Deut. xxii. 8. which we render *the battlements*. Inſtead of this *parapet wall*, ſome *terraces* are guarded, like the galleries with balluſtrades only, or *latticed work*; in which faſhion probably, as the name ſeems to import, was the שבכה or *net* or *lattice*, as we render it, that *Ahaziah* (2 Kings i. 2.) might be careleſsly leaning upon when he fell from thence into the court. For upon theſe terraces, ſeveral offices of the family are performed; ſuch as the drying of linen or flax, *Joſh.* ii. 6. the preparing of figs and raiſins; where likewiſe they enjoy the cool refreſhing breezes of the evening, converſe with one another, and offer up their devotions: in the feaſt of tabernacles, booths were erected upon them, *Neh.* viii. 16. As theſe *terraces* are thus frequently uſed, and trampled upon, not to mention the ſolidity of the materials wherewith they are made, they will not eaſily permit any vegetable ſubſtances to take root or thrive upon them; which, perhaps, may illuſtrate the compariſon, *Iſ.* xxxvii. 27. of the *Aſſyrians*, and *Pſ.* cxxix. 6. of the wicked, *to the graſs that grows upon the houſe tops, which withereth before it is grown up.*

When any of theſe cities are built upon level ground, one may paſs along the tops of the houſes from one end to the other. Such in general is the method and contrivance of theſe houſes. If then it may be preſumed, that our Saviour was preaching in one of theſe houſes, one may, by attending to the ſtructure of it, give no ſmall light to one circumſtance of that hiſtory, which has given great offence to ſome unbelievers, ſuppoſing unſurmountable difficulties would attend ſuch an action. Which miſtake they might perhaps fall into by not atttending to the original, which will bear this conſtruction; *When they could not come at Jeſus for the preſs, they got upon the roof of the houſe, and threw back the veil where he was*; and they laid open and uncovered that part of it, eſpecially which was ſpread over the place (οπου ην) *where he was* ſitting, and *having* removed and plucked away (according to St. *Jerom*) whatever might incommode them in their intended good office, or *having tied* (according to the *Perſian* verſion) the four corners of the bed or bedſtead with cords, *where the ſick of the palſey lay, they let it down before Jeſus.*

For that there was not the leaſt force or violence offered to the roof and conſequently, that εξορυξαντες, no leſs than απεστεγασαν will admit of ſome other interpretations than what have been given to them in our verſion, appears from the parallel place in St. *Luke*, where δια των κεραμων καθηκαν αυτον, per tegulas demiſerunt, (which we tranſlate *they let him through the tiling*, as if *that* had actually been broken up already) ſhould be rendered, *they let him down over, along the ſide,*

at

or by the way of the roof. Juſt as we may ſuppoſe *M. Anthony* to have been. We have a paſſage in *Aulus Gellius* exactly of the ſame purport, when it is ſaid, that, if *any perſon in chains ſhould make his eſcape into the houſe of* the *Flamen Dialis*, he ſhould be forthwith looſed: and *that his fetters ſhould be drawn up through the* impluvium, *upon the roof or terrace*, and *from thence be let down into the highway or the ſtreet.*

When the uſe then of theſe phraſes, and the faſhion of theſe houſes, are rightly conſidered, there will be no reaſon to ſuppoſe that any breach was actually made in the *tegula* or κεραμοι: ſince all that was to be done in the caſe of the paralytic, was to carry him up to the top of the houſe, (either by forcing their way thro' the crowd up the ſtair caſe, or elſe by conveying him up ſome neighbouring *terraces*) and there, after they had drawn away the σλεγη, or *veil, to let him down*, along the ſide of the roof through the opening (or impluvium) *into the midſt* (of the court) *before Jeſus.*

To moſt of theſe houſes there is a ſmaller one annexed, which ſometimes riſes one ſtory higher than the houſe; at other times it conſiſts of one or two rooms only, and a *terrace*; whilſt others, that are built (as they frequently are) over the porch or gate-way, have (if we except the ground-floor, which they have not) all the conveniences that belong to the houſe, properly ſo called.—There is a door of communication from them into the gallery of the houſe, kept open or ſhut at the diſcretion of the maſter of the family; beſides another door, which opens immediately from a privy ſtairs, down into the porch or ſtreet, without giving the leaſt diſturbance to the houſe. Theſe *back-houſes*, as we may call them, are known by the name of *ſlee* or *ſleak*, (for the houſe, properly ſo called, is *dar* or *beat*, and in them ſtrangers are uſually lodged and entertained; in them the ſons of the family are permitted to keep their concubines: whither likewiſe the men are wont to retire from the hurry and noiſe of their families, to be more at leiſure for meditation or diverſion: beſides the uſe they are at other times put to, in ſerving for ward-robes and magazines.—The *little chamber* that was provided by the *Shunamite* for *Eliſha*, (whither, as the text inſtructs us, he retired at his leiſure, without breaking in upon the private hours of the family, or being in his turn, interrupted by them in his devotions.) The ſummer chamber of *Eglon*, (which, in the ſame manner with theſe, ſeems to have had privy ſtairs belonging to it, through which *Ehud* eſcaped after he had revenged *Iſrael* upon that king of *Moab*); the *chamber over the gate*, (whither, for the greater privacy, *David* withdrew himſelf to weep for *Abſalom*); the upper chamber, upon whoſe *terrace Ahaz*, for the ſame reaſon, erected his altars; the *inner chamber* likewiſe, (or as it is better expreſſed in the original, a *chamber within a chamber*) where the young man the prophet anointed *Jehu*, ſeem to have been all of them ſtructures of the like nature and contrivance with theſe *ſlees.*

The upper chamber or υπερωον likewiſe where *Tabitha* was laid after her death, and where *Eutychus* alſo fell down from the third loft, were ſo many *back houſes* or *ſlees*; as they are indeed called in the *Arabic* verſion.—This method of building may likewiſe further aſſiſt

us, in accounting for the particular ſtructure of the *temple* or *houſe* of *Dagon*, (*Judg.* xvi.) and the great number of people who were buried in the ruins of it, by pulling down the two principal pillars that ſupported it. We read (*ver.* 27.) that about *three thouſand perſons were upon the roof to behold while* Sampſon *made ſport*, viz. to the ſcoffing and deriding *Philiſtines*.—*Sampſon* therefore muſt have been in a court or area below; and conſequently the temple will be of the ſame kind with the antient τεμενη or ſacred incloſures, which were only ſurrounded either in part or on all ſides with ſome plain or cloyſtered buildings. Upon a ſuppoſition therefore, that in the houſe of *Dagon*, there was a cloyſtered building of this kind, (as there is now upon ſeveral palaces and *dou-wanas*, courts of juſtice, being ſo called) the pulling down the front or center pillars, which ſupported it, would alone be attended with the like *cataſtrophe* that happened to the *Philiſtines*.

Their ſepulchres are generally placed in a large extent of ground that is allotted for that purpoſe, at ſome diſtance from their cities and villages. Each family has a proper portion of it walled in like a garden, where the bones of their anceſtors have remained undiſturbed for many generations.——For, in theſe incloſures the graves are all diſtinct and ſeparate; each of them having a ſtone placed upright, both at the head and feet, inſcribed with the name (or title, 2 *Kings* xxiii. 17.) of the deceaſed: whilſt the intermediate ſpace is either planted with flowers, bordered round with ſtone, or paved with tiles.—The graves of the principal citizens are further diſtinguiſhed, by having *cupolas* or vaulted chambers of three, four, or more yards ſquare over them: and as theſe very frequently lie open, and occaſionally ſhelter us from the inclemency of the weather, the *Demoniac* (*Mar.* i. 3.) might with propriety enough have *had his dwellings among the tombs*; as others are ſaid, *Iſ.* lxv. 4. *to remain among the graves*, and *to lodge in the monuments*. And as all theſe different ſorts of tombs and ſepulchres, with the very walls likewiſe of their reſpective *cupolas* or incloſures, are conſtantly kept clean, white waſhed and beautified, they continue to illuſtrate thoſe expreſſions of our Saviour, where he mentions *the garniſhing of the ſepulchres*, Mat. xxiii. 29 and 37. where he compares the *Scribes*, *Phariſees*, and *Hypocrites* to whited ſepulchres, that indeed *appear beautiful outward*, and are within *full* of *dead men's bones*, and all uncleanneſs.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

BY publiſhing the following letter, you may prevent a groſs ſuperſtition, which has for many years prevailed in the church of *Rome*. *The invention of the croſs* * is one of the grandeſt feſtivals of

* Celebrated May 3d.

the

the church of *Rome*; and yet the account which the *Roman-Catholics* give of it, is an idle, fabulous ſtory, in the opinion of

Your well-wiſher, and moſt obedient ſervant,

Bath, March 14th, 1761. R. WA———E.

A Copy of a Letter wrote by a Northumberland *Curate, to Mr.* Midord, *a Popiſh Prieſt.*

SIR,

YOU lately ſeemed to be much ſurprized at my charging the *Roman-Catholics* with credulity, in believing the account of the invention of the croſs. This ſtory is told by ſo many authors, that there is no room, you think, to queſtion the truth of it. But I believe you will be of another opinion, after you have read the reaſons why I judge this to be a fabulous account.

Euſebius does not ſpeak one word of *Helena*'s finding out the croſs which in all likelihood he would have done, had he known any thing of the matter; for the true croſs, we are told, was known by a miracle. And 'tis not to be believed, that *Euſebius* would have omitted a thing ſo remarkable.

The *Gentiles*, out of hatred to the Chriſtians, 'tis ſaid, were very deſirous to have the place forgot where our Lord ſuffered, and therefore covered it with rubbiſh, and built a temple in honour of *Venus* there.

Now how ridiculous is this account? Would any man of ſenſe, think you, lay a foundation upon rubbiſh? or was the building a temple upon the place where our Lord ſuffered, the way to have that place forgot? Surely this was a means to have the memory of it preſerved. But ſuppoſe it was not, yet why ſhould the *Gentiles* deſire, that the place might be forgot? They objected to the Chriſtians, that they worſhipped a crucified man. And it was their buſineſs, one would think, to have the place well known where he was crucified. To this we may add, that the croſſes were either removed from the place where the *Romans* crucified malefactors, or they were not. If they were not removed, then why were not more found than three, If they were removed, then how came thoſe three to be found there? Theſe are the reaſons, Sir, why I diſbelieve this ſtory.

I am, &c.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I Am induced to take the liberty of addreſſing you, upon reading in your laſt number but one, the *ſtrange auſterities of the Bramins*, of which I myſelf have had ſeveral ocular demonſtrations; conſequently am a traveller, perhaps a ſailor, but no Divine.——Therefore conſidering the employ of the author, its truth and juſtneſs, he hopes, will atone for its want of accuracy.

The

The religion of the *Bramins* chiefly conſiſts in their conſtant waſhing and keeping themſelves from the touch of Chriſtians; for which purpoſe the waters of the river *Ganges* are rendered ſacred: bathing conſtantly in it morn and evening, and offering up prayers to their deity, *Jackanator Brama*, whom they ſuppoſe the Sovereign God *Veſtnou*, took from a flower floating on the ſurface of the water, before the creation of the world; and that *Veſtnou* gave to *Brama*, for his virtue, knowledge, and fidelity, the power of creating the univerſe. They believe that the ſoul was produced before the creation of the world, and in that happy ſtate they ſinned and were caſt into the body of men and beaſts, *&c.* according to their merits; but after a certain number of years, they will enter the manſion of the bleſſed; the doctrine of tranſmigration being ſo ſtrictly maintained, that killing a bug or a flea requires immediate expiation, both by religion and law. The *Bramans* themſelves, to prevent the untimely death of ſome tranſmigrating friend or parent, never ſtir abroad without muſlin over their mouths, nor ever ſit without carefully ſurveying the place. Nay, their charities are ſo great to mutilated animals, birds and inſects, that in that part of *India* near the *Indus*, they erect hoſpitals for them, and depute people to attend them. But their auſterities ſtill more deſerve your attention.——There is a religious order amongſt the *Jentows*, called *Faquiers*, who inflict the moſt terrible tortures on themſelves. Some make vows to remain fixed in one poſture all their lives; ſome with one hand ſtretched out to heaven; ſome ever to keep their hands clos'd, by which the nails penetrate thro' the fleſh; others never to ſit or lie down, or enter an houſe, but wander in the woods, ſequeſtered from the world. There are alſo a ſect in the month of *March*, who erect an high pole, upon which is fixed a wheel with ten hooks; the people requiring expiation hang themſelves up by the fleſh under the ribs, with the greateſt joy, and bear it without ſigh or emotion. There was a man of immenſe fortune when I was in *India* in 1754, who meaſured, to fulfil a vow, the diſtance between the *Engliſh* factory *Calcutta* and *Balleſore*, (which is 300 miles) with his own leg, which he reſolutely performed, by falling on his face, and where his head came brought his feet the next time. I cannot aſſert the time he was about it, but I ſaw him paſs by *Fort-William*, and heard the confirmation of his performing it.—— If theſe facts meet your approbation, and are agreeable, I'll do myſelf the honour to add ſomething more the next month. Till then, Gentlemen, I remain,

Your Reader and Admirer,

M.

N. B. I have by me a ſketch of their idol *Jackernat*, which I believe is the only one in *England*; and if I ſee the above inſerted, will incloſe it you next month.

MISCELLANEOUS DIVINITY.

I.

The PICTURE of OLD AGE.

Being a Comment on Eccleſiaſtes, *Chap.* xii.

THE royal preacher, in the ſeven preceding verſes of this chapter, enforces the duty of early religion, by arguments principally drawn from the decay of the intellectual and corporeal powers in advanced age. The evils induced upon the mental ſyſtem are little more than curſorily ſpoken of. The inconveniencies reſulting to the bodily ſtructure from a long ſeries of years, are more particularly expatiated upon. Whence it is evident, that *Solomon* chiefly deſigned the reader's conviction to ariſe from an anatomical ſurvey of the human fabric. But the deſcription here exhibited of the various organs of the body is ſomewhat obſcured by an allegorical phraſeology. In order to explain the meaning of the words, and the connection of the author's ſentiments, let us view them in the form of a didactic eſſay.

Ver. 1. In the earlieſt part of thy life meditate frequently upon thy Great Creator. Remember likewiſe, that thou art not indebted to him only for thy exiſtence, but for thy continued preſervation, and for the repeated comforts vouchſafed unto thee daily. Be ſure therefore to teſtify thy gratitude for ſuch high obligations, by conſecrating the bloom of thy youth to Almighty God. This is aſſured by the period of thy moſt acceptable ſervices. Do not poſtpone the diſcharge of religious duties to more advanced years, becauſe infirmities, pains and ſorrows will then imbitter thy days, and render life an inſupportable burthen.

Verſe 2. Conſider further, that not only the body is enervated by age, but that the intellectual faculties, thoſe luminaries of the microcoſm are likewiſe impaired. The underſtanding is darkened, the memory debilitated, and the will become cold, languid, and enfeebled; or perverſe, reſtive, and reluctant to the exerciſes of religion. The judgment is the light of man. It is that which irradiates, guides, and directs his ſteps. If this ſun of the mental world is obſcured by old age, how great is our darkneſs! and how incapable are we hereby rendered of all religious purſuits!

Let me add alſo, that beſides theſe natural obſtacles ariſing from deficient powers of body and mind, there are very many contingent impediments to our duty: I mean thoſe outward troubles and afflictions, which accompany human life, and which are uſually multiplied, in proportion to the number of years which a man ſojourns upon earth. Hence it is, that towards the cloſe of our days, we find diſappointments and ſorrows ariſe in a quick ſucceſſion, like returning clouds in a wet ſeaſon.

Verſe 3. But as the early ſurrender of our hearts to God, and the ſteady application of our minds to his ſervice, are matters of ſuch

vaſt

vaſt conſequence, it may not be amiſs to examine with greater preciſion, thoſe particular letts and hindrances to our duty, which are the effects of age. Now, theſe impediments will appear evident from a ſcrutiny into thoſe evils, which advanced years bring upon the human ſyſtem.

Thoſe *hands*, which ſhould frequently be lifted up in prayer to God, being weakened by age, hang down and tremble. They are diſabled from earning proviſion for the body, or defending it againſt external injuries. At the ſame time, the ribs and the ſtronger bones of the thighs and legs, which formerly conciliated ſtrength, rectitude, and ſtability to the whole fabric; which likewiſe, in conjunction with the back-bones, connected and held together the ſeveral parts of the edifice: theſe ſtrong and mighty ſupports, I ſay, are all relaxed, or bowed down by age, and foretel the approaching fall of the ſuperſtructure.

The *teeth* alſo, in advanced life, become incapable of diſcharging their office, by a decay of their ſubſtance, or loſs of their number. Hence the aliment is not properly broken, and divided and prepared for the ſtomach. From which cauſe a multitude of ills ariſe to the ſyſtem in general; becauſe the food being imperfectly acted upon by the teeth, is likewiſe imperfectly acted upon afterwards by the ſtomach. Whence proceed indigeſtion, obſtructions, and a default of nouriſhment thro' the various parts and members of the body.

The defect of *viſion* is another concomitant evil of old age. The eyes, thoſe valuable organs! ſo eſſentially neceſſary not only to the comforts and pleaſures of life, but alſo to the ſecurity and preſervation of man, are incapacitated from performing their important functions. Thoſe *windows* of the building are darkened by films or defluxions; and the ſoul is, as it were, precluded from looking out at theſe obſtructed caſements. Whence it follows, that as from the decay of our ſtrength we are diſqualified for the active duties of religion; ſo likewiſe, from the diminution of our ſight, we can make no freſh acquiſitions to our knowledge by reading, or thereby recall or quicken paſt ideas and notices of our duty.

Verſe 4. But to return once more to thoſe inſtruments, which firſt prepare and diſpoſe the food for its advantageous reception in the ſtomach. Becauſe, ſince our very Being depends upon the ſuſtenance we receive, and its due diſtribution thro' all the parts of the body, we can eaſily infer, that the entire loſs or deſtruction of our teeth muſt cauſe a great failure of ſtrength and vigour to the whole ſyſtem.

That old age deprives us of theſe ſmaller bones, is too obvious a truth to be inſiſted upon. But, beſides the unhappy conſequences already enumerated, an additional difficulty preſents itſelf to our view. The gums at this period are to perſonate the province of the teeth. Nevertheleſs, the ſmoothneſs of their ſurfaces render them very unfit for this work. Hence what pains and labour are aged men obliged to take, before they can bruiſe and ſoften their food ſufficiently for the purpoſes of the ſtomach. It is alſo obſervable, that the lips, thoſe portals of the mouth, are kept conſtantly ſhut during the action

tion of the jaws, leſt the morſel, thro' the loſs of teeth to with-hold it, ſhould be protruded, and fall out of the mouth.

Another melancholy effect of old age, is a *deficiency of ſleep*, whereby the ſtrength and ſpirits are further impaired. The old man frequently awakes at the crowing of the cock, and is incapable of renewing his ſlumbers: whereas the youth, and man of middle age, can perpetuate their ſleep almoſt at will.

Notice hath already been taken of defective viſion: but the organs of *hearing* are likewiſe great ſufferers by age. Thoſe *daughters of muſic*, who by their exquiſite delicacy of ſenſation and ſkill in melodious principles, formerly reduced ſounds into harmony, for the entertainment of themſelves and others, are now brought into the loweſt eſtate, and are no longer in a capacity of anſwering the ordinary purpoſes of their ſtructure.

Verſe 5. But however material and weighty all theſe evils may be, there is ſtill an heavier and longer train of calamities, which aſſociate themſelves with advanced years.

Whereas youth is bold, valiant, and regardleſs of danger, age is quite the reverſe of this character. The ancient man diſcovers, in every action, diffidence, irreſolution, and timidity. In all his ſhort excurſions abroad, he treads with circumſpection, warineſs and diſtruſt. After painfully aſcending an eminence, he is ſeized with a temporary giddineſs; and in his deſcent he trembles at every pebble in the path, leſt his ſtrength ſhould prove diſproportionable to ſuch little obſtacles, and a fall enſue.

Thus fears and terrors are attendants upon the ſteps of that man, whoſe grey hairs reſemble the whitening bloſſoms of the almond-tree; and to whom, from the decline of his ſtrength, even the graſhopper, that light and inconſiderable inſect, becomes a burthen. Add to all theſe particulars, a diſreliſh of every ſcene around him, from the failure of deſire, and the decay of other paſſions. Yet all theſe inconveniencies and ills are inſeparable from humanity, becauſe man is born to die, and age is the harbinger of death. To enforce this truth by arguments, would be an inſult offered to the underſtanding of men, while funerals and mourning relatives are frequently darkening all the ſtreets.

From what hath been already ſaid upon the weakneſs, infirmities, and diſtempers of advanced life, the expediency as well as duty of early religion muſt appear abundantly plain. However, as the human body is a complicated Structure, and as little more than the external parts of the building have at preſent been conſidered, let us carry our reſearches further, and examine what is doing in the more private and retired chambers of this wonderful fabrick.

Verſe 6. Here we ſhall be aſtoniſhed at the ſtupendous diſplays of almighty wiſdom, power, and goodneſs. Know then, that there are ſcattered up and down in the human body a multitude of white cords, to which anatomiſts have given the appellation of *nerves*. Theſe ſtrings are the inſtruments of ſenſation and motion. For if a nerve be tied hard, or cut aſunder, that part to which the nerve belonged, inſtantly loſes all feeling and becomes deſtitute of action.

From the brain, which is the ſource of the whole nervous ſyſtem, there proceeds thro' the entire length of the back-bone (in a cavity curiouſly formed for its reception and ſecurity) a cord of an enlarged ſize, which, on account of its reſplendent whiteneſs, may aptly be compared to the complexion of burniſhed ſilver. From this cord are branched out thirty pairs of ſmaller ſtrings, which are diſtributed along the arms, thighs, legs, and trunk of the body. Now in old age this *ſilver cord* is very liable to be relaxed and weakened, or a part thereof to be altogether *broken* in its functions, as appears manifeſt from thoſe *paralytick* complaints, to which elderly perſons are peculiarly obnoxious. When a relaxation of this cord prevails, then tremors and debility are the conſequences. When the canals which compoſe this cord, are quite obſtructed, then follow compleat *palſies*; or, in other words, an entire deprivation of ſenſe and motion. Ought we not therefore to *remember our Creator* in the prior ſtages of life, before this melancholy period of deficient ſenſation and action arrives. For a palſy is partial death, and many times portends the ſpeedy diſſolution of the whole building.

But agreeably to what hath already been ſuggeſted, the *brain* is the original of the nerves. Thoſe nerves, which are beſtowed upon the eyes, the ears, the tongue, and all the other parts of the face and head, iſſue immediately from the brain itſelf, thro' ſmall apertures, in the ſkull, primarily deſigned for the tranſmiſſion of theſe little cords. Any diſorder happening to theſe nerves, and interrupting their functions, will occaſion, according to the degree of the diſeaſe, dimneſs of ſight, or total loſs of viſion—heavineſs of hearing, or abſolute deafneſs—defective ſpeech, or an utter incapacity of ſpeaking—will deprive the lips in part, or altogether of their due motions, and likewiſe impair or annihilate the ſmell, and the taſte.

What an amazing organ is the brain! that ſource and parent of all ſenſation and motion! That inexplicable repoſitory of the underſtanding of man! How curious its texture! how tender its ſubſtance! and of what vaſt importance to the exiſtence, utility, and comfort of the ſpecies! For which reaſon the all wiſe Creator hath ſecurely lodged it in a ſtrong citadel of bone; which, from its circular cavity, and the ineſtimable value of its treaſure, may with propriety be ſtiled the *golden bowl*.

But it is obſervable, that in the extremity of old age, this golden bowl, and more eſpecially the contents thereof are highly injured. The ſeveral parts of the brain, thro' length of time, become unfit for their various offices. It is like an exquiſitely wrought machine, with complicated movements. A long ſucceſſion of years breaks, wears out, and diſſolves this ſurprizing workmanſhip. Wherefore it muſt be the moſt egregious folly to defer the conſideration of our eternal intereſt, till the winter of life comes upon us, when we are diſqualified for the common intercourſes of ſociety, and even for the ordinary actions of animal life.

But additional motives for early religion will reſult from a ſcrutiny into the effects of age upon the heart, and the great veſſels which proceed from this fountain of life. We moſt aſſuredly ought to ſe-

cure

cure the favour of our maker, before theſe large canals, which iſſue from the heart, and receive (like *pitchers* at a well) the contents of this ſpring, be grown incapable of diſcharging their office aright. For it is an inconteſtible truth, that in elderly men, theſe grand conduits, which take the blood from the heart, in order to circulate it thro' the lungs, the brain, and all the organs and members of the body, become bony, rigid, and inflexible: whereby they are diſabled from acting upon the blood, and driving it thro' all the diſtant pipes of the ſyſtem. Hence thoſe languors, faintings, and ſudden changes, which frequently occur in perſons much advanced in years.

But alſo the *heart* itſelf, (that *ciſtern* of the whole building) which receives and diſpenſes to the furtheſt extremities, in an appropriated period of time, every particle of blood belonging to the body; I ſay this powerful recevoir is rendered by old age unfit for its important charge. Part of its ſubſtance, like the great canals already mentioned, degenerate into bony fibres, which are unable to perform their due action. For the heart propels the blood to the extreme parts by a *contractile* force. If this contractile power is abated by the hardneſs and inflexibility of the heart's ſubſtance, it is apparent that the circulation of the blood cannot properly be carried on; but momentary ſtagnations, ſinkings of ſpirits and univerſal weakneſs muſt follow. Becauſe this power of contraction, like the *wheel* of a water engine, is the grand and principal cauſe of the diſtribution of the fluids thro' all the numerous channels of the ſyſtem.

This is a true, tho' uncomfortable repreſentation of the animal oeconomy in the decline of life. Whoever therefore attentively ſurveys this picture, ought to act anſwerably to the admonitions, which it ſuggeſts. He ſhould acquaint himſelf with God from his youth, and ſecure the friendſhip of that almighty being, who *will not forſake him in his old age, and when he is grey headed.*

Every ſerious and thinking man muſt be convinced, that the dedication of the prime of his days, and the vigour of his ſtrength to heaven, is both wiſdom and piety. For what can all his ſervices avail him under the corporeal imbecillities, mental failures, and the many incidental evils of extreme age? To all procraſtinating votaries, will not the Prophet's interrogatories be very appoſite? "If "ye offer the blind for ſacrifice, is it not evil? and if ye offer the "lame and the ſick, is it not evil? Offer it now unto thy gover- "nor, will he be pleaſed with thee, or accept thy perſon, ſaith the "Lord of Hoſts?"

Verſe 7. But it muſt be alſo noticed, that theſe defects and decays of the ſyſtem are the immediate forerunners of its diſſolution: that, when this *great change* befals us, the materials of which our bodies are compoſed, ſhall be all reſolved into earth, from whence they were taken; and our ſouls, which animated theſe organized particles of duſt, ſhall return to God, the Father and Judge of our ſpirits; who will reward or puniſh us according to our deeds in the fleſh. This is an argument of infinite weight, and indeed far ſuperior to any arguments hitherto urged for the remembering our Creator in the days of our youth. Wherefore let the riſing generation conſider,

that if they nobly ſcorn the blandiſhments of ſenſe, and inviolably attach themſelves to their duty, they will be moſt glorioufly recompenſed at that grand tribunal, *ver.* 14. " when God ſhall bring " every work into judgment, with every ſecret thing, whether it be " good, or whether it be evil."

N.

II.

PSALM LVIII. 9. *explained.*

THE Rev. and learned Mr. *Fenwick*, in his *Pſalter in its original form*, a work which I cannot help taking this opportunity of recommending to your readers, appears to have given the true ſenſe of this difficult but beautiful paſſage.—He renders it thus:

" Before your pots can feel, a thorn's conſum'd:
And thus alive, wrath ſnatches him away."

And ſuppoſes the verb expreſſed in the ſecond line to be implied in the firſt. The latter clauſe is thus literally tranſlated by *Montanus*, ſic viventem, ſic ira turbine rapiet eum, *thus alive, thus wrath ſhall hurry him away.*

The pots are here ſaid to *feel*, or *diſcern* (יבינן) namely, the fire, as the *ſun* is ſaid *to know* (ידיע) *his going down*, Pſ. civ. 19. and *the day-ſpring to know* (ידע) *his place.* The enemies and perſecutors of Chriſt and his church, are often, as in this paſſage, compared to *briars* and *thorns*, and their *ſudden and violent deſtruction* from the חרון (*burning* or *fiery wrath* of God) to the *furious burning* of thorns and briars. See *Ezek.* ii. 6. *Mich.* vii. 4. 2 *Sam.* xxiii. 6, 7. *Iſa.* ix. 18 x. 17. xxxiii. 12. *Nah.* i. 10. and many other places. And as *Korah*, *Dathan*, and *Abiram* were for the rebellion againſt *Moſes* and *Aaron*, the types of Chriſt in his *prophetical*, *regal*, and *prieſtly* offices, ſent down *quick* or *alive* into the pit. See *Numb.* xvi. 30, 32. So it is threatened to the enemies of Chriſt, that they ſhould go *quick* into hell, *Pſ.* lv. 15. and to the ſame purpoſe in the text, *that fiery wrath ſhould hurry them away alive.* Which terrors of the Almighty ſhall be then dreadfully diſplayed, when *the Lord Jeſus ſhall be revealed from heaven in flaming fire, taking* vengeance of thoſe that *know not God*, and *that obey not the goſpel of our Lord Jeſus Chriſt.* Thus I hope the meaning of *Pſ.* lviii. 9. will be evident to the moſt illiterate of your readers; and from theſe hints, thoſe that underſtand *Hebrew*, will remark for themſelves the ſtriking and inimitable beauty of the original expreſſion.

P.

III.

2 COR. iii. 18. *explained.*

I AM glad to ſee critical ſtrictures upon the original ſcriptures encouraged and ſupplied in your papers—this cannot but be highly uſeful, ſo long as the Publiſhers maintain that impartiality which becomes the undertaking: give me leave to ſubmit the following to your judgment.

2 *Cor.*

2 *Cor.* iii. 18. *We all with open face,* is indiſtinct; it ſhould be rendered literally, *with an unveiled face*; theſe words ανακεκαλυμμενω προσωπω are generally connected with the preceding words ημεις παντες. I rather think they ſhould be referred to the ſubſequent δοξαν κυριου, (an ellipſis of λαμπουσαν, or an equivalent word being underſtood.) And the paſſage ſhould not be rendered *We all with open*, or unveiled *face, beholding the glory*, but, *We all contemplating the glory of the Lord* [ſhining forth] *with an unveiled face.* Thus the Apoſtle's reference to the giving the law is preſerved clear, for the vail he had been ſpeaking of, was upon the face of *Moſes*, and not on the people.

Liverpool, Feb. 23, 1761. MINOR.

The VISITOR. Numb. XCIII.

From the PUBLIC LEDGER.

Might I from fortune's bounteous hand receive
Each boon, each bleſſing, in her pow'r to give:
Genius and ſcience, morals, and good-ſenſe,
Unenvy'd honours, wit, and eloquence;
A numerous offſpring to the world well-known,
Both for paternal virtues and their own:
Even at this mighty price I'd not be bound
To tread the ſame dull circle round and round;
The ſoul requires enjoyments more ſublime,
By ſpace unbounded, undeſtroy'd by time.

Jennyn's tranſlation of H. Browne on Immortality.

I DO not remember ever to have ſeen it obſerved, amongſt the various proofs which ariſe, in teſtimony to the ſoul's immortality, that "a great city is a ſtriking evidence to this capital and important truth." The thought ſtruck me, as I was travelling yeſterday thro' our noble metropolis; and I was ſo much convinced by it myſelf, that I determined, by the channel of your truly valuable paper, to offer the hint to the reflection of the public.

Many excellent writers have deduced uſeful moral reflections from a ſurvey of the wonderful œconomy of ants, of bees, of beavers, and the like; their neſts, their hives, their houſes, have afforded matter for inſtruction and agreeable ſpeculation. They beſpeak much deſign, they ſhew the amazingly ſtrong power of what we call *inſtinct*; that wonderful *ſomething* given by the Deity to the animal creation, in the place of our reaſon.——But while we admire and contemplate theſe, we omit what is nearer to us, the places of our own abode; for however curious and elegant the works of theſe creatures may be, whatever powers they demonſtrate, yet how mean and inconſiderable are they, in compariſon with an elegant and commodious dwelling, much more with a whole city, compoſed of thouſands of ſuch *dwellings*, placed in the moſt regular order, and finiſhed with all the advantages that art and labour can ſupply? Look down one of the ſpacious ſtreets; ſee it thronged with inhabitants, occupied with their ſeveral employs, and crowding along with all the haſte of ſollicitous anxiety, and induſtrious zeal. Again, ſurvey the noble river which rolls its wealthy current thro' the midſt of the city: and ſee, what the labour of man hath

hath atchieved! Acroſs the rapid ſtream proud bridges ſtretch their ſtrong arches; and all the burden of trade is conveyed as on dry land. But why particulariſe?—You have the object before you; conſider it well: and ſay, can you imagine, that the *minds*, which form and direct ſuch habitations, ſhall periſh, like the habitations themſelves? A city, you grant, is a fine and ſtriking object; but the inhabitants of it, how much are they ſuperior to the city itſelf! It requires infinitely more art and labour to form ſuch a receptacle for the human race, than an ant-hill, or a beaver's lodge: but theſe, you ſay, witneſs wonderful inſtinct: how much more then does a large city bear witneſs to a power in man; which I could as well ſuppoſe formed only to exiſt in time, as I could ſuppoſe a city built to exiſt eternally.

If this argument ſhall appear as concluſive and ſtriking, as it is new, I ſhall think myſelf happy in having pointed out one evidence more of that great truth, which, to mortals, is of all others moſt important and intereſting; a truth, which diminiſhes the value of ſublunary things, as much as it ſupports the upright ſoul amidſt all the inconveniencies of mortality. Indeed this ſingle truth is ſufficient to awaken us into a zealous concern for religion and virtue: for if man is immortal, and muſt partake of a ſtate unalterable and ever during, either in happineſs or miſery, what egregious madneſs is it to neglect a regard for that ſtate, while enſlaved to tranſitory purſuits! On the other ſide, if man is not immortal, why any ſollicitude, why any attention to virtue? A great author ſays well, "If there is no futurity, I had rather be an oyſter than a man." And who, that thinks at all, is not of the ſame mind?—— But man is immortal; and wretched will *his* ſtate be, who believing this truth, lives nevertheleſs in contrariety to it. Z.

REFLECTIONS ON DEATH.

CHAP. XII.

Woe then apart, (if woe apart can be
From mortal man) and fortune at our nod;
The gay, rich, great, triumphant, and auguſt,
What are they? the moſt *happy (ſtrange to ſay!)*
Convince me moſt of human miſery. YOUNG.

THough *Death* levels all diſtinctions, and pays no more deference to the *Crown*, than to the unnoticed head of the meaneſt peaſant; yet the *Great* ſeem willing to preſerve, even in death, that diſtinction which they have ſhared in life; and therefore refuſe to mix their ſocial duſt with common and inferior clay! There may be a propriety in this; ſubordination is abſolutely neceſſary: and it may be decent, that they who have been elevated in life, ſhould at the cloſe of it, ſtill keep up their due dignity. But this will not prevent us from contemplating in the *vault* of the *Noble*, where ſurely we ſhall find matter for contemplation.

By the ſide of the church, where firſt I was led into theſe *reflections*, ſuch a vault is found. Let me deſcend into the ſolemn and

ſacred

ſacred receſs! How awful! as I tread ſlowly down the ſtone ſteps which lead into it, a melancholy murmur ſeems to *eccho* thro' the ſilent manſion; the moon juſt throws in a faint light, ſufficient for me to diſcern the contents, (tho' indeed no ſtranger to them) and all my ſoul thrills with an anxious horror!—Whence this ſtrange, this uncommon dread upon us, when converſing with the deceaſed? Helpleſs duſt and aſhes as they are, we know they cannot harm or injure us. Nay, and were it poſſible for any of them to appear to us, ſurely it would be moſt delightful and moſt acceptable to view them, and to hear ſome of the wonders of that world from them,—which is at once ſo intereſting, and ſo much unknown!

But ah!——no notices they give,
Nor tell us where, nor how they live:
Tho' conſcious, while with us below,
How much themſelves deſir'd to know!
As if bound up by ſolemn fate
To keep this ſecret of their ſtate;
To tell their joys or pains to none,
That man might live by faith alone.

Oh, come hither, ye ſons of ambition, ye children of pride; deſcend a while from the lofty ſummit whereon you ſtand, and look diſdain on all beneath you: oh come, and paſs a few ſilent minutes with me in this lonely vault, which boaſts the moſt noble inhabitants; and elation will no more dwell in your eye, or vanity riſe in your hearts.

Here are the great and the gay; the young and the brilliant, the honourable and the lovely, placed in no mean order, or elegance together. Their coffins are decorated with velvet and with ſilver; but ah, their contents are only like vulgar duſt.—There lies the noble *Altamont:* no wonder the remembrance of him firſt ſtrikes every ſoul that deſcends into this vault, and was no ſtranger to his character. An able writer * hath given us a ſtriking account of his laſt moments: let us firſt recollect this, and then make our reflections upon it.

"I am about to repreſent to you the laſt hours of a perſon of *high birth*, and *high ſpirit*; of *great parts*, and *ſtrong paſſions*, *every way accompliſhed*, not leaſt in iniquity. His unkind treatment was the death of a moſt amiable wife; and his great extravagance, in effect, diſinherited his only child."

The ſad evening before the death of that noble youth, I was with him. No one was there, but his phyſician, and an intimate whom he lov'd, and whom he had ruin'd. At my coming in, he ſaid;

"You, and the phyſician, are come too late.——I have neither life, nor hope. You both aim at miracles. You would raiſe the dead."

Heaven, I ſaid, was merciful.

"Or I could not have been thus guilty. What has it not done to *bleſs* and to ſave me?—I have been too ſtrong for omnipotence! I pluck'd down ruin."

I ſaid, The bleſſed Redeemer.

"Hold! hold! you wound me! That is the rock on which I ſplit. —I deny'd his name." Refuſing

* Dr. Young.

Refuſing to hear any thing from me, or to take any thing from the phyſician, he lay ſilent, as far as ſudden darts of pain would permit, till the clock ſtruck Then with vehemence

" Oh time! time! It is fit thou ſhould'ſt thus ſtrike thy murderer to the heart.—How art thou fled for ever!—A month!—Oh for a ſingle week! I aſk not for years. Tho' an age were too little for the much I have to do."

On my ſaying, we could not do too much: that heaven was a bleſſed place—

" So much the worſe. 'Tis loſt! 'Tis loſt!—Heaven is to me the ſevereſt part of hell!"

Soon after I propoſed prayer.

" Pray you that can; I never prayed, I cannot pray.——Nor need I. Is not heaven on my ſide already? It cloſes with my conſcience. Its ſevereſt ſtrokes but ſecond my own."

His friend being much touched even to tears, at this, (who could forbear? I could not) with a moſt affectionate look, he ſaid:

" Keep thoſe tears for thyſelf. I have undone thee.——Doſt weep for me? That's cruel. What can pain me more."

Here his friend, too much affected, would have left him.

" No, ſtay. Thou ſtill may'ſt *hope*;——therefore hear me. How madly have I talked? How madly haſt thou liſtened and believed? But look on my preſent ſtate, as a full anſwer to thee, and to myſelf. This body is all weakneſs and pain; but my ſoul, as if ſtung up by torment to greater ſtrength and ſpirit, is full powerful to reaſon; full mighty to ſuffer. And that, which thus triumphs within the jaws of mortality, is, doubtleſs, *immortal*. And as for a *deity*, nothing leſs than an Almighty could inflict what I feel."

I was about to congratulate this paſſive, involuntary confeſſor, on his aſſerting the two prime articles of his creed, extorted by the rack of nature; when he thus, very paſſionately:

" No, no! let me ſpeak on. I have not long to ſpeak.—My much-injur'd, friend! my ſoul, as my body, lies in ruins; in ſcatter'd fragments of broken thought. Remorſe for the paſt throws my thought on the future. Worſe dread of the future, ſtrikes it back on the paſt. I turn and turn, and find no ray.—Didſt thou feel half the mountain that is on me, thou would'ſt ſtruggle with the martyr for his ſtake; and bleſs heaven for the flames;——That is not an everlaſting flame; that is not an unquenchable fire."

How were we ſtruck? yet ſoon after, ſtill more. With what eye of diſtraction, what a face of deſpair, he cried out:
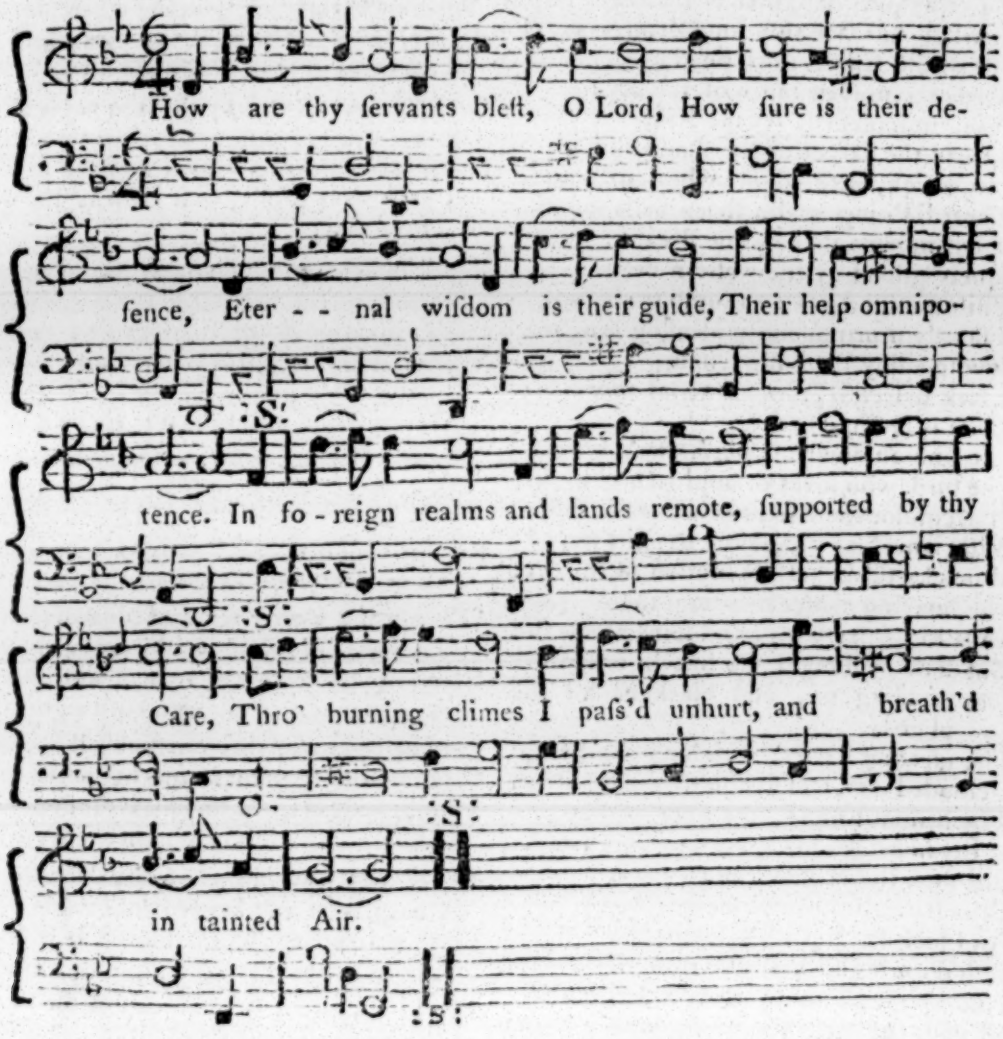
" My principles have poiſoned my friend; my extravagance has beggar'd my boy; my unkindneſs has murdered my wife!—And is there another hell?——Oh! thou blaſphemed, yet moſt indulgent, Lord God! Hell itſelf is a refuge, if it hides me from thy frown."

Soon after his underſtanding failed. His terrified imagination uttered horrors not to be repeated, or ever forgot. And ere the ſun (which I hope has ſeen few like him) aroſe, the gay, young, noble, ingenious, accompliſhed, and moſt wretched *Altamont* expired.

[*To be continued.*]

An

An ODE made by a GENTLEMAN upon the Concluſion of his travels, from the *Spectator* Set to Muſick by an eminent Maſter.



Thy mercy ſweetned every ſoil,
Made ev'ry region pleaſe;
The hoary Alpine hills it warm'd,
And ſmooth'd the Tyrrhene ſeas.

Think, O my ſoul, devoutly think,
How with affrighted eyes
Thou ſaw'ſt the wide extended deep,
In all its horrors riſe.

Confuſion dwelt in ev'ry face,
And fear in ev'ry heart,
When waves on waves, & gulphs in gulphs,
O'ercame the pilot's art.

Yet then from all my griefs, O Lord,
Thy mercy ſet me free;
Whilſt in the confidence of prayer,
My ſoul took hold on thee.

For tho' in dreadful whirls we hung
High on the broken wave,
I knew thou wert not ſlow to hear,
Nor impotent to ſave.

The ſtorm was laid, the wind retir'd
Obedient to thy will;
The ſea, that roar'd at thy command,
At thy command was ſtill.

In midſt of dangers, fears and death,
Thy goodneſs I'll adore,
And praiſe thee for thy mercies paſt,
And humbly hope for more.

My life, if thou preſerv'ſt my life,
Thy ſacrifice ſhall be;
And death, if death muſt be my doom,
Shall join my ſoul to thee.

An ODE *to* EVENING. *By* W. WOTY.

SOFT tranquil' daughter of the Day!
On whose fair face autumnal Zephyrs play;
O'er whose serene unclouded eye,
Sol sheds the mildest lustre of the sky:
Thee, unmolested, let me hail,
And tread the carpet of thy shady vale;
Near which, with bonnet wheaten-bound,
Sits *Ceres* list'ning to the sheep-bells sound!
Or let me woo thee by the stream,
Obliquely gilded by the western beam;
While flies and gnats unnumb'red throng,
And faintly murmur no unpleasing song.
Now to enjoy the balmy hour,
The lark descends from his aërial tow'r.
Apollo is reclin'd to rest
On the smooth down of *Amphitrite*'s breast.
The bird, who loves th' approach of night,
Hoots tremulous, and flaps his wings for flight.
With wheeling plume the bat flits by,
And mocks th' imperfect motion of the eye.
The buzzing chafer here and there [air.
Spreads his gauze wing, and spins along the
But dark ey'd night (so heav'n ordains)
Comes nodding on, and blackens all the plains.
The pleasing scenes, which nature drew,
Are clouded o'er, and vanish'd from the view.
The brilliant morn, the noon of day,
And thy sweet shadows, evening! are away.
But soon the brilliant morn again
Shall radiate all the firmamental plain;
And soon the sun's meridian ray,
Zenith'd on high, shall give us back the day:
And evening! thou, with aspect bland,
Shall pour thy length'ning shadows o'er the land.
Such is thy pictur'd life, Oh man! [throng;
Which daily dies, and fades as it began.
Thy infant morn shall sink away,
Thy noon of youth, and evening age decay;
Pale death shall wrap thee in his urn,
For dust thou wast and shalt to dust return.
But let not this thy soul affright;
Be virtue's pupil—tread the path of right;
Then shalt thou 'scape the sinner's doom,
And rise new-born, triumphant o'er the tomb.

The FRIEND, *an* ELEGY, *by* W. DODD, *M. A. To* JOHN D—, *Esq*;

THOUGH fortune smile not on my low estate, [rend:
Nor high-plum'd honours on my steps at-
Kind heav'n, I thank thee—for the gift is great— [friend!
To sooth my life, that thou hast lent a
Thro' life's lone path, where wilds and weeds abound, [throng;
Where dangers threaten, and where sorrows
Ah me, how sad to plod the weary round,
And tread in joyless solitude along!

Each Lee grows vapid; and the noble mind,
Prompt to fair actions of renowned Meed,
Sinks listless down;—for it despairs to find
The lenient praise, that crowns the worthy deed;

That lenient praise, which stimulates the heart; [reign;
Yet gives no strength to pride's fantastic
Which, blushing, from her bower, draws true desert, [plain!
Well pleas'd to toil on virtue's ample
Thrice welcome labour, welcome honest toil;
Run with delight, my soul, thine arduous race: [smile,
For much-lov'd *D*** deigns the friendly
To quicken and invigorate thy pace!

'Tis not the wordy wind of bloated fame,
The *many*'s false and undiscerning praise:—
Catch it, ye fools!—one man of worthy name
A generation of the vain outweighs!

Let him approve, whom virtue's self approves,
On whom religion beams her purest ray:
Whom stedfast truth, unbias'd candour loves,
And by whose side bright merit joys to stay:

Let him approve, in whose capacious breast
Compassion and benevolence reside;
From whose large hand, humanity distrest,
Yet ne'er went weeping and unsatisfied;

Let him approve—'twill charm the rage of care!—
Let him approve—if such a man there be—:
Ah *D***, to my soul for ever dear—
How blest am I—! for thou, my friend, art HE!

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

Gentlemen,

Your approbation of the little piece I sent you, has prevail'd with me to trouble you with the following, which (if worth a place in your useful pamphlet) please to insert, and you will oblige Yours, &c.

March 23d, 1761. D. B.

MORNING.

NOW the nocturnal gloom resigns its sway,
And yeilds its empire to revolving light;
O'er eastern skies emerging Phœbus spreads

The

The variegated lustre, that adorns [tints
The opening morn, and gives the blushing
Apparent in the expanse at day's approach;
That now advances with her chrystal shades
And routes nature's offspring, soft reclin'd,
Since night's primæval curtain veil'd the earth,
On different couches fitted for repose.
Gladly we view the cheerful hours return'd,
And doleful darkness by the light dispers'd.
All beings at the welcome scene exult,
And introduce it with resounding strains
Of intermingled gratitude and joy.
The sprightly lark, first of the winged choir,
From her low situated nest ascends
With warbling extasies, and mounts aloft;
Presenting, as she rises, tuneful praise
To the great author, and supreme, of all:
And calls the songsters of the neighb'ring grove, [leaves,
Perch'd in soft slumbers, 'midst the dewy
Or resting in their verdant mossy beds,
To join the vocal music, half divine:
And with their well-tun'd symphony assist
The pious incense of the fields and woods,
To soar beyond creation's highest orb,
And waft its odour to the sacred throne.
While man, the darling of his Maker's care,
Sovereign of all terrestrials, but himself,
Awakes, delighted with the grateful voice
Of every creature round, and turns his eye
To view the various prospects wide extent,
That with inchanting landscape is display'd;
Nor stops his glance, till earth's inviting charms
(Still height'ned by the daz'ling orient rays
That rising sol emits) are well survey'd:
Then fill'd with admiration of that power,
Whose all-productive word, from the wild heap [worlds
Of formless matters, rais'd unnumb'red
That roll their pond'rous orbs in ambient space,—
And which alone sustains—he humbly offers
His early adoration, and presents
The glowing ardor of his breast, which beats
In concert with the universal airs.—
'Tis thee, blest Father of mankind, ador'd
Throughout all borders of thy empire vast,
They hail and worship with their rapturous notes
Or bleating accents, to thy bounteous skies
The sweetest fragrance of the morn ascends,
And greets thy nostrils with a fresh perfume.
'Tis thou that animates the soul of man,
Distends and warms his heart—with gratitude
And pure devotion, whose resistless flame
Pervades the encircling canopy above,
And reaches thee,—almighty, infinite
Immortal object of creation's praise;
Who, unconfin'd by limit or restraint,
Diffusest rich munificence around,
And scatter'st blessings from the ample fund
Of undiminish'd wealth, on all thy works
Wherever fixt,—let heaven and earth ascribe
Eternal honour and renown,—thy due.

The CHRISTIAN WARFARE.

MORTALS in constant tumults dwell;
War with the world began:
Satan and all the powers of hell
Combine to ruin man.
Where shall we fly? whence succours bring,
But, Lord, from thy strong arm?
What but the shadow of thy wing,
Can shelter us from harm?
The buckler bring, the bow extend;
Grasp in thy hand the spear:
While thou wilt deign to be our friend,
No danger can we fear.
No pestilence that walks around,
Tainting the mid-day air;
No arrow of the night can wound;
No hunter can ensnare.
O God, arise, shew us thy light;
Our foes in ambush lie:
Beneath Christ's banner let us fight,
And sin and death defie.
The robe of mercy let us wear;
The sword of justice wield:
Salvation's helmet let us bear;
And, faith, be thou our shield.
Clad in heaven's armour bold we stand,
Our footsteps shall not slide;
Tho' thousands fall at our right hand,
Ten thousand at our side.
But we'll go on from strength to strength,
And songs of triumph sing;
Till glorious we ascend at length
The city of our king.
There saints and martyrs conquerors dwell,
Death's arrows broken lie;
Sin is no more—o'er vanquish'd hell
The christian flag waves high.
Where, king of terrors, is thy sting?
O grave, thy victory where?
Thus heaven's trump sounds, the faithful sing,
And rest from toil and care. O—S.

PSALM XLII.

WITH fierce desire the hunted Hart
Explores the cooling stream;
Mine is a passion stronger far,
And mine a nobler theme.

Yet,

Yes, with ſuperior fervors, Lord,
I thirſt to ſee thy face;
My languid ſoul would fain approach
The fountains of thy grace.

Oh! the great plenty of thy houſe!
The rich refreſhments there!
To live an exile from thy courts
O'erwhelms me with deſpair.

In worſhip when I join'd thy ſaints,
How ſweetly paſs'd my days!
Prayer my divine employment then,
And all my pleaſure praiſe.

But now I'm loſt to every joy,
Becauſe detain'd from thee;
Thoſe golden periods ne'er return,
Or ne'er return to me.

Yet, O my ſoul, why thus depreſt,
And whence this anxious fear?
Let former favours fix thy truſt,
And check the riſing tear.

When darkneſs, and when ſorrows roſe,
And preſs'd on every ſide,
Did not the Lord ſuſtain thy ſteps,
And was not God thy guide?

Affliction is a ſtormy deep,
Where wave reſounds to wave;
Tho' o'er my head the billows roll,
I know the Lord can ſave.

Perhaps before the morning dawns,
He'll reinſtate my peace;
For he, that bad the tempeſt roar,
Can bid the tempeſt ceaſe.

In the dark watches of the night
I'll count his mercies o'er;
I'll praiſe him for ten thouſand paſt,
And humbly ſue for more.

Then, O my ſoul, why thus depreſt,
And whence this anxious fear?
Let former favours fix thy truſt,
And check the riſing tear.

Here will I reſt, and build my hopes,
Nor murmur at his rod;
He's more than all the world to me:
My health, my life, my God! N.

PARADISE REGAIN'D. *By* H. T.

SEEK not for paradiſe, with curious eye,
In Aſiatic climes, where Tigris' waves,
Mix'd with Euphrates, in tumultuous joy,
The ſpacious plain of Babylonia laves.

'Tis gone with all its charms, & like a dream,
Like Babylon itſelf, is ſwept away;
Beſtow one tear upon the mournful theme,
But let it not thy gentle heart diſmay.

For know, wherever love and virtue guide,
They lead us to a ſtate of heavenly bliſs,
Where joys, unknown to ſhame and guilt, preſide;
And pleaſures, unalloy'd, each hour increaſe.

Behold that grove, whoſe waving boughs admit,
Thro' the live colonade, the fruitful hill,
A moving proſpect, with fat herds replete,
Whoſe lowing voices all the valley fill.

There, thro' the ſpiry graſs, where glides the brook,
(By yon tall poplar which erects its head
Above the verdure of the neighbouring oak;)
And gentle murmurs o'er th' adjoining mead.

Philander and Cleora, happy pair,
Taſte the cool breezes of the gentle wind,
Their breaſts from guilt, their looks are free from care;
Sure index of a calm, contented mind.

'Tis here, in virtuous love, the ſtudious fair
Informs her babes, nor ſcorns herſelf t' improve,
While in his ſmile ſhe lives, whoſe pleaſing care
Diſpenſes knowledge from the lips of love.

No wild deſires can ſpread their poiſon here,
No diſcontent their peaceful hours attend,
Falſe joys, nor flatt'ring hopes, nor ſervile fear
Their gentle minds with jarring paſſions rend.

Here oft in pleaſing ſolitude they rove,
Recounting o'er the deeds of former days,
With inward joy their well-ſpent time approve,
And feel a recompence beyond all praiſe.

Or in ſweet converſe thro' the grove, or near,
The fountain's brink, or where the arbour's ſhade
Beats back the heat, fair virtue's voice they hear,
More muſical by ſweet digreſſions made.

With calm dependence every good they taſte,
Yet feel their neighbours wants with kind regret,
Nor chear themſelves alone, (a mean repaſt)
But deal forth bleſſings round their happy ſeat.

'Tis to ſuch virtue that the Pow'r Supreme,
The choiceſt of his bleſſings hath deſign'd
And ſhed them plenteous over every clime,
The calm delights of an untainted mind.

Ere yet the ſad effects of fooliſh pride,
And mean ambition, ſtill employ'd in ſtrife,
And luxury did o'er the world preſide, [life.
Depray'd the taſte, and pall'd the joys of

For

For ſuch the ſpring, in richeſt mantle clad,
Pours forth her beauties thro' the gay parterre,
And autumn's various boſom is o'er-ſpread
With all the bluſhing fruits that crown the year.
Or ſummer tempts, in golden beams array'd,
Which o'er the fields in borrow'd luſtre glow,
To meditate beneath the cooling ſhade
Their happy ſtate, and whence their bleſſings flow.

Ev'n rugged winter varies but their joy,
Painting the cheek with freſh vermilion hue;
And thoſe rough froſts which ſofter frames annoy,
With vigorous health their ſlack'ning nerves renew.
From the dark boſom of the dappled morn,
To Phœbus ſhining with meridian light,
Or when mild evening does the ſky adorn,
Or the pale moon rides thro' the ſplangled night,

The various ſcenes in ev'ry virtuous ſoul,
Each pleaſing change with various pleaſures bleſs,
Raiſe chearful hopes, and anxious fears controul,
And form a paradiſe of inward peace.

VERSES *written on an Alcove at* ——

STranger! here prolong thy ſtay,
And the rural ſcene ſurvey:
Bloſſoms beautify the trees,
Soft and pleaſing is the breeze;
Tho' the polyanthus dies,
Fairer flowers begin to riſe.
Roſes rear their crimſon heads,
Tulips decorate yon beds;
Linnets chaunt ſweet minſtrelſy;
See how active is the bee.
Lo, ſhe flies from flower to flower,
And exerts her chymic power.

View yon grotto in the dell,
And admire each poliſh'd ſhell:
Then, with rapture, turn thine eye
To the rill that murmurs by.
Mark the diſtant mountain's ſteep,
And the ſnowy flocks of ſheep;
And the cattle grazing there.——
Stranger! GOD is every where.
In each fav'rite ſcene I ſee
Omnipreſent Deity:
Ev'n the rill, and antique rock,
Lowing herd, and harmleſs flock;
Ev'n the Anchorite's abode,
Evince a wiſe and powerful GOD.

J. C.

Deſcription of Heaven.

Tranſlated from part of a Saxon *Poem, from Mr.* Langhorne's *Poems, juſt publiſhed.*

NO vital bread, no cordial wine
Shall ſtore the board or bowl;
Th' eſſential pow'r of life divine,
Exiſts in every ſoul.

No pomp of wealth, no art-wrought veſt
The ſons of heaven demand,
In uncreated glory dreſt
By *God*'s almighty hand.

In vain with him its feeble blaze
Would human pomp diſplay,
Whoſe aſpect dims the ſolar rays,
Whoſe ſmile is endleſs day.

There dwells repoſe, that knows no pain,
An i joy's eternal tide:
Oh! haſte that heaven of bliſs to gain,
'Tis folly all beſide.

To the Compilers of the CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I Heartily rejoice at the deſerved ſucceſs that attends your periodical performance, ſo well calculated and ſo judiciouſly conducted to promote the moſt valuable intereſts of mankind: and as you deſired in your laſt an Engliſh tranſlation of *Beza*'s epitaph on *Luther*, if you think the following worthy a place in your next, it is at your ſervice. J. M.

Rome once ſubdu'd the world by war,
By art the *Pope* cruſh'd her again:
One monk excells them both by far,
For both were vanquiſh'd by his pen.
Go now, thou fabling *Greece*, and boaſt no longer
Alcides' club, for *Luther*'s quill is ſtronger.

To the Editors of the Chriſtian's Mag.

BEZA's *Epitaph upon* LUTHER.

Rome, once the world—the *Pope* has *Rome* enſlav'd;
The firſt by dint of arms, by frauds the ſecond.
But *Luther*'s pen has both of them out-brav'd;
And both to have ſubdu'd is juſtly reckon'd.
Then let romancing *Greece* recount, forſooth,
The glorious actions of the fam'd *Alcides*:
Th' all-conqu'ring club, however, in good truth,
Compar'd to *Luther*'s pen, now quite decry'd is.

April 11. 1761. R. DARWALL.

☞ Many more tranſlations of this epigram are received, and ſhall occaſionally be inſerted.

HIS Pruſſian Majeſty's generals Schenkendorff and Sybourg have lately gained ſome advantages over a part of the army of the empire near Saalfeld, in the following manner: On the 2d inſt. the Imperialiſts, to the amount of ſix battalions, and 800 horſe, commanded by two generals, had formed themſelves upon the heights of Keimberg near Saalfeld, where they had placed batteries upon the approach of general Schenkendorff. General Sybourg advanced on the other ſide, and diſlodged the Imperialiſts from the poſt of Schwartz, where they had two battalions. Then the Pruſſians attacked and routed them, and entirely diſperſed all that were not killed or taken. The army of the empire had one colonel, one major, 29 other officers, and above 800 men taken priſoners, with 4 pair of colours, and 6 pieces of cannon. On the 6th inſt. a Pruſſian detatchment attacked the corps under general Guaſco near Plauen in the Voightland, took one colonel, 8 other officers, with about 150 men, and 4 pieces of cannon, and all their baggage. The Pruſſians loſt on this occaſion only major Hundt, of Ziethen's huſſars, a lieutenant, and 30 men.

The allied army under Prince Ferdinand of Brunſwick have ſuffered in ſome late ſkirmiſhes; particularly on the 21ſt of March, when the corps under the command of the hereditary Prince of Brunſwick was attacked in their retreat from Heimbach, juſt as they were entering a defile near Grunberg, by 3 columns of French cavalry, commanded by M. de Clozen; and the French had ſo far the advantage, that they repulſed ſome ſquadrons of Hanoverian cavalry that came to the aſſiſtance of the foot, and took ſeveral of the Brunſwick troops priſoners, with ſome colours and cannon. General Kheden, who commanded the Hanoverians, was killed in the action. The hereditary Prince, with the remainder of that corps, retired to Hombourg, where the allied army was then encamped. The French have alſo been further ſucceſsful in obliging the allies to raiſe the ſiege of Caſſel, as well as that of Ziegenhazn.

Theſe are the moſt material tranſactions that have occurred among the armies in Saxony and Weſtphalia. As to the Ruſſians they have been quiet ever ſince the 25th of February laſt, on which day a ſuſpenſion of arms was ſigned between them and the Pruſſians, and to continue till the 12th of May next. And there are great hopes that the ravages of war are now drawing to a period, the belligerant powers having at length agreed to the holding a congreſs for that purpoſe; as appears by a declaration publiſhed in the London Gazette of Saturday April 25th, in the name and on the part of her Majeſty the Empreſs apoſtolic Queen of Hungary and Bohemia, which was made and ſigned at Paris 26th of March 1761, by her miniſter at that court, the count of Starhemberg, and was delivered at London the 31ſt of March, by Prince Galatzin, envoy extraordinary from the Empreſs of all the Ruſſias. In this declaration the city of Augſbourg is propoſed for the place of the congreſs; and the Empreſs Queen, the Empreſs of Ruſſia, the moſt chriſtian King, and the King of Poland, elector of Saxony, therein declare, that they have choſen plenipotentiaries who will be entruſted with the care of their intereſts at the congreſs, in hopes that the Kings of England and Pruſſia, and their allies, will, on their part, ſpeedily make choice of their reſpective miniſters, that the negotiation may not be deferred. The King of Great Britain, in a counter declaration, ſignifies his and the King of Pruſſia's acquieſcence to the offer of aſſembling a congreſs; and on April 24th his Majeſty was pleaſed to name the Rt hon. Charles Windham earl of Egremont; the Rt. hon. David lord viſcount Stormont, his Majeſty's envoy extraordinary to the King and Republick of Poland; and the hon. gen. Sir Joſeph Yorke, knt. of the order of the Bath, his Majeſty's miniſter plenipotentiary to their high Mightineſſes the States General of the united provinces; his miniſters plenipotentiaries at the congreſs which is ſoon to be opened at the imperial city of Augſbourg.

His moſt chriſtian Majeſty has made choice of the count of Choiſeul, at preſent his ambaſſador at the court of Vienna, to be his miniſter plenipotentiary at the ſaid congreſs.

The King of Pruſſia has named baron Plotho, at preſent his miniſter at the diet at Ratiſbon, and M. Haeſar, his miniſters plenipotentiary at the ſaid congreſs.

Claus-

SUNDAY, *March* 29.

A Fleet under the command of Commodore Keppel ſailed this morning on a ſecret expedition, having on board a great number of land forces. The ſhips employed on this occaſion are, the Sandwich of 90 guns; the Valiant 90; Superb 74; Dragon 74; Temeraire 74; Torbay 74; Swiftſure 68; Eſſex 64; Hampton-Court 66; Achilles 60; Alcide 64; Prince of Orange 60; Together with ſix frigates, three ſloops; two bombs, two fire-ſhips, two cutters, and a chaſſe-marée.

The land forces embarked in this expedition are the regiments of Loudon, Pulteney, Beauclerc, Panmure, Rufane, Colville, Gray, Stewart, Scotch Fuſileers, ſix companies of Morgan's light infantry, ſix companies of Crawford's light infantry, two companies of the train of artillery.

Wedneſday April 1. A letter from Sir James Douglas at the Leeward Iſlands to the Lords of the Admiralty, runs thus: "Captain Obrien, in the Temple, (having the Griffin under his command) being on a cruize to the ſouthward, in September laſt, received information of ſeven ſail of veſſels that were at an anchor at the Grenades, laden with proviſions, &c. for Martinique, to which place he immediately proceeded; and, after ſilencing their batteries, cut out the veſſels; amongſt which, was his Majeſty's ſloop the Virgin, taken by the enemy in April laſt. Theſe ſhips, in their return from the Grenades to Antigua, fell in with and took thirteen others bound to Martinique, laden with proviſion, &c. Having received information that a number of the enemy's ſmall privateers greatly infeſted the iſland of Guadalupe, I ſent a ſchooner on a cruize round Guadaloupe in queſt of theſe privateers, where ſhe was ſo lucky to fall in with and take two of them."

Thurſday, April 2. Rear-admiral Holmes writes from Jamaica, that ſince the taking of the French frigates in October laſt, the ſquadron have brought in there, or deſtroyed, about eight of the enemy's privateers.

Friday, April 3. The right hon. James Granville, Eſq; cofferer to his Majeſty's houſhold, was ſworn of his Majeſty's moſt p ivy council and took his place accordingly.

Saturday, April 4. The Sheriffs of the city of London having caſt up the numbers on the poll, declared Sir Robert Ladbroke, Sir Richard Glyn, William Beckford, Eſq; and the hon. Thomas Harley, Eſq; duly elected members to repreſent the city of London in parliament: after which each member returned thanks to the livery, in an elegant ſpeech.

This morning Theodore Gardelle, convicted for the murder of the late Mrs. King, of Leiceſter-fields, being in the chapel of Newgate, after prayers made an ample confeſſion of his guilt, and the ſhocking manner of perpetrating it. About nine he was carried in a cart through Fleetſtreet and the Strand, to the gallows erected in the Haymarket, where he was executed; and when dead was carried to and hung on Finchley-common.

Sunday, April 5. A journeyman ſhoemaker at Plymouth, having found his wife in too great familiarity with another man at a public-houſe there, took out his knife and ran it into the fellow's groin, who died of the wound in leſs than an hour after, leaving a wife and five children, and ſhe big with child of a fifth. The ſhoemaker was ſecured.

Wedneſday, April 8. His Royal Highneſs the Duke, was ſworn in at the board of admiralty, admiral of the blue.

This day Dr. Squire kiſſed his Majeſty's hand, on being appointed to the ſee of St. David's.

Thurſday, April 9. At the laſt aſſizes at Kingſton in Surry a very odd trial came on, viz. Mary Davis, for murdering her male infant, by cutting its throat and throwing it into the Thames at Billinſgate. There was no evidence againſt her but her own confeſſion, which was very poſitive and circumſtantial; but after ſtrict examination it appeared that the poor creature was diſordered in her ſenſes; and that ſo far from murdering her child, ſhe never had one. She was acquitted.

Friday, April 10 *Admiralty-office.* Capt. Pownell, of his majeſty's frigate the Favourite hath taken and ſent into Gibraltar, a French privateer of 12 guns and 84 men.

Captain Brograve, of his Majeſty's ſloop Albany, has brought to Spithead a French frigate called the Pheaſant, of 16 carriage guns and 125 men.

Monday, April 13. A couple who intended to be married, went to St. George's, Hanover-ſquare, but the miniſter ſtaying a little longer than uſual, the woman aſked the man what o clock it was? To which he roughly anſwered, What is that you? Oh! ſaid ſhe, is it ſo? What will it be by and by? And immediately left him. ——At the door ſhe met

met the clergyman, and told him, he need not give himſelf any further trouble, for ſhe would not be married.

Thurſday, *April* 16. By a letter from the Eaſt Indies we learn, that the crew of the Denham, Indiaman, after having burnt her, retired into Fort Marlborough, and defended the place with great bravery; but being overpower'd by numbers, were obliged to ſurrender: however they were ſo fortunate as to have removed great part of their effects up into the conutry, and ſome they had put on board Dutch ſhips and ſent to Batavia.

This morning about eleven, the groans of a human creat urewere heard from the gully-hole, at the end of Eſſex ſtreet, Strand; which prov'd to be thoſe of a young man, a butcher's apprentice, who had cut his own throat at three the ſame morning, and went into the ſewer: as his wind-wipe was not cut through, there are hopes of his recovery. He has labour'd ſome time under a religious melancholy.

Friday, *April* 17. His Majeſty's ſhip Tweed, commanded by Capt. Paſton, on the 15th of March, took and carried into Liſbon, a French privateer, the Hardi of 10 guns, and 125 men.

Capt. Kennedy of the Blonde, has carried into Liſbon a French ſhip, bound from Bourdeaux to St. Domingo.

Sunday, *April* 19. Advices received from Madrid import, that on the 31ſt ult. a ſhock of an earthquake was felt in that city, which laſted violently for two minutes and a half. The inhabitants expecting their houſes to fall, quitted them. Shocks were alſo felt the ſame day on the coaſts of France, Holland, Scotland and Ireland.

Monday, *April* 20. His Majeſty's ſhip Terpſichore, commanded by Sir Thomas Adams, bart. took on the 8th inſt. off Scilly, a lugſail privateer, call'd the Bienbroynon, and carried her into Plymouth.

Tueſday, *April* 21. Capt. Ellis, of the Eſcorte, and Capt. Rooke, aid de camp to major-general Hodgſon, arrived with letters from commodore Keppel and general Hodgſon, to the right Hon. Mr. Secretary Pitt, of the 12th and 13th inſt. giving an account, that on the 8th inſt. they had attempted to land part of the troops under general Hodgſon's command in Lomaria bay; but that it had been thought proper to deſiſt from that attack. [*Gazette.*]

Admiralty, *April* 21. His Majeſty's ſhip the Hero, commanded by capt. Forteſcue, and the Venus, commanded by capt. Harriſon, on the 2d inſt. in the lat. 43. 30. N. and long. 11. 4. W. took a French Eaſt India company, from Port l'Orient bound to the Iſle of France and Pondicherry, laden with ordnance, naval ſtores and merchandize, and 24,000 dollars.

Wedneſday, *April* 11. We learn from Liſbon, that on the 31ſt paſt, they had there a violent ſhock of an earthquake, which laſted five minutes, but providentially no lives were loſt: a few old houſes were ſhattered and ſome other ones damaged, but no other miſchief was done when the packet came away. During the ſhock the Tagus was in great agitation, by which ſeveral veſſels were drove one againſt another, but happily received little damage.

Wedneſday, *April* 22. This day Dr. Thomas, biſhop of Saliſbury, kiſs'd his Majeſty's hand on being promoted to the ſee of Winchester.—As did Dr. Hay Drummond, biſhop of St. Aſaph, on his promotion to the ſee of Saliſbury.

Friday, *April* 24. They write from Cologn, that two men are arrived in that city, who ſay they came from Damaſcus, and are 700 years old. The Jeſuits have obtained leave to carry them to Rome. Being put in irons, they were glad of that opportunity of proving the truth of their miſſion, by breaking them. They ſay,

The war will be general in	1765
Conſtantinople deſtroyed -	1766
The true God acknowledged by all nations — —	1767
A valiant man will give his teſtimony to it — —	1768
England overflowed —	1769
An earthquake all over the world	1770
The fall of the ſun, moon and ſtars	1771
The globe of the earth burnt	1772
The univerſal judgment —	1773

The French envoy at Cologn has received orders to examine them ſtrictly. They ſay they are come by the order of heaven to turn men to repentance. [We ſhall probably hear further of this pious fraud of the Jeſuits, and what ends they propoſe to make it ſerve.

This night a fire broke out in Swallow-ſtreet St. James's, which conſumed eight houſes.

Deaths.] Dr. Benj. Hoadly, bp. of Winch.
Tho. Baſkett, Eſq; King's Printer.
Sir Edward Goodyere.
Dr. Holcombe, Prebend of Canterbury.
The Duke of Burgundy in France.
Lord Viſcount Irwin, of Scotland.
Sir H. Bellenden, Gent-uſh. of the bl. rod.
Lady Abney, relict of Sir Tho. Abney.
His Grace the Duke of Argyll.

THE CHRISTIAN'S MAGAZINE.

For MAY, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XII.

Of GOD, *as* REDEEMER.

THERE is yet another capital view, in which the *Scriptures* repreſent the Deity to us; a view at once, the moſt intereſting and important, namely, as the *Redeemer* of mankind. The *New Teſtament*, in particular, gives us an hiſtory of God's marvelous doings under this *relation*; tho' from the *Old Teſtament* alone we are able to trace the origin and cauſe of ſo wondrous and ſo gracious a diſpenſation.

Should we allow a knowledge of God as *Creator* and *Preſerver*, to have obtained in a meaſure amongſt the heathens;—Should we grant, that the works which are ſeen, might have led ſome to a dim apprehenſion of the great Workmaſter; and by conſequence, to a belief of his ſuperintending care:—yet we muſt confeſs, that a knowledge of God, as *Redeemer*, was wholly beyond the reach of the human mind, and could have been conveyed to us no otherwiſe than by immediate *revelation*. Indeed, it is pretty obvious to the learned enquirer, that there are many traces of this knowledge in the fabulous ſtories, and ſacred traditions of the Gentile world, as might reaſonably be expected, from the account of the peopling the earth, which the Scriptures deliver to us: for as there can be no doubt that *Noah* and his family (from whom the whole earth was peopled) were acquainted with the covenant of grace, it is reaſonable to ſuppoſe, that traditions of the great outlines of it would be preſerved in their ſeveral diſperſions: traditions, more and more *fabulized*, (if I may be allowed the expreſſion) the farther they ran down the ſtream of time from the fountain-head. It is true, beſides theſe traditional hints,

we meet with the name of *Saviour* frequently applied to the heathen divinities; but generally in a *temporal* ſenſe, and on account of thoſe deliverances which they wrought for particular ſtates or people.

God is repreſented to us as a *Saviour* of a different kind "As a Saviour of the univerſal race of mankind from preſent ſin, and future puniſhment."

This repreſentation opens to us a large field; in which we muſt take heed, that we direct our ſteps warily and regularly, or we ſhall ſoon be loſt—eſpecially if we lay aſide the clue of the written word, and follow our own imaginations.—Now, in the firſt place, and as the moſt natural enquiry, it would be aſked by every thinking perſon who ſhould hear this information—"Whence came it to paſs, that man ſtood in need of ſuch a redemption?—Did not God create him perfect? at leaſt as perfect, as his ſtate and order in the rank of beings would admit? What need then of his aſſuming the character of *Redeemer*, to ſave thoſe, who had nothing to do but diſcharge their appointed duty, and ſecure his favour?"

A former chapter * of this work will afford a ſufficient and ſatisfactory anſwer to this quære; at the ſame time, that it juſtifies an aſſertion we have heretofore made, that on a right knowledge of man, or the true ſtate of human nature, depends a right knowledge of God, and of the Chriſtian ſyſtem. Redemption, in its very idea, comprizes *loſs*: we think not of redeeming, what is ſafe; or of reſtoring, what never was loſt. This is the firſt principle in the Chriſtian religion: and from this firſt link of the chain the whole depends, with the moſt beautiful and regular uniformity. Strike off this link, deny the fall and corruption of man, and you totally change the ſyſtem, and confound the conſtitution of the Chriſtian religion; which, let me obſerve, is ſo cloſely connected in all its parts, that a denial or removal of any one capital principle in it, totally varies the whole.

Nothing is more evident, than that the ſcriptures repreſent God as the *Redeemer*, *Saviour*, or *Reſtorer* of mankind from their ſins here, and from the wages of thoſe ſins hereafter.—Were mankind in a ſtate as perfect as their nature would admit; were they now in their original degree of purity and excellence; and did they really hold that ſcale of being, which was in their creation deſigned them, it is manifeſt to the leaſt obſervation, that theſe ideas of *redemption* and *reſtoration* would be weak and abſurd. And accordingly we find, that the ſhrewdeſt adverſaries of the Chriſtian religion have planted their battery againſt this fortreſs, well knowing, that a demolition of it muſt neceſſarily give them power over all that remains; and muſt reduce Chriſtianity to a ſyſtem of morals, and Chriſt to a mere law-giver, and great example of virtue. How far they have ſucceeded, in our preſent times, is but too evident. Opinions of this ſort, recommended by all the elegancies of poetry, by all the ornaments of ſtile, and by all the art of fancy, cannot fail to diffuſe their poiſon, and lead captive after them, many who are leſs attentive to the word of God, than the ſmooth verſification of their favourite *Eſſayiſt*.

* See chapter iv. of the Moſaic account of the fall.

Imagi-

Imagination hath always had its advocates and eſpouſers: and ſo long as human vanity remains ſo ſtrong, will ever have its advocates and eſpouſers. Man is in many caſes too proud to be taught; and will rather ſearch for ſolutions of difficulties from the fertile productions of his own wild fancy, than attend to the calm ſtill voice of God, and humbly ſubmit himſelf to the dictates of unerring truth. This is notoriouſly the caſe, with the preſent queſtion.—God, in his divine revelation aſſures us, that he created man in a much higher degree of perfection than that in which he now ſtands: that he placed him in Paradiſe, and gave him a poſitive command, upon the breach or obſervance of which, he was pleaſed to ſuſpend his fate. Man diſobeyed; fell from his original perfection and happineſs; became the ſervant of ſin, and the ſubject of death.—And he moreover aſſures us, that to reſtore the human race, to reinſtate them in their original, nay in greater, happineſs; to atone for their offences; to renew their natures,—he hath made a covenant of grace, and taken upon himſelf the office of a *Redeemer*.

In contradiction to all this, we are told by ſome men, wiſe above that which is written—that man is not a whit leſs perfect than he was originally: that in ſhort he could not, as man, be either more or leſs perfect; for they aſſure you—but alas, where is the proof?—that a chain reaches from the Deity down to non-entity*: every link in which is duly dependant upon the other, and every link in which is filled up by its proper order of beings. Man, ſay they, holds his fit and appointed place in this chain; and of conſequence is in that ſtate for which he was originally deſigned—and neither could have been, nor can be, as man, more perfect than he is.—This is the ſyſtem which human invention hath deviſed, which is utterly deſtructive of Chriſtianity, ſo far as reſpects its capital and diſtinguiſhing doctrines; and which is abſolutely contrary to the word of God, and to the account of the creation and fall of man delivered therein.—Which then *you*, as a reaſonable perſon, ſhould believe, I leave to your own determination; and will go on to conſider God, as *Redeemer*.

[*To be continued.*]

* See thro' this air, this ocean, and this earth,
All matter quick, and burſting into birth:
Above! how high, progreſſive life may go:
Around! how wide! how deep extend below!
Vaſt chain of being, which from God began,
Natures æthereal, human, angel, man,
Beaſt, bird, fiſh, inſect, what no eye can ſee,
No glaſs can reach, from infinite to thee,
From thee to nothing:——on ſuperior pow'rs
Were WE to preſs, inferior might on ours:
Or in the full creation leave a void,
Where one ſtep broken, the great ſcale's deſtroy'd:
From nature's chain, whatever link you ſtrike,
Tenth or ten thouſandth, breaks the chain alike, &c.

POPE's ESSAY, Ep. I. v. 23, 31, &c.

☞ We are obliged to G. G. for the Remark on the ſentence in our tenth chapter. We uſed the Word *knowledge* there in its comprehenſive ſenſe, and as it is frequently uſed by the beſt-writers in Divinity; and as G. G. allows it to be uſed in the Scriptures, *John* xvii. 3. and certainly "true Religion doth conſiſt in a right, *ſpeculative*, and *practical* knowledge of God and of ourſelves; in a knowledge accompanied with its proper *affections*.

BIOGRAPHY.

Appendix to the Life of BERNARD GILPIN.

A Letter to his Brother, giving an Account of the Progreſs of his Change from the Romiſh *Religion.*

YOU require me to write, in a long diſcourſe, the manner of my converſion from ſuperſtition to the light of the Goſpel; which I think you know, was not in a few years. As time and health will permit, I will hide nothing from you, confeſſing my own ſhame, and yet hoping with the Apoſtle, "I have obtained mercy becauſe I did it ignorantly."

In king *Edward*'s time I was brought to diſpute againſt ſome aſſertions of *Peter Martyr*; altho' I have ever been given to eſchew, ſo far as I might, controverſies and diſputations. Being but a young ſtudent, and finding my ground-work not ſo ſure as I ſuppoſed, I went to the Biſhop of *Durham* *, who told me, that "*Innocent* the third was much overſeen, to make tranſubſtantiation an article of faith." He found great fault with the Pope for indulgences, and other things.

After, I went to Dr. *Redman*, in whom I had great truſt for the fame of his virtue and learning. He told me, "The communion-book was very godly, and agreeable to the Goſpel." Theſe things made me to muſe.

Afterwards one of the fellows of the *Queen*'s *college* told me, he heard Dr. *Chedſey* ſay among his friends' "The Proteſtants muſt yield to us in granting the preſence of *Chriſt* in the ſacrament, and we muſt yield to them in the opinion of tranſubſtantiation; ſo ſhall we accord."

Dr. *Weſton* made a long ſermon in defence of the communion in both kinds.

Mr. *Morgan* told me, that Mr. *Ware*, a man moſt famous both for life and learning, had told him before his death, that The chief ſacrifice of the Church of God, was the ſacrifice of thankſgiving." This was his anſwer, when I deſired to know what might be ſaid for the ſacrifice of the maſs.

The beſt learned Biſhops likewiſe of this realm at that time withſtood the ſupremacy of the Pope, both with words and writings.

* Cuthbert Tunſtall.

Mr.

Mr. *Harding* coming newly from *Italy*, in a long and notable ſermon, did ſo lively ſet forth, and paint in their colours, the Friers, and unlearned Biſhops aſſembled at *Trent* in council, that he much diminiſhed in me, and many others, the conſidence we had in General Councils.

All theſe things, and many more, gave me occaſion to ſearch both the Scriptures and antient fathers; whereby I began to ſee many great abuſes, and ſome enormities, uſed and maintained in Popery; and to like well of ſundry reformations on the other ſide.

Afterwards, in three years ſpace, I ſaw ſo much groſs idolatry at *Paris*, *Antwerp*, and other places, that made me to miſlike more and more the popiſh doctrines; eſpecially becauſe the learned men diſallowed image worſhip in their ſchools, and ſuffered it ſo groſly in their churches.

As I could with ſmall knowledge, I examined the maſs: the greateſt fault I then found was too much reverence and groſs worſhip of the gaping people; becauſe I believed not tranſubſtantiation. Likewiſe my conſcience was grieved at the receiving of the prieſt alone. Yet at length I ſaid maſs a few times as cloſely as I could.

I reaſoned with certain that were learned of my acquaintance, why there was no reformation of thoſe groſs enormities about images, reliques, pilgrimages, buying maſs and trentals, with many other things which in king *Edward*'s time the catholics (ſo called) did not only grant to be far amiſs, but alſo promiſed that the church ſhould be reformed, if ever the authority came into their hands again. When I aſked when this reformation was to begin, in hope whereof I was the more willing to return from *Paris*, I was anſwered, We may not grant to the ignorant people, that any of theſe things hath been amiſs; if we do, they will ſtrait infer other things may be amiſs as well as theſe, and ſtill go further and further.—This grieved me, and made me ſeek for quietneſs in God's word: no where elſe I could find any ſtay.

After this, in two or three ſermons at *Newcaſtle*, I began to utter my conſcience more plainly: when thirteen or fourteen articles were drawn up againſt me, and ſent to the Biſhop. Here my adverſaries of the clergy, whom I had ſore offended by ſpeaking againſt their pluralities, had that which they looked for. They cauſed the Biſhop to call me in their preſence, and examine me touching the ſacrament. The Biſhop ſhewed favour ſo far, I truſt, as he durſt; urging me nothing with tranſubſtantiation, but only with the real preſence, which I granted, and ſo was delivered at that time. For the real preſence, I was not then reſolved; but took it to be a myſtery above my capacity: yet my conſcience was ſomewhat wounded for granting before them in plain words the thing whereof I ſtood in doubt.

After queen *Mary*'s death I began to utter my mind more plainly. Before (I muſt needs confeſs my weakneſs) ignorance, and fear of enemies, had ſomewhat reſtrained me.

Thus, in proceſs of time I grew to be ſtronger and ſtronger; yet many grievous temptations and doubts have I had, which many nights have bereaved me of ſleep.

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My nature hath evermore fled controverſy ſo much as I could. My delight and deſire hath been to preach *Chriſt*, and our ſalvation by him, in ſimplicity and truth; and to comfort myſelf with the ſweet promiſes of the Goſpel, and in prayer.

I have been always ſcrupulous, and troubled either in ſubſcribing, or ſwearing to any thing, beſide the Scriptures, and articles of our belief, becauſe the Scripture ought ever to have a pre-eminence above man's writings.——I remember, when I went for orders to the Biſhop of *Oxford*, his chaplain miniſtred an oath to allow all ſuch ordinances as were ſet forth, or ſhould be ſet forth in time to come: which oath when we conſidered better of it, what it was to ſwear to things to come, we knew not what, it troubled not only me, but nine or ten more with me, men of much better learning than I was. I, for my part, reſolved after that to ſwear to no writing but with exception, as it agreed with the word of God.——What trouble I had when the oath was miniſtred by the Biſhops, for the book of articles, agreed upon in 1562 and 1571, I have opened for quietneſs and diſcharge of my conſcience in another writing.——And certainly, ſince I took this order to open my faults in writing *, not pauſing who knew them, ſo it might edify myſelf or others, I have found great eaſe and quietneſs of conſcience; and am daily more edified, comforted, and confirmed in reading the Scriptures. And this I praiſe God for, that when I was moſt troubled, and weakeſt of all, my faith in God's mercy was ſo ſtrong, that if I ſhould then have departed this life, I had a ſure truſt, that none of theſe doubts would have hindered my ſalvation. I hold faſt one ſentence of St. *Paul*, "I have obtained mercy, in that I did it in ignorance:" and another of *Job*, "If the Lord put me to death, yet will I truſt in him."——Yet have I prayed God's mercy many times for all theſe offences, infirmities, and ignorances; and ſo I will do ſtill, ſo long as I have to live in this world."

A Letter to the Biſhop of Durham, *to excuſe himſelf from taking a Benefice.*

RIGHT honourable, and my ſingular good maſter, my duty remembered in moſt humble manner, pleaſeth it your honour to be informed, that of late my brother wrote to me, that in any wiſe I muſt meet him at *Mechlin*; for he muſt debate with me urgent affairs, ſuch as could not be diſpatched by writing. When we met, I preceived it was nothing elſe but to ſee if he could perſuade me to take a benefice, and to continue in ſtudy at the univerſity: which if I had known to be the cauſe of his ſending for me, I ſhould not have needed to interrupt my ſtudy to meet him; for I have ſo long debated that matter with learned men, eſpecially with the holy prophets, and moſt antient and godly writers ſince *Chriſt*'s time, that I truſt, ſo long as I have to live, never to burden my conſcience with having a benefice

† In another letter he thus ſpeaks, "I never had doubts in religion in all my life, nor ever diſſembled in all my life, or committed any fault, which, ſo far as I thought it might edify, or do good to others, and ſo far as my remembrance ſerved, I could not well find in my heart to confeſs before all the world."

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and lying from it. My brother ſaid, that your Lordſhip had written, to him, that you would gladly beſtow one on me; and that your Lordſhip thought (and ſo did other of my friends, of which he was one) that I was much too ſcrupulous in that point. Whereunto I always ſay, if I be too ſcrupulous (as I cannot think that I am) the matter is ſuch, that I had rather my conſcience were therein a great deal too ſtrait, then a little too large: for I am ſeriouſly perſuaded that I ſhall never offend God by refuſing to have a benefice, and lie from it, ſo long as I judge not evil of others; which I truſt I ſhall not, but rather pray God daily, that all who have cures may diſcharge their office in his ſight, as may tend moſt to his glory, andthe profit of his church. He replied againſt me, that your Lordſhip would give me no benefice, but what you would ſee diſcharged in my abſence as well or better than I could diſcharge it myſelf. Whereunto I anſwered, that I would be ſorry, if I thought not there were many thouſands in *England* more able to diſcharge a cure than I find myſelf; and therefore I deſire, they may both take the cure and the profit alſo, that they may be able to feed the Body and the ſoul both as I think all paſtors are bounded. As for me, I can never perſuade myſelf to take the profit, and let another take the pains: for if he ſhould teach and preach as faithfully as ever St. *Auſtin* did, yet ſhould I not think myſelf diſcharged. And if I ſhould ſtrain my conſcience herein, and ſtrive with it to remain here, or in any other univerſity, with ſuch a condition, the unquietneſs of my conſcience would not ſuffer me to profit in ſtudy at all.

I am here, at this preſent, I thank God, very well placed for ſtudy among a company of learned men, joining to the Friers Minors; having free acceſs at all times to a notable library among the Friers, men both well learned and ſtudious. I have entered acquaintance with divers of the beſt learned in the town; and for my part was never more deſirous to learn in all my life than at this preſent. Wherefore I am bold, knowing your Lordſhip's ſingular good-will towards me, to open my mind thus rudely and plainly unto your goodneſs, moſt humbly beſeeching you to ſuffer me to live without charge, that I may ſtudy quietly.

And whereas I know well your Lordſhip is careful how I ſhould live, if God ſhould call your Lordſhip, being now aged, I deſire you let not that care trouble you: for if I had no other ſhift, I could get a lectureſhip, I know, ſhortly, either in this univerſity, or at leaſt in ſome abby hereby, where I ſhould not loſe my time; and this kind of life, if God be pleaſed, I deſire before any benefice. And thus I pray *Chriſt* always to have your Lordſhip in his bleſſed keeping.' By your Lordſhip's humble ſcholar and chaplain.

Louvain, Nov. 22, 1554. BERNARD GILPIN.

To a Friend in Afflictions.

AFTER my moſt due commendations, I beſeech you, gentle Mrs. *Carr*, diligently to call to mind how mercifully God hath dealt with you in many reſpects. He hath given you a Gentleman of worſhip to be your huſband; one that I know loveth you dearly, as a Chriſtian man ſhould love his wife. And by him God hath bleſſed

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you with a goodly family of children, which both you and your husband muſt take to be the favourable and free gift of God.—But good Mrs. *Carr*, you muſt underſtand, that both that gift of God, and all others, and we ourſelves, are in his hands: he takes what he will whom he will, and when he will; and whomſoever he taketh, in youth, or in age, we muſt fully perſuade ourſelves that he ordereth all things for the beſt. We may not murmur or think much at any of his doings; but muſt learn to ſpeak from our hearts the petition of the Lord's prayer, "Thy will be done on earth as it is heaven." It is unto this holy obedience that St. *Peter* calleth all *Chriſtians*, ſaying "Humble yourſelves under the mighty hand of God."—This godly ſubmiſſion did cauſe the holy patriarch *Job*, when it pleaſed God to take from him not only one, but all his children ſeven brethren and ſiſters upon one day, never to grieve himſelf with what God had done, but meekly to ſay the Lord gave and the Lord hath taken away, bleſſed be the name of Lord."——And here I would have you, good Mrs. *Carr*, to conſider, how ſmall cauſe you have to mourn, or fall into a deep ſorrow, in compariſon of the holy patriarch. God hath taken from you only one young daughter, and hath left you a goodly family of children, which I truſt with good education, will prove a bleſſed comfort to you.—This example of *Job*, and other examples in holy Scripture, being written (as the apoſtle ſaith) for our admonition, I muſt needs declare you to be worthy of great blame, if you continue any ſpace in ſuch great ſorrow and heavineſs, as I hear you take for your young daughter. St. *Peter* ſaith, that *Chriſt Jeſus* ſuffered for us moſt cruel torments, and laſt of all a moſt cruel death, "to leave us an example that all that believe in him ſhould follow his bleſſed ſteps:" that is to bear his croſs, to be armed with all patience, whenſoever we loſe any thing that we love in this world. And the ſame apoſtle ſaith, "Seeing *Chriſt* hath ſuffered for us in his body, all you that are Chriſtians muſt be armed with the ſame thought."—Furthermore, the Scripture ſaith, that "unto us it is given not only to believe in *Chriſt*, but alſo to ſuffer for his Sake." And St. *Paul* in the 8th to the *Romans*, hath a moſt comfortable ſentence to all that will learn to ſuffer with him; and a moſt fearful ſentence to all thoſe that refuſe to ſuffer with him and to bear his croſs; "The Spirit, ſaith he, beareth witneſs with our ſpirit, that we are the children of God; and if children then heirs, heirs of God, and fellow Heirs with *Chriſt*;" (it followeth) if ſo be that we ſuffer together with him, that we may alſo be glorified with him." And St. *Paul*, in the firſt chapter of the ſecond to the *Corinthians*, ſaith to all the faithful, "As ye are companions of thoſe things, which *Chriſt* hath ſuffered, ſo ſhall ye be companions of his conſolations." — All theſe things conſidered, I doubt not, good Mrs. *Carr*, but that you will arm yourſelf with patience, and bear *Chriſt*'s Croſs, learning to ſuffer for his ſake, and that, were it a greater loſs than you have, God be praiſed, as yet ſuſtained. Let your faith overcome your ſorrow. St. *Paul*, writing to the *Theſſalonians* concerning the dead (who, he ſaith, have but fallen aſleep) forbiddeth them not to mourn, but utterly forbiddeth them to mourn like gentiles and infidels, who have no hope

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in *Chriſt*. And the wiſe man (*Eccluſ.* xxii.) doth exhort us to mourn over the dead, ſo it be but for a little ſpace: "Weep, ſaith he, for the dead, but only for a little time, becauſe they are gone to their reſt." So you ſee there is an unreaſonable mourning of them that want faith; and there is alſo a temperate and lawful mourning of them that have a ſtedfaſt belief in Chriſt and his promiſes, "which, (St. *John* ſaith,) overcometh all the temptations (that is, the troubles) of the world." I truſt verily, good Mrs. *Carr*, that your mourning being temperate, will ſhew itſelf to be a faithful, not a faithleſs mourning; which latter, I pray Almighty God to keep from you.—— But I fear to be tedious. I truſt one day I ſhall be able to come unto you myſelf. In the mean ſpace and evermore, I ſhall pray that the God of all conſolation may comfort you in all your troubles.

Houghton, Your loving friend in Chriſt,
May 31, 1583. BARNARD GILPIN.

A few Extracts from his Will.

"FIRST, I bequeath and commend my ſoul unto the hands of Almighty God, my creator; not truſting in mine own merits, which am of myſelf a moſt wretched ſinner, but only in the mercy of God, and in the merits of Jeſus Chriſt, my redeemer and my ſaviour.—My body I commit to be buried in the pariſh church or church-yard, whereſoever it ſhall pleaſe God to call me to his mercy.—For the diſpoſition of my goods, firſt, I will that all my debts be truly paid, with all ſpeed; which I ſhall gather, and ſet after this my laſt will.—My debts once diſcharged, of what remaineth I give and bequeath [here follow legacies to the poor of nine pariſhes].—Likewiſe I give to the poor of *Houghton* pariſh the eaſt new ark for corn, to provide them groats in winter; and if none will make that proviſion, let it be ſold, and the price dealt among them. —Likewiſe I give to the Queen's college, in *Oxford*, all ſuch books as ſhall have written upon the firſt leaf, *Bernardus Gilpin Reginenſi collegio, D D.* and all ſuch books as ſhall have written upon the firſt leaf, *Johannes Newton, Reginenſi collegio, D D* and likewiſe all the books that Mr. *Hugh Broughton* hath of mine, *viz. Euſebius, Greek*, in two volumes; and *Joſephus, Greek*, in one volume, and certain other books; I truſt he will withhold none of them.—Alſo I give to *Keipier* ſchool, in *Houghton*, all ſuch books as ſhall have the name of it in the firſt leaf.—Alſo I give to my ſucceſſor, and to his ſucceſſors after him, firſt the great new brewing lead in the brewhouſe, with the gile-fat and maſh-fat: likewiſe in the kiln a large new ſteep-lead, which receives a chauldron of corn at once: likewiſe in the larder-houſe, one great ſalting-tub, which will hold four oxen or more: likewiſe in the great chamber over the parlour, one long taſſe and a ſhorter, ſtanding upon jointed frames: likewiſe in the parlour, one long table upon a jointed frame, with the form: likewiſe in the hall, three tables, (at which he uſed to entertain his pariſh) ſtanding faſt, with their forms to them: likewiſe [here follow a great many other pieces of furniture, materials for building unwrought timber, lime, ſlate, &c.] In conſideration of all theſe, and of my exceeding great

charges in building and reparations ſince my firſt coming to this parſonage, which I think with a ſafe conſcience I may well ſay amounteth to three hundred pounds, if I ſay no more, I truſt my ſucceſſor will not demand any thing for delapidations: and if he ſhould, I doubt nothing but that the biſhop of *Durham* will perſuade him to be content with reaſon, and to do all things with charity: and if charity may bear rule, I doubt not but all delapidations will fall.—And here I moſt earneſtly deſire my ſucceſſor, not only to let all delapidations fall, upon theſe conſiderations, and alſo in favour of the poor, upon whom chiefly my goods are beſtowed in this teſtament; but alſo that he will be a continual defender and maintainer of *Keipier* ſchool, in *Houghton*, both in ſeeing the ſtatutes well kept, and the children brought up in virtue and learning: which if he do, I doubt not but God ſhall proſper him the better in all things he taketh in hand.—Moreover I give to the poor of *Houghton*, twenty pounds, and nine of my oxen: the other nine I bequeath to my three executors.—Likewiſe I give to the right reverend *Richard*, lord biſhop of *Durham*, for a ſimple token of remembrance, three ſilver ſpoons, with acorns; the hiſtory of *Paulus Jovius*; and the works of *Calvin*:—Alſo I give unto *John Heath*, eſq; for a like remembrance, other two ſilver ſpoons, with acorns, of the ſame weight; and alſo the hiſtory of *John Selden*, in *Latin*.—To Mrs. *Heath* I give my *Engliſh* Chronicle of *Fabian*: alſo I give to *Richard Bellaſis*, eſquire, for a like remembrance, other two ſilver ſpoons, with acorns of the ſame faſhion; and alſo my hiſtory called *Novus Orbis*.—And I moſt humbly beſeech theſe three men of honour and worſhip, that for God's cauſe they will take ſo much pain as to become ſuperviſors of this my laſt will and teſtament, which being a work of chriſtian charity, I truſt verily they will not refuſe. And above all other things I moſt humbly beſeech them to take into their tuition and governance all the lands and revenues belonging to *Keipier* ſchool, and all deeds, evidences, gifts, and other writings, which are to ſhew for the ſame. All the right and title to theſe lands I give up wholly into their power, for the good maintenance of the ſaid ſchool.—And for as much as theſe lands are not ſo ſurely eſtabliſhed as I could wiſh, I give unto *Keipier* ſchool twenty pounds, which I deſire the Biſhop of *Durham* to take into his hands, and to beſtow as he ſhall ſee fit, upon men learned in the laws.—All the reſt of my goods and chattels, I will that they be divided into two equal parts, and the one of them to be given to the poor of *Houghton*, the other to ſcholars and ſtudents in *Oxford*, whoſe names are *Ric. Wharton*, *Ste. Coperthwait*, *Geo. Carleton*, *Ralph Ironſide*, *Ewan Ayray*, *Will. Cayrns*, *Hen. Ayray*, *Fr. Reiſely*, and *Tho. Colliſon*. Theſe I will be relieved as mine executors ſhall ſee needful, a year, two, or three, as the ſum will ariſe.——And for my three executors, for as much as I have been beneficial to them in my lifetime, ſo far as good conſcience would permit me, and ſometime further, (but God I truſt hath forgiven me) I will, and I doubt not but they will agree to the ſame, that they be content with the nine oxen. And if any gains do ariſe from the ſale of my goods, as I think I have prized them under the worth, I will they ſhall have that amongſt them;

them; only I earneſtly requeſt and deſire them to be good to my poor neighbours of the pariſh, being deſirous to buy ſuch things as they ſtand moſt in need of."——

The Life of St. CYPRIAN *Biſhop of* Carthage.

THASCIUS *Cæcilius Cyprian* was born at *Carthage*, in what particular year, or of what parentage cannot be aſcertained. He had a liberal education, and addicting himſelf to the ſtudy of oratory and eloquence, became ſuch a proficient therein, that he taught rhetorick publickly at *Carthage* with much applauſe, living in great pomp and ſplendor, honour and power, never going abroad without being attended by a great number of followers. His religion, at this time, was that of the *Pagans*, in which he continued the greateſt part of his life; but being pretty far advanced in age, he was about the year of Chriſt 246, converted to chriſtianity by *Cæcilius* a preſbyter of *Carthage*, whom on that account he ſo much eſteemed, that in honour to him he aſſumed his name, and ever after loved him as a friend, and reverenced him as a father; and the other at his death made him his executor, and committed his wife and children to his ſole care and guardianſhip. While he was a catechumen, he gave manifeſt indications of a very pious diſpoſition, keeping himſelf ſtrictly chaſte and ſeverely temperate, and being poſſeſſed of a very large eſtate, he ſold the greateſt part thereof, and gave the money to the poor.

Having been inſtructed in the rudiments of chriſtianity, he was admitted to baptiſm, at the receiving of which (as himſelf affirms) his mind was ſo powerfully wrought upon by the holy ſpirit, that all his former doubts were intirely diſpelled, and he found himſelf capable of doing thoſe things, which before he eſteemed impoſſible to be done. Shortly after this, he was promoted firſt to the inferior offices, and then to that of the prieſthood, in which ſtation his conduct procured him ſo much eſteem, that he was quickly honoured with the epiſcopal juriſdiction, being in the year 248. choſen Biſhop of *Carthage*, at the general requeſt both of the clergy and people. This latter office, however, he ſtudiouſly endeavoured to decline, as thinking himſelf by no means qualified for ſo weighty a charge; but his reluctance only increaſed the importunity of the people, who aſſembled about his doors in great numbers, and therefore after having in vain attempted to eſcape from them, thro' a window, he agreed tocomply with their ſolicitations.

At the time when he entered on his governments, the church of *Carthage* was in peace, but ſoon after he was publickly proſcribed by the name of *Cæcilius Cyprian*, Biſhop of the chriſtians; all perſons were commanded not to conceal any of his goods, and the cry was "away with him to the lions." In conſequence of this therefore, he withdrew himſelf, being, (as he aſſerts) divinely admoniſhed ſo to do, and leaſt by continuing to ſtay where, he was in oppoſition to

the public edict, he ſhould provoke the adverſaries to fall more ſeverely on the whole church.

The perſecution however broke out, and raged with great fury, not only at *Carthage*, but likewiſe over all the *African* provinces, and the moſt terrible methods of cruelty were put in execution, to compel the chriſtians to renounce their ſaviour. Some were ſcourged, racked, and roaſted alive; others had their fleſh torn off with red-hot pincers; ſome were beheaded, or run thro' with ſpears, and many times more inſtruments of torture were employed about one man, than there were members belonging to his body. Some were ſpoiled and plundered, chained and impriſoned, thrown to wild beaſts, and burnt alive at ſtakes, and when all the uſual kinds of execution had been practiſed, others were ſtudied for. Nor did they only vary but repeat the tortures, and where one ended another began. Moreover, to add the utmoſt weight to their ſufferings, they tormented them in ſuch a manner as to deprive them of all hopes of expiring under their hands, and kept them on the rack ſo as to make their pains lingering, and without intermiſſion. But notwithſtanding all this, they were ſtill more than conquerors thro' him that loved them; the moſt excruciating engines proving too weak to overcome their conſtancy; and the greatneſs of their torments, producing no other effect than that of making their faith and patience the more illuſtrious. They quite wearied out their tormentors, and ſmiled in the faces of thoſe officers, who were buſily employed in raking open their wounds; and when nature was utterly ſpent, ſtill their courage remained unſhaken, and their Faith unconquerable. The multitude beheld their conflicts with admiration, and were confounded with aſtoniſhment, to hear theſe followers of the lamb confeſs boldly his name in the midſt of all theſe extremities. Who that attentively conſiders theſe things can ſtand in need of arguments to perſuade him of the truth and divinity of that religion, which could thus render its profeſſors invincible under all the miſeries that could be heaped upon them?

Cyprian, tho' obliged to be abſent in this calamitous ſtate of things, yet was by no means inattentive to the welfare of his people; he therefore endeavoured to ſupply the want of his preſence by letters, of which he wrote no leſs than 38; in theſe he exhorted and comforted, counſelled and admoniſhed, reproved and cenſured them, as he ſaw occaſion; and being informed that ſome of his Preſbyters had taken upon them to relax the diſcipline of the church, by admitting to communion thoſe who had fallen into idolatry in the perſecution, upon much eaſier terms than it had been cuſtomary to grant to ſuch perſons; he earneſtly endeavoured to remedy this evil, complained loudly of the authors thereof, and cenſured them for their miſconduct in ſeveral letters. But as it ſometimes happens, that one error begets another of a directly contrary nature, ſo it fell out in the caſe juſt mentioned: For *Novatus*, a Preſbyter of *Carthage*, took occaſion from this remiſſneſs in diſcipline to aſſert "that thoſe who fell into any notorious ſin after baptiſm, and particularly into that of idolatry, ought to be for ever excluded from communion, and left intirely to the

the mercy of God, the church having no power to abſolve them in ſuch caſes". (With this man joined *Novatian* a Preſbyter of *Rome*, and theſe two were the firſt founders of the *Novatian* Sect.)

After that *Cyprian* had been abſent two full years, the Emperor (*Decius*) dying, the perſecution began to be leſs violent; he therefore thought it neceſſary to return to *Carthage*, and immediately ſet himſelf to rectify the diſorders and compoſe the differences which diſturbed his church, and that he might be able to do this the more effectually, he convened a ſynod of the neighbouring Biſhops. Accordingly they met together, and having carefully conſidered the caſes before them, the reſult of their deliberations concerning the lapſed were, that their ſuſpenſions from communion ſhould be either longer or ſhorter, according to the nature of their crimes, but that none ſhould be intirely excluded therefrom, leſt by eſteeming themſelves to be in a quite deſperate condition, they ſhould fall back again into a total and final apoſtacy.

The next year another counſel was held at *Carthage*, concerning theſe particulars, whoſe determinations was exactly the ſame with that of the foregoing one, only with this addition, " that in times of perſecution it might be allowed to abate ſomething of the uſual rigour to thoſe whoſe repentance appeared to be real and hearty, in order to encourage them the more readily to ſuffer martyrdom if called thereto."

About the year 252 broke out that moſt dreadful peſtilence, which ſo terribly afflicted the *Roman* world, and *Carthage* had no ſmall ſhare in the common calamity, vaſt multitudes being there ſwept away every day; the ſtreets were filled with dead bodies, and there was none that would perform that laſt office of humanity, which it was likely themſelves would ſo ſhortly ſtand in need of; every one trembled, fled, and ſhifted for himſelf, each deſerted their neareſt friends and deareſt relations, and thoſe who ſtaid behind did ſo, on no other motive than that of making a prey. In this dreadful ſituation of things, *Cyprian* called his people together, and exhorted them to the practice of mercy and charity toward their enemies. He informed them, " that their heavenly father cauſed his ſun to riſe, and the rain to fall in order to produce the fruits of the earth, for the evil as well as for the good, and that therefore, as they profeſſed themſelves to be his children, they ought to imitate him, and act in ſuch a manner as became the nobility of their new birth". In conſequence of which exhortation, every one chearfully contributed their aſſiſtance according to their ſeveral abilities; ſome by perſonal labour, and others by ſums of money, and by this means much of that diſtreſs which had been introduced by this fatal calamity, became removed. He compoſed an excellent treatiſe concerning mortality on this ſad occaſion, in which he taught the chriſtians how to triumph over the fears of death, and ſhewed them how little reaſon there was to mourn exceſſively for their friends that were thereby taken from them.

The heathen, as was uſual in ſuch caſes, charged the chriſtian religion with being the cauſe of this peſtilence; the gods according

to them being implacably angry with the world, on account of the profeſſion thereof; *Cyprian* therefore ſet himſelf to vindicate it from this calumny, and in a diſcourſe addreſſed to *Demetrian* the proconſul, he proves, that chriſtianity could not be the ground of their evil; but that it ought to be aſcribed to other cauſes, and among thoſe which he there mentions, he inſiſts, that the cruelty which they had exerciſed towards the chriſtians was one. He tells him moreover, that the gods whom the *Gentiles* worſhipped, were no gods at all, but devils only, and conſequently had it not in their power to be the authors of ſuch calamities: and undertakes to make this appear from the confeſſion of thoſe imaginary deities themſelves *. "Come, ſays he, to him, and ſince you worſhip the gods believe them whom you worſhip. You may hear them intreat, groan, and howl under our hands, confeſſing what they are, even in the preſence of their worſhippers."

The perſecution being over, a controverſy aroſe concerning the proper time, of adminiſtring baptiſm to infants, it having been aſſerted by an *African* Biſhop, named *Fidus*, that they ought not to be admitted thereto, until the eighth day, which was the time preſcribed for the circumciſing of children, under the *Jewiſh* law". *Cyprian* with ſixty-five other Biſhops met together, to conſider of this matter, and their determination was, that they might receive that ſacrament, if need were ſo ſoon as they were born.

Not long after this, he met another ſynod, in which the opinion concerning the rebaptizing of thoſe who had received baptiſm from hereticks was eſpouſed and eagerly contended for. But ſending their determinations to ſome other churches, and particularly to *Rome*, they were by them oppoſed, on which a larger council conſiſting of eighty-ſeven Biſhops was ſummoned. Accordingly it met and ratified the decrees of the former; this cauſed the contending parties to grow warm, and *Stephen*, Biſhop of *Rome*, treated St. *Cyprian* with very reproachful language, who on the other hand retorted upon him with great ſharpneſs and ſeverity (as likewiſe did *Fermilian* Biſhop of *Ceſarea* in *Cappadocia*) charging him with pride and ignorance,

* In order to render this paſſage intelligible to ſome of our readers, it is to be obſerved, that certain perſons among the heathens, were found to be acted upon by preternatural agents, whom they received into them as themſelves aſſerted, together with the ſmoke and odour of thoſe victims, that were offered in ſacrifice to their ſuppoſed deities, in conſequence of which poſſeſſions, they gave out oracles under ſtrange agitations of body, and attempted to fortel future events. This cauſed them to be very higly eſteemed by their Gentile brethren, as perſons who were immediately inſpired by the gods. But the miraculous powers, and particularly that of caſting out devils ſubſiſting among the chriſtians of thoſe times, they undertook from their pretended divine influences, to demonſtrate to the heathen, that the gods whom they worſhipped were unclean ſpirits only, and accordingly on being allowed to have acceſs to any of the before mentioned perſons, they not only compelled theſe imaginary Deities to depart from them, but previouſly to ſuch ejection, by commanding them in the name of Chriſt to tell what they were, they obliged them to confeſs themſelves to be devils before their votaries.

with

with obſtinacy and ſelf contradiction, with being a defender of the cauſe of hereticks, and that againſt chriſtians and the very church of God: an evident proof this that he was not eſteemed to be the infallible head of the univerſal church.

In the year 25, *Aſpaſius*, the Proconſul of *Aſia*, ſummoned St. *Cyprian* to appear before him; accordingly he attended, and was by him informed, that the Emperors (*Valerian* and *Gallienus*) had commanded, that all perſons ſhould worſhip the gods according to the uſual manner, and therefore he deſired to know whether he intended to comply with this command or not? *Cyprian* anſwered, "I am a Chriſtian, and a Biſhop; I acknowledge no other gods but one only true God, who made heaven and earth, and all that is therein. This is he whom we chriſtians ſerve, and to whom we pray day and night for ourſelves, for all men, and for the happineſs of the Emperors". The proconſul aſked, "Is this then thy reſolution"? He replied, it was: on which the other informed him, "that he was to ſearch out the preſbyters as well as the Biſhops, and therefore he required him to diſcover them". To this *Cyprian* replied, "that, according to their own laws he was not bound to be an informer" the proconſul then told him, "that his orders were to prohibit all private aſſemblies, and to proceed capitally againſt thoſe who frequented them." *Cyprian* anſwered, "It is your beſt way then to do as you are commanded." The proconſul finding that it was in vain to expect from him a compliance with his deſires, baniſhed him to *Curubius*, a little city ſtanding on a peninſula in the *Libyan* ſea, near *Pentapolis*. Here he met with very courteous uſage, was viſited by their brethren, and furniſhed with all neceſſary conveniences.

In this baniſhment he was accompanied by *Pontius* his deacon, who relates from *Cyprian* himſelf, that on the firſt day of his exile, it pleaſed God by a viſion, to forewarn him of his approaching martyrdom. The manner was this; as he was going to reſt, there appeared to him a young man of a large ſtature, who ſeemed to lead him to the prætorium, and preſented him to the proconſul, who was then ſitting on the bench; he, looking upon him, wrote ſomething in a book, which the young man read, and intimated by ſigns what it was, for extending one of his hands, he made a croſs ſtroke over it with the other; by which *Cyprian* gueſſed the manner of his death; whereupon he begged of the proconſul one day's reſpite to ſettle his affairs, and by the pleaſantneſs of his countenance, and the ſigns made by the young man, he judged that his requeſt was granted. This was exactly fulfilled both as to the time and manner of his death, he being beheaded that very day twelvemonth.

His readineſs to embrace every opportunity of doing good, appears from the ſeveral epiſtles which he wrote during his confinement, and eſpecially from thoſe that were ſent to them who were in priſon on account of their faith, whom he earneſtly endeavoured to comfort, and exhorted them to perſevere ſtedfaſtly unto the end.

The perſecution increaſing, he was informed that the emperor *Valerian* had ſent a reſcript to the ſenate, importing, "that all biſhops, preſbyters, and deacons ſhould be put to death without delay;

delay; that ſenators and perſons of quality were to be deprived of their preferments, forfeit their honours and eſtates, and if after this they continued chriſtians they were to loſe their heads. That the goods of matrons were to be confiſcated, and their perſons baniſhed".—He was likewiſe acquainted, " that *Chriſtus* and *Quartus* had already ſuffered in the cæmetry, where they held their ſolemn aſſemblies, and that the governors of the city ſpoiled and executed all that they could meet with". This ſad news gave him juſt reaſon to expect that the fate which he had ſo long wiſhed for, was not far off. In theſe circumſtances ſome perſons of the firſt quality, who were his friends, intreated him to withdraw, offering to provide for him a place of ſecurity. But ſo eager were his deſires after an immortal crown that all their ſolicitations were ineffectual. However, on receiving information, that officers were coming to conduct him to *Utica* he retired, till he might have an opportunity of laying down his life at *Carthage*, being unwilling to ſuffer any where but in the preſence of thoſe to whom he had ſo ſucceſsfuly preached the chriſtian faith, the truth of which he was deſirous of ſealing with his blood. " It being very fit, as he tells his people in the laſt letter he ever wrote, that a biſhop ſhould ſuffer for our Lord in the place where his government had been: that by ſuch a confeſſion he might edify and encourage the flock which had been committed to his charge." Accordingly, hearing that *Galerius Maximus*, the new proconſul was returned to *Carthage*, he went immediately home to his own gardens. Whereupon officers were directly ſent to apprehend him, and having taken him into cuſtody, they put him in a chariot, and conveyed him to the place where the proconſul was retired for his health; who, on being informed that he was come, ordered him to be kept till the next day. Accordingly the morning following he was led to the palace, the length and hurry of which walk having put him into a violent ſweat, a military meſſenger, who had been a chriſtian, offered to accommodate him with dry linen; but he refuſed to accept thereof, telling him, " that he ſought to cure complaints which perhaps that day would be no more for ever." The proconſul appearing, asked him, " Art thou *Thaſcius Cyprian*, who haſt been father and biſhop to men of impious minds? the ſacred Emperor commands thee to ſacrifice, be well adviſed and do not throw away thy life." He replied, " I am *Cyprian*, I am a chriſtian and cannot ſacrifice, do as thou art commanded, as for me there needs no conſultation in ſo juſt a cauſe." The proconſul obſerving his reſolution and conſtancy, grew angry, and told him, " that he had ſhewn himſelf an enemy to the gods and religion of the empire, and continued a long time in this ſacrilegious humour; that he had drawn away great numbers into the ſame wickedneſs with himſelf, and was one whom the Emperors could never reclaim; and therefore he would make him an example to thoſe whom he had ſeduced, and eſtabliſh diſcipline and ſeverity in his blood." Whereupon he read the following ſentence out of a table book, " I will that *Thaſcius Cyprian* be beheaded." To which the martyr replied, " I thank God, who is pleaſed to ſet me free from the chains of the body."

Sentence

Sentence being paſſed, he was led away from the tribunal under a ſtrong guard of ſoldiers, great multitudes of people following after; the chriſtians wept and cried out, "Let us be beheaded with him." Being come to the place of execution, which was a large piece of ground called the field of *Sextus*, he took off his cloak, and folding it up, laid it at his feet; after which kneeling down, he commended his ſoul to God in prayer; then putting off his under coat, he ordered, that a ſum of money (about ſix pounds) ſhould be given to the executioner; and covering his eyes with his own hand, he received the fatal ſtroke, (the brethren ſpreading linen cloths about him, to prevent his blood from being ſpilt on the ground.) His body being taken away by his people, was the ſame night ſolemnly interred in the cœmetry of *Macrobius Candidus*, a procurator, near the fiſh ponds in the *Mappalian* way.

Thus did this faithful and reverend ſoldier of Jeſus Chriſt (who was the firſt biſhop of his ſee that ſuffered martyrdom) contend in the battle againſt the enemies of his Lord, and with the moſt undaunted fortitude reſiſted even unto blood. He was a perſon of good natural parts, and moſt excellent moral accompliſhments; his ſoul was inflamed with a moſt ardent love to God, whoſe glory he ſtudied to promote by every method poſſible; nor was he leſs remarkable for his extenſive charity to mankind. He valued the good of ſouls above his own life, and laboured moſt earneſtly to bring them to happineſs. To the poor he was a moſt liberal benefactor, his heart and hands being open to them on every occaſion; his doors were ever open to all that came; the neceſſitous widow never returned from him empty: to the blind he was a guide; to the lame a ſupport: if any were oppreſſed by power, he was always at hand to contribute to their reſcue. Having upon a time undertaken to ſollcit for money to redeem ſome chriſtians who were in captivity, he gave ſeveral thouſand crowns himſelf: nor was this a ſingle act done once in his life, but his conſtant practice on ſuch occaſions: theſe things he uſed to ſay ought to be done by all, if they deſired to render themſelves dear to God. His duty as a chriſtian biſhop he diſcharged with the greateſt wiſdom and faithfulneſs, being an earneſt aſſertor of the church's rights, a reſolute patron and defender of the truth, a faithful and vigilant overſeer of his flock: powerful and diligent he was in his preaching, judicious and moderate in his counſels and determinations, indulgent to the penitent, but ſevere to the wicked and contumacious; great pains he took to reſtore to the communion of the church thoſe who fell in the time of perſecution, inviting them kindly, and treating them tenderly.

He was ſo highly eſteemed and honoured by foreign churches, that in all tranſactions of moment his judgment was ever requeſted; yet ſo great was his modeſty and humility, that in every matter of importance relating to his own charge, he always conſulted both his clergy and people.

Two magnificent churches were erected at *Carthage* in veneration of his memory; one on the ſpot where he ſuffered, which was called *Cyprian's Table*, as being the place where he was offered up in

ſacrifice: and the other in the *Mappalian* way, where he was buried: And among other expreſſions of regard the *Carthaginians* uſed to celebrate yearly a feſtival, which they called *Cypriana*, in honour of him.

In order to give our readers a ſtill farther view of the excellent diſpoſition of this venerable Martyr, we ſhall ſubjoin the following extract, from an epiſtle wrote by him the ſame year in which he was converted.

——To *Donatus*——"There is but one way therefore of founding our eaſe and ſecurity upon a ſafe and laſting bottom; and that is to get off with the ſooneſt from the waves of this troubleſome world, to retire thence, and to fix in the only ſure haven of reſt and peace; to raiſe our thoughts from earth to heaven, to intereſt ourſelves in the covenant of Grace; to aſcend up to God in heart and affections, and to furniſh our conſciences with thoſe materials of ſatisfaction and happineſs, which the men of this world ſeek after in a ſtate unable to furniſh them. A man who has thus raiſed himſelf above the world, will not eagerly expect, nor importunately ſeek any thing from it. O what a bleſſed ſtate of repoſe and ſafety is this! How firm is the ſecurity which is derived from heaven! What a felicity it is to be diſengaged from the entanglements of this perplexing ſcene, to be purified from the droſs of this ſinful life, and to be fitted for immortality, notwithſtanding all the former attempts of our grand adverſary to ſeduce and corrupt us. The reflections we make upon what we have been, will oblige us to ſo much the greater degrees of love to God, for the hope of what we ſhall be; nor is there need of coſt or courting, or any labourious endeavour, to attain the higheſt dignity and happineſs of human nature; it is the free gift of God, and may eaſily be had: his heavenly grace flows into the ſoul as the ſun of its own account enlightens the dark corners of the earth; as an overflowing fountain offers its waters to any who will uſe them, or as the refreſhing dews deſcend unaſked on the thirſty meadows. When once the ſoul of man is brought to conſider and acknowledge its heavenly extract, and hath learned to raiſe itſelf above the world, it begins from that moment to enter upon the ſtate for which it believes itſelf created. You, for your part, my *Donatus*, are already liſted a ſoldier of Chriſt; your only care therefore muſt be to keep within the rules of that profeſſion, which you are engaged in, and to practice the virtues which it requires from you; be diligent in prayer and in reading the word of God; at ſometimes you muſt ſpeak with God, at others he muſt ſpeak with you. Let him inſtruct you with his precepts, and form your mind by the guidance of his Council: the man who is thence enriched, no one can impoveriſh: he who is filled with the fulneſs of God cannot be empty; all the gaudineſs and pomp of life will become inſipid to you, when once you are convinced, that your care ſhould rather be employed about yourſelf, that your ſoul may be adorned with the graces of the Goſpel; that the houſe which God has vouchſafed to make his temple, and in which his Holy Spirit is pleaſed to ſet up his abode, ſhould be made fit to receive him with a concern proportioned to the dignity of

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the gueſt expected. Let innocence and righteouſneſs adorn this habitation for him; theſe are ornaments which no length of time will decay, nor accidents of weather tarniſh: the embelliſhments of human art will decay with age, nor can any man depend on the continuance of things, which are in their own nature ſo obnoxious to change; but the beauty, the ſplendor, and the ornament of the houſe, whereof I have been ſpeaking, is permanent, and will abide by you; time and accident can make no diſadvantageous impreſſions upon it, only the time will come, when it ſhall be renewed with greater advantage, and be cloathed with a more durable and better covering."

ANTIQUITIES.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

Of Auſterities practiſed by the profeſſors of the TRUE *religion.*

GENTLEMEN,

IN your number xi. for *February* we are told (*p.* 74.) that "nothing can be more remarkable, nor give us a ſtronger proof of the prevalence of ſuperſtition, and the wonderful power of falſe religion, than the *auſterities* practiſed by the *Bramins*. Moſt of them (the writer ſays) rely entirely on the *merits* of *certain exerciſes*, which convey a forgiveneſs of ſins along with them:" and with a note of admiration he pronounces that notion to be *ſtrange* and *abſurd*. And indeed ſo it is. To think that any thing we poor wretches do, can merit of God almighty, is certainly very wrong. But yet, are all *bodily exerciſes* to be laid aſide, which ſome people make a wrong uſe of? If they are we muſt lay aſide *eating* and *drinking*, and many other exerciſes that have always been found neceſſary.

Great *auſterities* were practiſed by the profeſſors of the *true religion*, both under the old and new teſtament diſpenſation, long before religion was corurpted, either by thoſe doctrinal or practical errors, which made it neceſſary to ſeparate from the communion of the pope or biſhop of *Rome*; or by that *ſuperſtitious* notion of *merit*, thro' which ſome writers in that church have given offence. Great *auſterities* were practiſed by the church in all ages, and ſurely we may venture to ſay, with the approbation of the deity. For, let us conſider; will not every one one who is poſſeſſed with apprehenſions of the *goodneſs* and other attributes of God, be grieved at the heart for having offended him? And will not ſuch a one begin his repentance by examining himſelf, by ſearching and trying his ways? And will not that *examination*, which is the firſt part of repentance, encreaſe his ſorrow, and bring forth what we call *contrition?* and then a contrite heart will bring the ſinner to *confeſſion*, to bewail himſelf, lamenting for his ſins, pleading guilty, indicting and *judging himſelf that he may not be judged of the Lord.*

Now this examination, contrition and confeſſion, in order to compleat repentance, will bring a truly penitent ſinner to ſuch an hatred of his ſins, that he will be ready to take *revenge* on himſelf: and, in caſes where it is required, to deſire to be admitted to make publick ſatisfaction to God's church, by doing *penance*. And this was ſometimes very rigorous.

And now, that a creature ſhould be ſorry for having offended his creator; that he ſhould profeſs *that* ſorrow, confeſſing his offences; and, that he ſhould be willing to ſuffer ſomething for having offended; one would think might be allowed, and not thought ſtrange, even by a mere *rationaliſt*: but is ſo evident from the Bible, and the hiſtory of all ages, that it ſeems needleſs to go about to ſhew it. However, let us juſt recollect the words of the prophet *Joel*; *Therefore alſo now ſaith Jehovah, turn ye even unto me—with* FASTING, *and with* WEEPING, *and with* MOURNING; and then it follows *rent your hearts, and not your garments*. The meaning is, rent not your garments only, but your hearts alſo, and that principally: not meaning to exclude the renting of the garments, for that was an outward teſtification of mourning, in that country, and in all the neighbouring countries at that time. See *Lev.* xvi. 29, 31. *Iſa.* lviii. 5. *Gen.* xxxvii. 34, 35. *Job* i. 20—ii. 12, 13. xlii. 6. *Lam.* ii. 10. *Ezek.* xxiv. 17.

* Perhaps indeed "philoſophy, and afterwards chriſtianity, might be neceſſary to correct ſome exceſs that might be run into by the antients, not only the *Iſraelites*, but the *Greeks* and *Romans*," in the outward manner of expreſſing their joy and grief. In mourning for the death of their relations, 'tis certain they did exceed. St. *Paul* cautions the *Theſſalonian* chriſtians againſt ſorrowing for thoſe *who ſleep in the Lord*; who have departed this life in the faith and fear of God. †

But this notwithſtanding, the ſame St. *Paul*, who in the chriſtian warfare was ſecond to none, was in *faſtings oft*. And that was agreeable to the goſpel ſtate of the church.——Though our Saviour left no poſitive precept about faſting, yet he joins it with alms-giving and prayer, unqueſtionable duties. And the directions he gave in his admirable ſermon upon the mount, concerning the performance of it, ſufficiently ſuppoſes the neceſſity of the duty. See Mr. *Nelſon*'s *Companion for the faſts of the church of* England; where the arguments from ſcripture are plainly deduced; as alſo thoſe from the practice of the primitive church; whoſe diſcipline exerciſed upon ſinners in the ſentence of excommunication, was aſſigning them over to the performance of great (or if you pleaſe *ſtrange*) *auſterities*; and that in conformity to St. *Paul's* ſentence againſt the inceſtuous *Corinthian*; and by virtue of the authority received from Chriſt by the hands of the apoſtles. See Dr. *Marſhall's Penitential diſcipline of the primitive church*; and alſo a judicious tract entitled *The church of* England's *wiſh*, &c. *London*, for *W. Rogers*, 1703.

* Moeurs des Iſraelites, N. xviii, xx.

† Perhaps you may receive ſome thoughts upon that ſubject hereafter.

But let me give a brief relation of this diſcipline in the words of a learned Foreigner, who, though a *Papiſt*, will be allowed to have given a faithful account of the practice of the primitive church. I mean M. *Fleury* in his *Moeurs de Crêtiens*, juſt referred to in the margin. After having mentioned the honours beſtowed on the *Martyrs* and *Confeſſors*, he adds, " *Mais ceux qui avoient été vaincus, &c.*—" But thoſe who had been overcome in time of perſecution, and had renounced the faith, even through weakneſs and violence of the torments, were excommunicated if they did not perform public penance. Excommunication conſiſted in depriving them not only of the ſacrament of the Euchariſt, but alſo of entrance into the church, and all commerce with Chriſtians *. They neither eat nor talked with them, but fled from them as from perſons infected with a contagious diſtemper. St. *Paul* ‡ alſo ordered bad Chriſtians to be avoided with more care than the heathens themſelves; from whom it was not poſſible to be entirely ſeparate without going out of the world. Not only apoſtates who returned to idolatry, were thus treated, but hereticks, ſchiſmaticks, and all publick ſinners. Few beſides the biſhops and prieſts were allowed to converſe with them, in order to invite them to amendment of life, as long as any hope remained: for the reſt, they did not ceaſe to pray for them. Thus were thoſe treated who did not deſire to do penance.

" As to thoſe who did deſire to be admitted to it, they were received with great charity, but mixed with diſcretion. They were given to underſtand, that it was a favour not eaſily to be granted, and that they were to be tried and proved by ſome delay, whether their repentance was ſincere and ſolid. Penance was impoſed publickly in the church. The ſinner cloathed in hair-cloth, and covered with aſhes, proſtrate in the midſt of the congregation, embraced the knees, and kiſſed the feet of the faithful, to excite them to compaſſion, and to beg their prayers. The biſhop alſo excited them to it by a diſcourſe. The penitent was yet further proved for a long time, by diverſe *laborious exerciſes*. He was made to faſt either every day, or very often, by living upon bread and water, or by ſome other ſort of abſtinence, according to his ſtrength, his ſin, and his fervour. He was required to continue long in prayer, kneeling or proſtrate; to watch, to lye upon the ground, to give alms according to his ability. During his penance, he abſtained not only from diverſions, but from converſation and buſineſs, and from all commerce even with the faithful, excepting what was juſt neceſſary. He went to church only for ſermon and prayers, but he was excluded from the *Euchariſt*.

" Nevertheleſs the biſhop viſited the penitents, or ſent ſome prieſt to examine them, to treat them diverſely according to their diſpoſitions, which he obſerved with great care. He excited or terrified ſome, he comforted others; proportioning remedies to the ſubjects and diſeaſes: for the prelates looked upon the diſpenſation of penance as ſpiritual phyſick, being perſuaded that the cure of ſouls required at leaſt as much knowledge, conduct, patience, and application, as that of the body; and that vicious habits were not to be deſtroyed

* Apoſt. Conſt. 5. c. 2. ‡ 1 *Cor.* v. 9, 10.

deſtroyed but by much time, and a moſt exact regimen. There were Chriſtians who voluntarily practiſed all the *exerciſes* of repentance or penance, without being obliged to it, or being excluded from the ſacrament; only in imitation of the prophets and St. *John* baptiſt, and to follow St. *Paul*'s counſel, exerciſing themſelves to godlineſs, and chaſtiſing their bodies to bring them into ſubjection, 1 *Tim.* iv. 7. 1 *Cor.* ix. 20. Theſe were called *Jceticks*, that is, *Exerciſers*."

I might proceed to give accounts of *ſtrange auſterities* practiſed among the *Americans*, with ſome proper remarks upon the *univerſality* of ſuch *exerciſes*, beſides the abuſe that ſome papiſts make of them, which we yet of this age are not in much danger of being corrupted by: but I am afraid this letter is too long already; yet (if it be inſerted) I could be glad to have it all at once. But that as you pleaſe.

I am, Gentlemen, your humble ſervant,

April 1761. T. P.

P. S. In the letter on the *Univerſality of ſacrificing*, publiſhed in the Supplement, pleaſe to obſerve the following *Errata*; page 395. l. 4. for *Laſitan*, read *Laſitau*; p. 396, l. 30, for *onicou*, r. *ouïcou*; and the ſame in the margin.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

WHEN your laſt month's Magazine came out I was ſome hundreds of miles in the country, therefore could not ſend you this ſketch of *Jackernat* till my return.—I have run it over in pencil, and if from it you can make a better copy, I ſhall be highly ſatisfy'd.—I don't believe amongſt the many hiſtorical voyages extant, a deſcription of the ſame thing is to be found; and what I have inſerted in the following account, is abſolutely fact, and may be entirely depended on. I am, Gentlemen, with all eſteem,

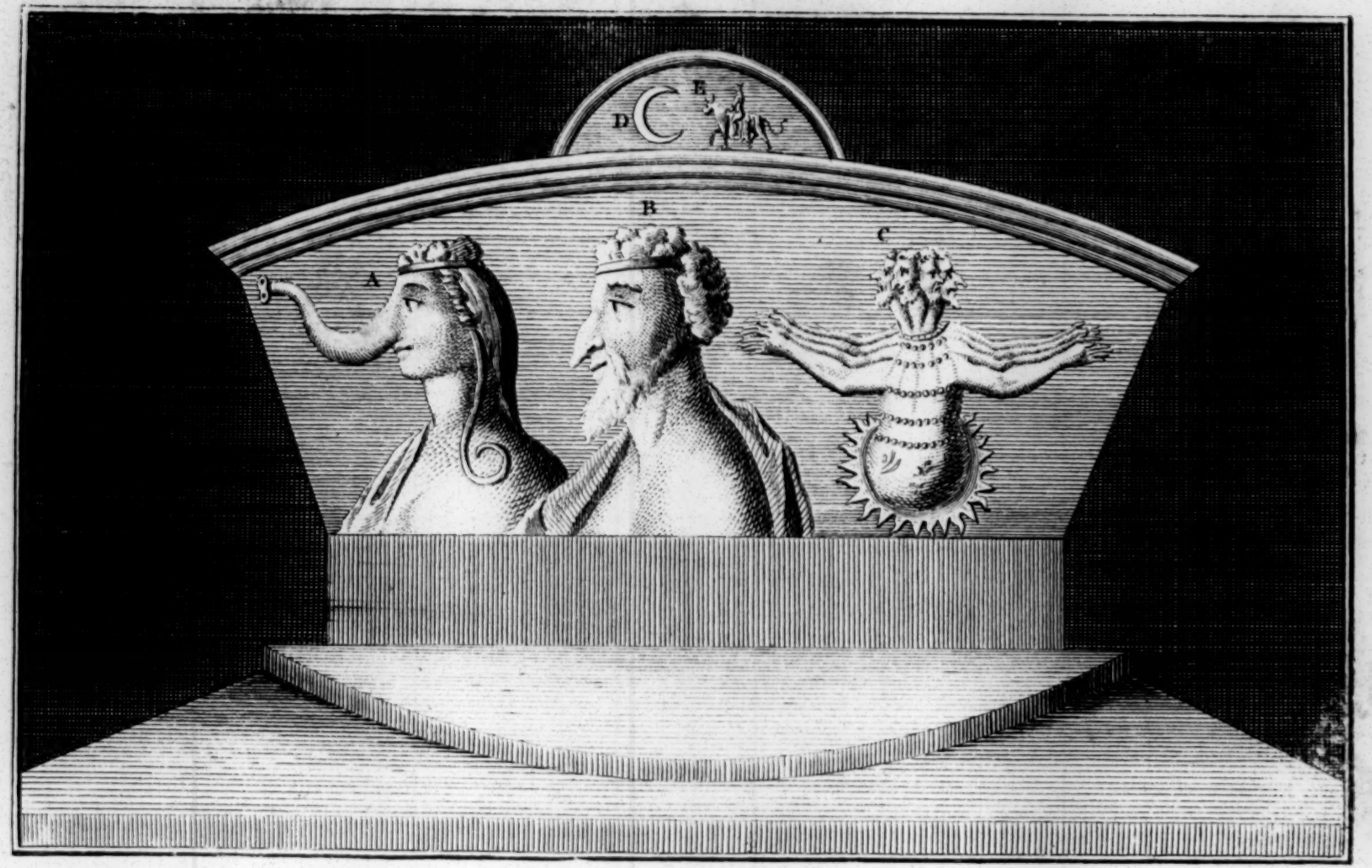
Cavendiſh-ſquare, *Saturday*. Your obedient humble ſervant.

E. R.

The celebration of the JACKERNAT-DAY *amongſt the* Jentows *up the Ganges.*

THE *Bramans* celebrate four days in *September*, from the 23d to the 27th, to their god *Jackernat*, or *Brama*, being a general feſtivity and relaxation from all buſineſs to the *Jentow Caſt* or tribe; their idolatry being more extravagant than any I ever met with. About three days before, you hear a continual confuſed beating of drums and other horrid inſtruments in the *place* where this hideous idol is kept, which in form is not unlike the amphitheatres of the antients, though inferior in architecture.——At the upper end of the temple the idol is placed, to which you aſcend by a dozen ſteps, proſtrating yourſelf every advance till you gain the ſummit, although you are limited to a number of ſteps according to your eccleſiaſtick dignity; for excepting the chief *Bramin*, the *man* who fans the idol,

and


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and the woman who ſits by to feed it, few aſcend higher than two ſteps.—Notwithſtanding this is an image made annually by themſelves, yet does their ſuperſtition ſo far ſubdue their reaſon, as to appoint a man to fan this image, and a woman to ſit by holding the moſt dainty victuals for its acceptance. They ſuppoſe its modeſty is ſo great, as never to feed before a mortal, but when alone it ſufficiently ſatisfies itſelf;——in this is diſcovered the fraud of the prieſt, who enjoys himſelf at the expence of the publick; and as all this is conducted nocturnally, ſerves eaſily to delude the weak.——The third day the temple is in its greateſt ſplendour,—the walls and pillars being ornamented with paper cut in the form of birds, beaſts and fiſhes, intermixed with various fruits and flowers, pleaſingly diverſified.—— This day the *European* gentlemen are permitted amongſt them, when men and women are introduced in many ludicrous characters to divert.—The fourth day of celebration is paſſed on the water, where many hundreds of elegant boats appear ſplendidly decorated: the idols are carried in a larger boat, where various comick figures are introduced to divert (as they call it) their god, before he departs for his own country; and the ſmall ones row round the larger, all endeavouring to out-vie each other in gaudineſs,—— every great man has a god of his own, but the poorer ſort club, of each occupation.—— Four hours they generally devote on the water, till they imagine their deity is tired, when by a ſignal given they all aſſemble in the middle of the canal; and after a tedious ceremony commit the idol to the waters, with incredible numbers of pots filled with their moſt delicate food, ſealed down, to furniſh him with proviſion till he reaches his own kingdom;——and, notwithſtanding they are convinced, it is an image of their own workmanſhip, yet will many ſuperſtitiouſly drown themſelves with this idol, (which inſtantly ſinks) concluding they ſhall obtain a life of joy,——and avoid a tedious tranſmigration of the ſoul.

"What is human nature when left to itſelf! No abſurdities are ſo great, but our proud reaſon will idolize! How humble ought we to be, and how thankful for the light of the chriſtian revelation."

Explanation of the PLATE.

A. Is ſuppoſed to be *Jackernat*'s wife, who bears an elephant's trunk for a noſe.——This beaſt is worſhipped in many parts of *India*, particularly about *Siam*.

B. Is *Brama*, or *Jackernat*.

C. Is an hideous image, with four heads to one body, and twice the number of arms.——Their devil, whom they pray to, that he may not hurt them; ſaying, God is too good to harm his creatures.

D. Is an half moon,——which they always reverence.

E. In the original is another image of a man on a cow.——The cow being revered amongſt them, as the mother of all nature.

PHYSICO

PHYSICO-THEOLOGY.

The SPOON-BILL.

IF there had not been philoſophers, who have contended for the fortuitous production of things, one would have conceived it impoſſible for any human being to entertain ſo ſtrange a notion. The moſt ſuperficial ſurvey of nature ſo clearly indicates wiſdom and deſign, that it ſeems to ſhock every principle of common ſenſe to deny *that*, in the works of the Deity, which we ſo readily confeſs in the works of men. But if order and harmony ſufficiently prove deſign, variety and beauty as evidently prove wiſdom; and the latter are as viſible in the works of God as the former: we have inſtances enough before us: but among the reſt let us at preſent fix our attention on the *Spoon-bill*, as ſingular and curious a bird as any in nature.

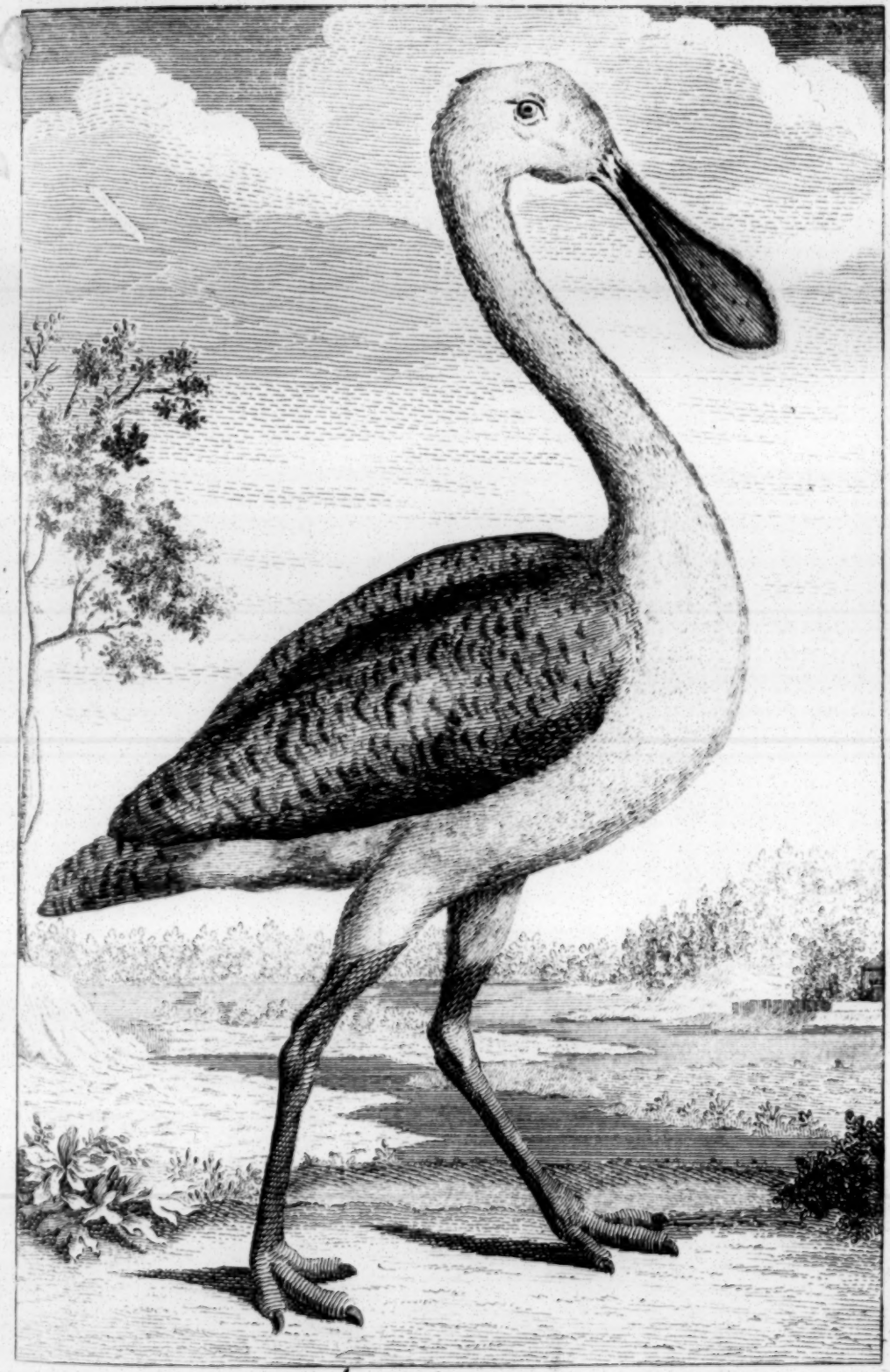
"When it ſtands erect, the *Spoon-bill* is about a yard in height; the body is ſmall, but it is the length of the legs and neck which give it this ſtature. The beak is about eight inches in length, and is of the figure of a SPOON, only not hollow. It is all the way broad and flat; but as the beaks of all other birds are *largeſt* at the head, and ſmalleſt at the point, this, on the contrary, is largeſt there; it ſwells out into a broad and rounded end, like the bowl of a ſpoon, only not hollow; and whether ſhut or open, makes a very ſingular appearance.

The bird is all over white as ſnow, and though it has no ſort of variety about it, yet appears wonderfully pretty by its cleanlineſs. It is frequent in many parts of *Europe*, and is always ſeen about waters. The ſtructure of the bill appears ſtrange at firſt ſight; but, like all things beſide, in the contrivance of the God of nature, when we come to enquire into its uſe, it is eaſy to know why it had this form. The food of the creature is principally the Frog, a nimble and cunning animal, which will evade the ſtroke of a ſharp beak darted down at it, or will ſlip away ſometimes from the Heron, even when ſeized; the *Spoonbill*, therefore, opening its beak wide, places it near the ground where theſe reptiles are frequent, and when any come in its way, cloſes the beak upon them: the beak is not only broad to hold them in a large graſp at once, but it is notched and toothed all the way round; ſo that to eſcape is impracticable. With this the bird cruſhes the frog till it is half dead, and then ſwallows it."*

Thus we ſee nature does nothing in vain; and he who can conceive that ſuch a ſingular inſtance of deſign is the effect of blind chance, and not the production of an *all-wiſe deſigner*, muſt have either a very bad head, or a worſe heart; and well deſerves to ſit as a ſcholar at the feet of that *Frenchman*, ‡ who, to diſcredit the ſcripture-account of the origin of man, has recourſe to the vaineſt and moſt abſurd of all ſyſtems; and would fain have us believe, that men

* See Animal World diſplay'd.
‡ M. Voltaire.

of



The Spoonbill.

of different colours and tempers, ſprung, like muſhrooms, out of different ſoils, on this globe! Amazing abſurdity! But to what lengths will not pride and the love of paradox, lead men!---How much happier will it be; how much wiſer and better men ſhall we prove ourſelves, by adoring the Almighty and the All-wiſe, and looking up, to him, thro' the glaſs of the creatures, with humility, confidence, joy, and love?

MISCELLANEOUS DIVINITY.

I.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

Remarks on Acts xiii. 18.

GENTLEMEN, *Bath, Feb.* 9, 1761.

IN your criticiſm for *December*, 1760, many excellent remarks occurred, which muſt needs pleaſe, and give the greateſt ſatisfaction to every learned and judicious reader. The words Οι δε εδιϛασαν, *Matthew* xxviii. 17. are rightly rendered, *but ſome* had *doubted*. Our tranſlation, *but ſome doubted*, is evidently wrong, for they did not *then* doubt, but worſhipped him. Οϛις επιϛρεψαν, *Acts* ix. 35. muſt certainly mean, *who* had *been converted*. Theſe corrections of our tranſlation I approve of: But I am not ſatisfied with the interpretation of theſe words, *Acts* xiii. 48. Και επιϛευσαν, οσοι ησαν τεταγμενοι, εις ζωην αιωνιον, *and profeſſed their belief, as many of them as had appointed, in eternal life*. The obſervations of this gentleman are very ingenious; but, in my humble opinion his explanation of this text, *which has cauſed ſo much difference in religion*, is not ſo natural and eaſy as that of the great and good Archbiſhop *Sharp*: "What, ſays this pious and learned Prelate, is the meaning of his words, *As many, as were ordained to eternal life, believed?* Why, to that I ſay, the whole thing depends upon the tranſlation of one word, and that is, τεταγμενοι; we render it, *ordained*: but our tranſlators, if they had pleaſed, might have pitched upon three or four other words that would better have expreſſed the ſignification of it, and have cleared the ſenſe beyond all exception. This word, if you will conſult the uſage of it in authors, cannot be more naturally rendered than *fitted*, or *prepared*, or *ſet in order*, or *diſpoſed for*. Take now any one of theſe renderings, and it will fully hit the ſenſe of my text, and avoid all thoſe abſurdities that I have been ſpeaking of. The caſe before us is this; the *Jews* put away the Goſpel from them, and judged themſelves unworthy of eternal life. The *Gentiles*, on the contrary, glorified God for the good news that eternal life ſhall be offered to them; and accordingly, as St. *Luke* here tells you, as many of thoſe *Gentiles* as had fitted and prepared themſelves, or were ſet in order, or diſpoſed for eternal life, all theſe did, upon St. *Paul*'s preaching, believe the Goſpel, and became Chriſtians. If you remember, in the 9th of St. *Luke*, our Saviour ſpeaks of ſome perſons

that were not fit for the Kingdom of God; and ſuch would not believe in him. But now theſe people were fit for the Kingdom of God, and therefore they did embrace the goſpel as ſoon as ever they heard of it.

"This now, I dare venture to ſay, is a natural, eaſy expoſition of this difficult text; and that which, if you will ſtand to the judgment of the moſt learned expoſitors, is the only true meaning of it. But here is nothing in all this, of any eternal decree of God concerning any particular man's ſalvation."

The interpretation of this pious and truly primitive Archbiſhop, is, in my humble opinion, preferable to that of your learned and judicious correſpondent; for the ſenſe, which is eaſieſt, is moſt likely to be the true, in the opinion of all divines. I am, Gentlemen,

Your well-wiſher, and moſt obedient ſervant, R. W——E.

II.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

ANY *attempt* to throw light upon the ſacred writings, although it miſcarry, muſt be agreeable to your plan, and ſeems encouraged by every number of your work yet publiſhed. Nor is the clearing up the following paſſage of ſcripture of the ſmalleſt importance. Whether the thought ſuggeſted below may contribute any thing to that purpoſe, is ſubmitted to your conſideration, and if you think proper, to that of the publick, by Gentlemen,

Your humble ſervant,

Jan. 3d, 1761. G. G.

SIR *Norton Knatchbull*'s annotation on *Acts* xiii. 48 ſat very eaſy on my mind when I read it many years ago, all but his accounting for the uſe of the word τεταγμενοι in this place. This made me beat about in my own mind for ſome more ſatisfactory account thereof; the reſult of which inquiry take as follows.

Though it is plain the *Jews* admitted *Gentiles* into their ſynagogue here; yet it is ſcarce probable they would ſuffer them to mix promiſcuouſly with themſelves in the aſſembly; but might allot them one ſide of the ſynagogue. This very paſſage of the hiſtory affords, I think, plain hints of ſuch a local ſeparation. It is ſaid, *ver.* 42. *And when the* Jews *were gone out, the* Gentiles *beſought that theſe words* (or this doctrine) *might be preached to them the next ſabbath.* Therefore they, the *Gentiles*, ſtay'd behind, for this was before the whole congregation broke up, as appears from the next verſe. The *Jewiſh* part of the audience therefore went out firſt, before the *Gentiles* ſtirred, and if ſo they muſt have kept together by themſelves before. St. *Paul* ſeems to have directed not only the ſubject matter of his diſcourſe, but alſo his face and looks induſtriouſly at firſt to the *Jewiſh* part of the aſſembly, and to them only, *ver.* 16. *Then* Paul *ſtood up, and beckoning with his hand,* or moving his hand reſpectively towards *them,*

them, as particularly beſpeaking *their* attention, *ſaid*, *Men of* Iſrael, *even ye* (or thoſe among *you*) *that fear God*, *give audience*, ver. 26. And as the whole of this his diſcourſe is remarkably appropriated to *them*, ſo probably was the poſture and motion of his body and eyes while he delivered it, which may with equal reaſon be ſuppoſed to be the caſe in all the former part of his next diſcourſe the next ſabbath; and which rendered that ſudden alteration of his attitude (ſo perfectly painted in the latter part of *ver.* 45.) the more emphatical and ſtriking, *Lo! we turn to the* Gentiles. This moſt graceful, proper, and opportune turn of his body, as well as of his diſcourſe, had, by the grace of God, its effect. The whole gentile part of the audience were in rapture upon it, and could not help ſhewing their general joy, and all of them preſent to a man embraced the apoſtle's doctrine of *eternal life*, of which the *Jews* had ſhewn themſelves *unworthy*, by *putting it from them, contradicting and blaſpheming*: οσοι ησαν τεταγμενοι, as many as were ranged together, *viz.* on the gentile ſide of the ſynagogue, which was perfectly crowded, *ver.* 44, 45. *believed* in the doctrine that was *unto life* eternal.

Here is a kind of *contraſt* drawn by the ſacred writer betwixt the *Jews* and *Gentiles*, to ſhew how much more readily, cordially, and generally the latter embraced the goſpel than the former, which is loſt if only *ſome* of the gentile part of this aſſembly believed; for ſo did *ſome* of the *Jews*, yea *many* of them, *ver.* 43. and yet the ſacred hiſtorian perhaps intended tacitly to reproach the *Jews* in ſome ſuch manner as our Saviour did, when he ſaid of the *Centurion*, *I have not found ſo great Faith, no not in* Iſrael; and of the woman of *Canaan*, *O woman great is thy faith.*

III.

Of Mr. Ridley's *Diſſertation, and* Matth. vi. 11. *explained from thence.*

THE Rev. Mr. *Ridley* has favoured us this month with a diſſertation in Latin, concerning the nature and uſe of the *Syriac verſions* of the New Teſtament: two manuſcripts of which are in his hands, and according to his account very uſeful and excellent. We hope he will favour the world, by the aſſiſtance of the Great, ever ready to promote works of ſuch utility, with either an impreſſion of the whole, or an accurate collation of theſe Manuſcripts. His work is in quarto, containing 78 pages, with a ſpecimen of his two manuſcripts annexed.——He has in the courſe of his piece given us many uſeful hints, and critical remarks; and we beg leave to inform him, or any other gentleman, willing to encourage the work, that if they will favour us with a tranſlation of the 17th ſection, wherein he ſums up all he hath advanced, we ſhall gladly give it a place in our Treaſury; as heartily deſirous to ſhew our reſpect to ſuch an undertaking. We ſubjoin what he offers reſpecting the word επιουσιον in the Lord's prayer.

Do you doubt what is the ſignification of the word επιουσιον, *Mat.*

vi. 11? *Origen* tells you, that this word is uſed by none of the *Greeks*. The Latin interpreter renders it *ſuperſubſtantialem*, as if it was υπερουσιον. Others expreſs it by *quotidianum*, daily, as if it were derived from επιεναι, to *ſucceed*: hence *Athanaſius*, τον επιουσιον αρτον, τουτ'εστι τον μελλοντα. The Latin, ſays *Ambroſe*, calls this bread *daily*, which the *Greeks* call, *coming*, *future*. Becauſe the *Greeks* ſay την επιουσιαν ημεραν, the *coming*, or future day. But the word σημερον, *to-day*, ſeems to oppoſe this interpretation, as that word would then be ſuperfluous. The *Syriac* renders it the *bread of our want or neceſſity*, indigentiæ vel neceſſitatis noſtræ panem, αρτον τον επι τη ουσια ημων αρμαζοντα, as *Suidas* explains it—"the bread which is fitting and neceſſary for our food and ſupport.—"——

That this interpretation which Mr. *Ridley* gives us from the *Syriac* is the true one, I think we may gather from *Agur*'s wiſh, where it is ſaid, *Feed me with food convenient for me*: from which indeed this petition in the Lord's prayer ſeems to be taken.

☞ The remarks reſpecting παρρια, in the *Acts*;——on *Lazarus*, &c. &c.——in our next. We are entirely of our correſpondent's mind, with regard to thoſe words in our tranſlation of the ſcriptures, which are offenſive to decency. And we heartily wiſh that our clergy would omit ſuch expreſſions in their reading the leſſons, as they can anſwer no good ends, and may give diſſatisfaction. It is very eaſy to paſs them over without injury to the ſenſe; the *groſs* terms may eaſily be changed, and we apprehend that the clergy are at full liberty in this caſe.

IV.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

Remarks on Gen. ii. 17.

GENTLEMEN,

AS it hath often been aſſerted that the firſt pair were threatened with two kinds of death, *Gen.* ii. 17. if they eat of the forbidden fruit, the one temporal, the other eternal; by the firſt of which is meant a diſſolution of the ſoul and body from each other; and by the ſecond, the everlaſting puniſhment of both ſoul and body in hell; I beg you will inſert the following examination of this opinion in your uſeful Magazine, that either the opinion itſelf may be confirmed by ſome ſubſtantial reply, or elſe your readers may learn to depart from it as an error.

The words of the text are, *But of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt ſurely die*; in the original מות תמות, which is literally, Thou ſhalt die the death, or dying thou ſhalt die; and ſo near to this are all the different verſions of the Bible, that the argument ſeems to be little affected thereby: and as no one has ſhewn, that the *Hebrew* is corrupted in this particular paſſage, we cannot do better than examine the phraſe, as often as it occurs in the ſacred pages, for thus we may poſſibly arrive at its genuine meaning: and leſt we ſhould be ſaid to wander from our ſubject, we ſhall confine ourſelves ſtrictly to

the

the expreſſion, not even regarding thoſe, where there is ſo much as a variation of number, tenſe, or perſon, tho', if I miſtake not, every one of theſe would corroborate the following obſervations.

The firſt place we find it in is *Gen.* xx. 7. where God ſays to *Abimelech* in a dream, becauſe he had taken away *Abraham*'s wife; *Reſtore the man his wife, for he is a prophet, and he ſhall pray for thee, and thou ſhalt live: and if thou reſtore her not, know that thou ſhalt ſurely die, thou and all that are thine.* Now, that the loſs of natural life is only here meant, ſeems plain for two reaſons; 1ſt, becauſe it was only the term of his natural life, that was promiſed to be allowed to *Abimelech*, in caſe he reſtored what he had taken, which yet is put in direct oppoſition to the death here mentioned. If thou reſtore her, thou ſhalt live, if not, thou ſhalt die. 2dly, The ſame kind of death is threatened to the ſervants of *Abimelech* as to their maſter, but we ought not to ſuppoſe, that for one man's offence, the righteous judge of all the earth would ſentence to eternal damnation a whole houſehold. Even ſuppoſing that they were aſſiſting to, and therefore joined with their maſter in the crime, they would hardly be puniſhed in this ſevere and terrible manner; for it does not appear that they knew they were doing any very wrong thing: what they did they were in ſome meaſure drawn into, by the diſguiſe which *Abraham* had thrown upon the truth.

The next place where this expreſſion is met with is 1 *Sam.* xiv. 44. where *Saul* ſays to *Jonathan*, becauſe contrary to the king's command he had taſted a little honey, *Thou ſhalt ſurely die.* But what ſort of a death? Moſt certainly a natural one, ſuch as conſiſts in the ſeparation of ſoul and body; for *Saul* had no power to inflict any other. This therefore is too plain to inſiſt upon any longer; and not leſs evident is the next inſtance, which occurs 1 *Sam.* xxii. 16. when *Saul* tells *Ahimelech*, that he and all his father's houſe ſhould *ſurely die*, becauſe he had enquired of the Lord for *David*, and becauſe he had given him bread, and a ſword, and they had not told *Saul* when he fled. Here the meaning of the denunciation appears to be determined beyond all controverſy, becauſe they were put to death as malefactors, and fell by the hand of *Doeg* the *Edomite*, who *ſlew on that day fourſcore and five perſons that wore a linen ephod.* This conſtruction is alſo confirmed by 1 *Kings* ii. 37. in which verſe *Solomon* ſays to *Shimei* the ſon of *Gera*, who had curſed *David* his father, *On the day thou paſſeſt over the brook Kidron, thou ſhalt know for certain that thou ſhalt ſurely die; thy blood ſhall be upon thine own head*; that is, thou ſhalt be put to death as a tranſgreſſor of the king's commandment; which afterwards came to paſs: for on his return from *Gath*, whither he had gone to ſeek his ſervants, the king commanded *Benaiah the ſon of* Jehoiada, *who went out, and fell upon him that he died.*

The next inſtance of the expreſſion we are examining, is in 2 *Kings* i. 4. where we read, that when *Ahaziah the king of* Samaria *had fallen thro' a lattice in his upper chamber, and was ſick, Elijah* the prophet ſent him this meſſage, *Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die*, that is, depart this life, as appears demonſtrable from the 17th verſe of this chapter, where the

text

ext ſays, that *he died according to the word of the Lord which* Elijah *had ſpoken, and* Jehoram *reigned in his ſtead.*

Again, that the phraſe, *Thou ſhalt ſurely die*, does not neceſſarily include the notion of eternal damnation, ſeems plain from *Jeremiah* xxvi. 8. for when that prophet had ſpoken unto the people all the words of the Lord, then *the prieſts, and the prophets, and all the people took him, ſaying thou ſhalt ſurely die*, or be deprived of natural life, as we may ſafely underſtand it, if we read the 15th verſe of this chapter, where *Jeremiah* himſelf ſays to the judges, before whom they had brought him, *Know ye for certain, that if ye put me to death, ye ſhall ſurely bring innocent blood upon yourſelves.*

There are but two places more where this expreſſion is found, namely *Ezek.* iii. 18. and xxxiii. 8. which being alike, it will be ſufficient to quote *one* of them, which runs thus; *When I ſay unto the wicked, thou ſhalt ſurely die, and thou giveſt him not warning—the ſame wicked man ſhall die in his iniquity; but his blood will I require at thine hand.* This alſo, I conclude, can have reference only to temporal death, becauſe of its being ſaid, *his blood will I require at thine hand*; for, I think, as often as this phraſe occurs in the Old Teſtament, it means no more; thus *Gen.* ix. 5. *Your blood of your lives will I require; at the hand of every beaſt will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man*; which happens to be clearly explained in the following verſe, *Whoſo ſheddeth man's blood, by man ſhall his blood be ſhed.* Alſo *Exod.* xxi. 28. *If an ox gore a man or a woman that they die, then the ox ſhall be ſurely ſtoned and his fleſh ſhall not be eaten.* Again, when *Rahab* and *Baanah* brought the head of *Iſhboſheth* to *David*, he was angry, and ſaid, *When wicked men have ſlain a righteous perſon in his own houſe——ſhall I not require his blood at your hand? and he commanded his young men, and they ſlew them.*

To avoid being tedious, I ſhall at preſent drop the reſt of my arguments; but if this be well received, you may expect to hear again from your conſtant reader,

Yorkſhire, March 20. J. W.

V.

The Catechiſm of CHRISTIAN RIGHTEOUSNESS.

Rom. iii. 24, 25, 26.

" 24, BEING juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.

" 25, Whom God hath ſent forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

" 26, To declare, I ſay, at this time, his righteouſneſs, that he might be juſt, and the juſtifier of him who believeth in Jeſus."

Theſe words contain the *Catechiſm* of *Chriſtian Righteouſneſs.*

How is God glorified in us, and we in him? By his grace. What does his grace work in us? True holineſs. Upon what motive? Becauſe it pleaſes him. By whom does he give it us? By Jeſus Chriſt. How has Chriſt obtained it for us? By redeeming us. What price did he give?

give? His blood. What does his blood effect? It reconciles us to God. How is it applied? By faith animated with charity. Who gives us this faith? Jesus Christ himself, for it applies his blood to us, and is notwithstanding the fruit of his blood. Who gave us that victim of reconciliation? God. Why did he chuse these means? To confound the false righteousness of the *Gentiles*, to abolish the figurative righteousness of the *Jews*, and to establish his own. What does this righteousness perform? It cleanses and purifies the heart from sins. Whose hearts does it cleanse and purify? Those of all *Believers*, and even of all the righteous persons who lived in the four thousand years which preceded Christ. Why did God stay so long before he made his righteousness appear? To make it the more valuable; to shew his fidelity in the performance of his promises; to make known the virtue and efficacy of Christ's blood, which sanctifies the present, extends its influence backward to the past, and forward to future ages. Adoration, thanksgiving, love, and trust in Jesus Christ, are due from us on this account. Our treasure is in him, our heart ought to be in him also. Precious truths.

VI.

The Necessity of RETIREMENT.

THE *Roman* poet has expressed himself in this manner:

"*Crede mihi, bene qui latuit, bene vixit.*"

What difficulty there is, lies in the *first* clause, "*Latere*," and then, "*Bene latere.*"—To retreat from the world—to retire from the hurry and noise of it, must certainly be implied.

O! that *dissipation* of thought which our conversing much in the *world* occasions! to retrieve ourselves from this *ill effect*, it is highly expedient to withdraw from company, and to converse much with, (what we above all things *love*, and yet above all things *hate* to converse with) *ourselves*; to enure our minds to recollection; to fix them on the greatest and most concerning object.

Honour, profit and pleasure, are the *three great idols* to which the men of this world bow. Avoid them: steal away into privacy; shut to the *door*, and, as the Psalmist speaks, commune with thine own heart, in thy chamber, and be still. *There*, the busy swarm of vain images that beset us *out of doors*, are thoroughly dispersed. *There*, as no turbulent passions can enter, so all animosities are excluded or forgotten; all pursuits, all competitions *cease*. *There*, the vanities and vexations of this world are *shut out*, and the *considerations* are let in.

O felix studii, qui non ingloria ruris
Otia tutus agit, procul ambitione metuque!
Qui, recolens quicquid dignum sapiente bonoque
Providus, æternæ meditatur seria vitæ,
Gaudia despiciens peritura.

ED. WATKINSON.

☞ We should be obliged to this and every other Correspondent, if they would give either a poetical or prosaic translation of whatever passages they quote from the learned languages.

The

VII.

The SHEPHERD *at Sea, with religious reflections.*

A FABLE.

ON a ſummer's evening a ſhepherd from a little eminence beheld the adjacent ſea; the winds were huſhed, the waves had loſt their motion: at a little diſtance he perceived boats and veſſels, which ſeemed in perfect ſecurity to ſport upon the ſurface. Struck with the beauty and novelty of the appearance, he forgot the pleaſures of a rural life, forgot all he had heard of the dangerous and deceitful ocean; he exchanged his flock for merchandize, and truſted himſelf and his treaſure to an untried element. But he was hardly embarked before he repented his raſhneſs: a ſudden ſtorm aroſe; the ſea no longer ſerene, but like a tyger rouzed from ſleep, aſſumed the appearance of an enraged enemy, and threatened him with death in every wave. In fine, he loſt his bark, he loſt his goods; and it was beyond his hopes, that, half drowned and fainting, he himſelf eſcaped alive to land. He became wiſe by his misfortune, and gladly returned to the life of a ſhepherd. The next time he ſaw the ſea, it was again ſmooth and ſilent as at firſt: but he beheld it unmoved. It is in vain, ſays he, to think to deceive me again, I have no mind to ſuffer a ſecond ſhipwreck.

REFLECTION.

HAPPY are thoſe whom divine grace leads to make a like reflection upon their former errors! Sinful pleaſures appear engaging at a diſtance, but in the iſſue they bite like a ſerpent. Temptations have been preſented to us, that have ſeemed like the ſea in a calm; we have complied without ſuſpicion, quitted our ſafety, and daringly launched into the dangerous ocean. But when at length ſtorms have riſen around us, when our art has been baffled, our rudder broken, our anchors loſt, and all hope of being ſaved taken away, what have been our thoughts? Did we not bemean our folly? Were we not willing to part with all, to count our greateſt gain but loſs, ſo we might eſcape with our lives, and gain ſome friendly port? Has the Lord heard our prayer—has he ſent his word and ſaved us, and brought us into the deſired haven? Let us then keep in mind our paſt experience. May we never more attempt theſe faithleſs Seas, where we once ſuffered ſo much. But remember that through the goodneſs and forbearance of God, we have been preſerved ſafe; yet the end of theſe things is death.

Seduc'd by ſin to quit my eaſe,
And truſt my life to ſtormy ſeas;
I long by winds and waves was toſt,
And every view of ſafety loſt.

Recover'd by divine command,
And, paſt my hope, brought back to land;
With pleaſing dread I ſtand and view,
The deaths I lately ventured thro'.

Again

Again ſome artful bait preſents,
Again (alas!) my heart aſſents:
Untaught by all its former pain,
My fooliſh heart would rove again.

But Oh! forbid it, gracious Lord!
Uphold thy ſervant by thy word;
Recal paſt dangers to my eyes,
And make me by experience wiſe.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IF theſe papers, containing Thoughts on Marriage ‡, and an Eſſay to illuſtrate the Fables of *Æſop*, by obſervations of a religious nature, are judged ſuited to your plan, and worthy a place in ſome future Magazine, I ſhall be glad to correſpond with you farther by the name of Your conſtant reader, well wiſher, and humble ſervant,

MINOR.

☞ We ſhall be glad of a continuance of this Gentleman's favours,

VIII.

A familiar and compendious proof of the truth of the chriſtian religion, by Monſieur FENELON, *Archbiſhop of* Cambray.

THE eſtabliſhment of ſuch a religion among men, is the greateſt of all miracles. In ſpite of all the power of *Rome*; in ſpite of all the paſſions, intereſts, and prejudices of ſo many nations; ſo many philoſophers; ſo many different religions; twelve poor fiſhermen, without art, without eloquence, without power, publiſh and ſpread their doctrine throughout the world. In ſpite of a perſecution for three centuries, which ſeemed every moment ready to extinguiſh it; in ſpite of continued and innumerable martyrdoms of perſons of all conditions, ſexes, and countries: the truth in the end triumphs over error, purſuant to the predictions both of the old and new law. Let any one ſhew ſome other religion, which has the ſame marks of a divine protection.

A powerful conqueror may eſtabliſh, by his arms, the belief of a religion, which flatters the ſenſuality of men; a wiſe legiſlator may gain himſelf attention and reſpect by the uſefulneſs of his laws; a ſect in credit, and ſupported by the civil power, may abuſe the credulity of the people: all this is poſſible. But what could victorious, learned, and ſuperſtitious nations ſee, to induce them ſo readily to Jeſus Chriſt, who promiſed them nothing in this world but perſecutions and ſufferings; who propoſed to them the practice of a morality, to which all darling paſſions muſt be ſacrificed.* Is not the converſion of the world to ſuch a religion, without miracles, a greater and more credible one, than even the greateſt of thoſe which ſome refuſe to believe? D.

‡ The Thoughts on Marriage ſhall be inſerted hereafter, * St. Auſtin.

REFLECTIONS on DEATH.

CHAP. XIII.

Adorn'd with all that earth or heav'n could give
To make her amiable.———— MILTON.

HOW doubly dreadful is *Death*, when it hurries away an affrighted and unprepared ſoul, from all the ſplendor and pomp of earthly greatneſs; from noble manſions; elegant gardens; beautiful and extenſive parks; numerous attendants; large poſſeſſions, and all the bright circle of towering grandeur! "And muſt I leave theſe? —Curſe upon my fate,---muſt I leave all theſe?" ſaid the noble *Publio*, as ſtretched upon the bed of acute diſeaſe, he lay ſtruggling with his fate, like a wild bull in the net; impatient and reſtleſs under the hand of Omnipotence, as the untamed lion, in the toils of the *Lybian* hunter, Yes, *Publio*, thou muſt leave all theſe; and, proud and vain as thou haſt been of thy titles and honours; as much elevated as thou haſt thought thyſelf above thy fellow mortals, thou muſt now at length find, that Death levels all diſtinctions, and ſtrikes at thee with as cruel unconcern, as he ſtrikes at the meaneſt peaſant who toils in thy ſpacious fields. Why will men forget this obvious truth? ſurely if the noble would bear it in mind, it would be a powerful check againſt every emotion of pride, and would inſtantly cruſh the leaſt tumour of elation.

If we look to this world only, how ſuperior are the advantages which the great and wealthy enjoy; how infinitely ſuperior to thoſe which the poor and mean can attain? But if we look beyond the preſent ſcene, nay, if we look only to the parting moment, how great advantages have the poor over the wealthy? Poverty denies to men the enjoyment of almoſt every thing which the rich call convenient and comfortable; much more of what they call elegant and pleaſurable. But poverty diſengages the affections from this tranſitory ſcene, and depriving men of the enjoyment, renders them indifferent to a continuance in life. He who has nothing to leave behind him, muſt be ſuppoſed to quit the ſtage with infinitely leſs regret, than he who is ſurrounded with every thing that can elevate the deſires, or delight the heart of man. Now, if we were ſteady to our Chriſtian principles, and fixed in our purſuits of the bleſſings of eternity, doubtleſs in this view poverty would be very far from an evil.

But let us not conceal the truth: there is often more of envy and chagrine in our ſtrictures on wealth and greatneſs, than real contempt of theſe idols, than true Chriſtian renunciation of them. And it is to be feared, that our remarks reſpecting their poſſeſſors, are frequently ſtretched beyond the line of truth. It is a point of which long experience and cloſe obſervation have left me no room to doubt, that the *Great* are not the *Happy*; I mean, that ſincere felicity and an exalted ſtate have no natural and neceſſary connection. Yet am I equally ſatisfied, that the *poor* are not the *happy*: if the diſturbing

ing and higher paſſions moleſt the repoſe of the former; the chagrining and vexatious paſſions ſufficiently ruffle the quiet of the latter. In great goodneſs and condeſcenſion to his creatures, the all-wiſe Diſpoſer of things hath made happineſs peculiar to no ſtate, and attainable in all. It is a plant, which will thrive in every ſoil, tho' ſome may be more kindly to it than others: I have ſeen it blooming in all the verdure of the moſt flouriſhing eaſtern plant, in the ſplendid palace of the noble: I have ſeen it, freſh, beautiful, and fragrant, in the lowly dwelling of the peaceful and contented cottager. For the true Chriſtian is the happy man; and he who is indeed a Chriſtian, will find peace and joy, whether in the cottage or the palace.

What could have deprived the gay, the young, the noble, ingenious, and moſt accompliſhed *Altamont*, of happineſs ſuperlatively pleaſing, had he but known and practiſed that divine religion, whoſe excellence is ſufficiently marked by the name of him who revealed it,—*the Eternal Son of God!* Every earthly bliſs crowded around the noble young man, ſedulous to preſent themſelves, and anxious to offer their ſweets to his hand. Elegant manſions, highly furniſhed with all that art could beſtow, were ready provided for him: parks beautified with the fineſt lawns and moſt extenſive proſpects, ſtretched themſelves around him; ample eſtates were in his poſſeſſion, ſufficient to ſupply every neceſſity, and ſufficient for the calls of magnificence, liberality and charity; and heaven had bleſſed him with a mind capacious of the largeſt enjoyments; with ſenſe, equal to the moſt elegant refinements. Happy peculiarity, happy too in a bride, whoſe virtuous endearments were themſelves ſufficient to have conſtituted perfect bliſs; and in whoſe love, ſcarce a man exiſts, that would not have thought himſelf amply crowned with his heart's full content! Ah, wretched *Altamont*—the want of that Chriſtian virtue, which alone will felicitate, robbed thee of the enjoyments of all theſe bleſſings and brought thee in early youth to a deſpairing death; thy ſoul undone, thy fortune ruined, thy wife broken-hearted, and thy orphan beggared! ah, vain and worthleſs nobility! what availed to thy miſerable remains the nodding plumes, and the eſcutcheoned herſe; with all the pomp of funeral ſolemnity! Here thou lieſt mouldering in the velvet-clad coffin; and I, ſo much beneath thee in ſtation, can weep thy ſad fate, and commiſerate thee, thou fallen ſon of Greatneſs! Oh ye nobles of the earth, conſider and be wiſe. Nobility, without virtue, is but a poliſhed ſhaft, more quick and keen to deſtroy; adorned with Chriſtian faith, 'tis a coronet of gold, graceful, and honourable to the brow; it will dignify you in time, and add honour to your greateſt honours in eternity.

So thought the incomparable Lady, whoſe ſacred relics I view with joy, and am tranſported to find in this doleful vault, an inſcription like the following, over her honoured remains. Let us peruſe it, and leave it to our reader's reflections.

"Here reſts the body of *Mary*, relict of *Kildaire* Lord *Digby*, Who departed this life, *&c.* whom it were unpardonable to lay down in ſilence, and of whom 'tis difficult to ſpeak with juſtice. For her juſt character will look like flattery, and the leaſt abatement of it is an injury to her memory.

In every condition of life ſhe was a pattern to her ſex; appeared miſtreſs of thoſe peculiar qualities which were requiſite to conduct her thro' it with honour, and never failed to exert them in their proper ſeaſons, to the utmoſt advantage.

She was modeſt without affectation, eaſy without levity, and reſerved without pride.

Knew how to ſtoop, without ſinking, and to gain people's affections, without leſſening their regards.

She was careful without anxiety, frugal without parſimony; not at all fond of the ſuperfluous trappings of greatneſs, yet abridged herſelf of nothing that her quality required.

She was a faithful Member of the church of *England*.

Her piety was exemplary, her charity univerſal.

She found herſelf a widow in the beginning of her life, when the temptations of honour, beauty, youth, and pleaſure, were in their full ſtrength; yet ſhe made them all give way to the intereſt of her family, and betook herſelf entirely to the matron's part.

The education of her children engroſſed all her care; no charge was ſpared in the cultivation of their minds, nor any pains in the improvement of their fortunes.

In a word, ſhe was truly wiſe;——truly honourable,——and truly good.

More can ſcarce be ſaid; and yet he that ſaid this, knew her well, and is well aſſured he has ſaid nothing that either veracity or modeſty ſhould oblige him to ſuppreſs *.

[*To be continued.*]
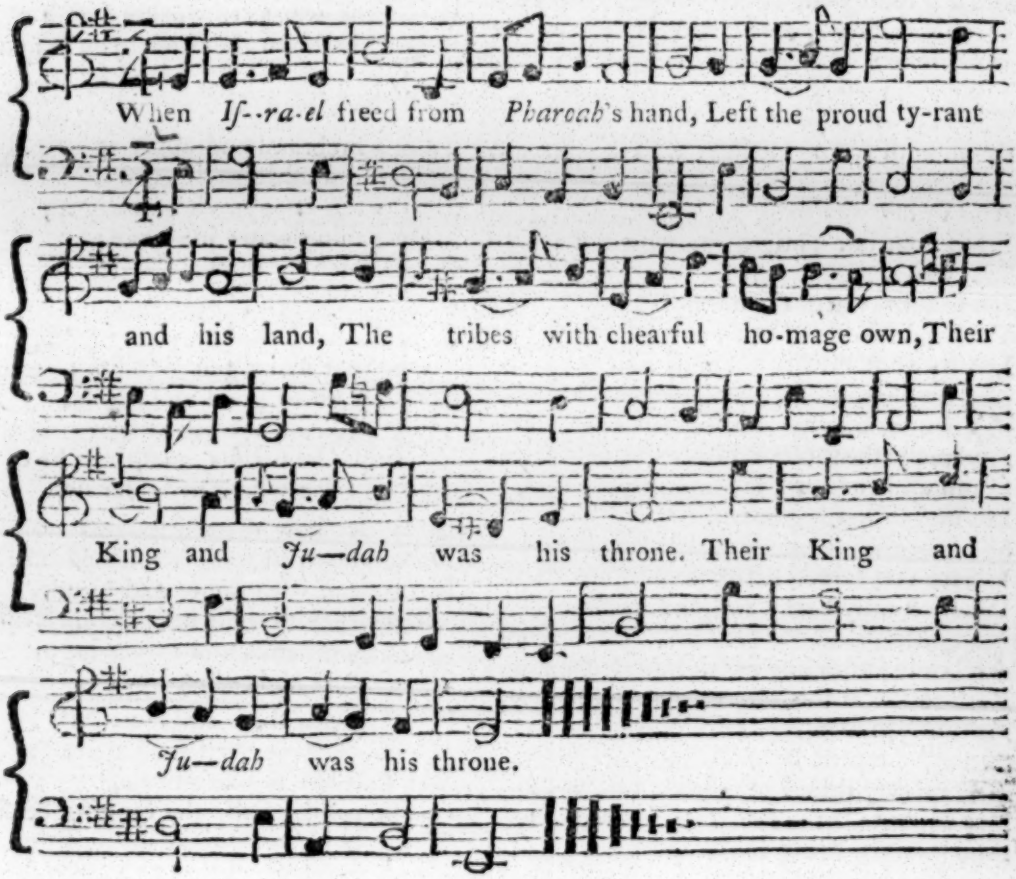
* The Reader may be aſſured of the ſtrict truth of what is here delivered, as this character was penned by that excellent prelate Dr. *Hough*, formerly Biſhop of *Worceſter*.

PSALM

PSALM CXIV.

Tranſlated by Mr. TICKELL, *from the* Spectator.

SET by an eminent Maſter.



2.

Acroſs the deep their journey lay,
The deep divides to make them way:
The ſtreams of *Jordan* ſaw, and fled
With backward current to their head.

3.

The mountains ſhook, like frighted ſheep,
Like lambs the little hillocks leap;
Not *Sinai* on her baſe could ſtand,
Conſcious of ſovereign power at hand.

4.

What power could make the deep divide?
Make *Jordan* backward roll his tide?
Why did ye leap, ye little hills?
And whence the fright that *Sinai* feels?

5.

Let every mountain, every flood,
Retire and know th'approaching God,
The king of *Iſrael*: ſee him here;
Tremble thou earth, adore and fear.

6.

He thunders, and all nature mourns;
The rock to ſtanding pools he turns;
Flints ſpring with fountains at his word,
And fires and ſeas confeſs their Lord.

To

To the Reverend Father in God FRANCIS TURNER, *Lord Biſhop of* Ely, *&c. by* MATTHEW PRIOR *of St.* John's *College*, Cambridge.*

IF Poets ere they cloath'd their infant thought,
And the rude work to juſt perfection brought,
Did ſtill ſome god, or godlike man invoke,
Whoſe mighty name their ſacred ſilence broke:
Your goodneſs, Sir, will eaſily excuſe,
The bold requeſts of an aſpiring muſe;
Who with your bleſſing wou'd your aid implore,
And in her weakneſs juſtify your power.—
From your fair pattern ſhe wou'd ſtrive to write,
And with unequal ſtrength purſue your flight.
Yet hopes, ſhe ne'er can err that follows you,
Led by your bleſt commands and great example too.
Then ſmiling an aſpiring influence give,
And make the muſe and her endeavours live;
Claim all her future labours as your due,
Let every ſong begin and end with you:
So to the bleſt retreat ſhe'll gladly go,
Where the ſaints palm, and muſes laurel grow;
Where kindly both, in glad embrace ſhall join,
And round your brow their mingled honours twine;
Both to the virtue due, which could excel,
As much in *writing*, as in *living* well.—
So ſhall ſhe proudly preſs the tuneful ſtring,
And mighty things in mighty numbers ſing;
Nor doubt to ſtrike *Prudentius* † daring lyre,
And humbly bring the verſe which you inſpire.

* The copy of this, and another poem of Mr. Prior's in our hands, was tranſcribed from his own manuſcript, found amongſt biſhop Turner's papers; and given afterwards to Dr. Rawlinſon.

† We imagine from hence, that the biſhop had recommended to the young ſtudent (Mr. Prior) the tranſlation of Prudentius: but this being omitted, and leiſure enough for poetry being granted him, at the cloſe of his life, the biſhop himſelf tranſlated the author; the whole of which is in our hands.

Upon the proneneſs of the fleſh to ſin; tranſlated from the Latin by Dr. TURNER, *formerly biſhop of* Ely.

TAKE an ivory globe and lay it
On a ſmooth, a ſteepy place;
Down it rolls unleſs you ſtay it,
Down it runs its hilly race:
While to gain the vale it ſtrives,
Nature like a Jehu drives.

Take the ſmalleſt leaf that grows,
Take a feather light as air,
When the rougheſt north-wind blows,
On your hand expoſe them bare;
Graſp the little fleeting things,
Or the wind will give them wings.

Take a pair of oars and try
If ye needs muſt venture on,
While the waves are working high
Quickly down the ſtream you're gone.
Ply your oars, or elſe too late
You'll lament your ſtormy fate.

Take a firebrand and apply it
To the ſtubble as it grows,
As the ſun does parch and dry it;
Quenching water interpoſe;
Or the catching matter ſpends,
And the blazing phantom ends.

Take the horſe that's hot and young,
One that had a gen'rous ſire;
Let your bit be good and ſtrong,
For you ride a horſe of fire.
He ramps, he neighs, methinks he cries,
Ah! ah! ſee where my rider lies.

Oft we ſee how deepeſt ſtreams
Smoothly run their wonted courſe;
But if ſtopt with ſtones and beams,
How they ſtreight new channels force;
Make their banks and fences high,
They know no law but liberty.

Fooliſh man, theſe emblems ſuit
You, or your frail fleſh at leaſt;
You that live ſo like a brute,
The rolling ball, the ranging beaſt,
The untam'd colt, the flaming ſtraw,
The foaming flood that knows no law,

Deſcribe the riſques you run in ſin:
Your body does your ſoul betray;
You've a great work to do within,
Strike into the narrow way:
Stop your vain courſe true wiſdom cries,
Or endleſs death will be your prize.

Thou that with healing in thy wings,
Bleſt ſun of righteouſneſs didſt riſe;
All ſovereign balms thy advent brings,
Enough to cure the world of vice:
Souls once baptiz'd and clear'd from ſtain,
Let not the foul fiend ſoil again!

On the death of the Rev. Mr. PAINE, *formerly Fellow of* King's *College*, Cambridge, *by his brother.*

WHAT then is piety! or what the train
Of heav'n-born virtues, that around the paths
Of chriſtian meekneſs wait! Are theſe the fruits,

This

This the dear ſacrifice religion claims,
From contrite goodneſs or a life of prayer?
Hadſt thou then, virtue, no reſource, no means
Celeſtial, to avert impending fate,
Or for a while protect a vot'ry's ſpan?
Thus reaſon erring mortals, nor perpend
The hidden ways of providence, with grief
And honeſt tears for a loſt brother blind.
Ah! no! 'twas wiſdom's infinite decree,
And heav'n itſelf was in the ſtroke; well pleas'd
It ſaw a flower ſpring up in terrene ſoil,
Fraught with celeſtial virtues; for a time
Earth the rich prize enjoy'd, and glad'ning view'd
Itſelf with honours teeming, not its own;
Till grown mature the ſacred loan heav'n claims,
And with parental care tranſplants to bloom
In purer regions and a native clime.
If modeſt reaſon, ſanctity of life,
If gentleſt manners and a ſoul of peace,
If one with all theſe talents bleſt, (and more
Might juſtly ſwell the ſacred tale) demands
A friendly ſigh and an elegiac tear,
'Tis thine lamented ſhade, for thou wert he.
So early ripe, but ſo untimely fall'n!
The fire that with more ſplendid glory warms,
Burns quick, and in a ſudden blaze expires:
And virtue, that with more diſtinguiſh'd rays
Shines forth, is ſhorteſt liv'd; whate'er on earth ['mong men
Is abſolute, conſumes more eaſy; and
The beſt are moſt obnoxious to fate!
Yet dare we not thro' impious grief, blaſpheme
Too haſty deſtiny, or think thee young;
Fate of thy vig'rous growth in virtue's ſchool
Wot not, deceiv'd, thy tale of years forgot,
And thought thee grey; ſo active was thy ſoul [ſtretch
That thou could'ſt time dilate, a minute
To a full hour, and make an hour a year:
Thy early piety ſo perfect ſeem'd,
As tho' it knew no nonage, and diffus'd
Such full-ſpread beams, as made its dawn a noon. [could'ſt
Thus like the founder of our race, thou
Anticipate e'en age, and be at birth a man.
So calm, ſo juſt a tenor, thro' this vale
Of miſery, thy progreſſive virtue kept
So ſmoothly ſpeedy, and ſo ſure its courſe,
As tho' unſeen the heav'nly goal thou'dſt reach,
Steal to the ſkies, and cheat us of a ſaint.—
Adieu, bleſt ſpirit, if from eternal joys
One moment's interval thou'dſt borrow, deign
Theſe little rites, and this ſhort fun'ral woe,
Which ſocial grief inſpires, to view; 'twill eaſe
Mourning mortality, tho' not enhance
Th' immortal joys of ſaints:—a tear, a verſe
Are all thy brother, all thy friends can give.

PSALM C.

JOYFUL, oh ye nations ſing,
Come, and ſongs of gladneſs bring;
Chearful ſervice, thankful lays;
Come before the Lord with praiſe!

He is God—the King of Kings——
Who to all created things
Being gave; our ſhepherd he,
We his ſheep, his people we!

Come then, to his courts repair,
Come, and enter gladly there;
Enter glad with ſolemn ſongs,
Holy hearts and tuneful tongues.

Well may we his praiſe proclaim:
Goodneſs is his nature's name;
Mercy never leaves his throne;
Truth and God were ere but one!
—Truth, mercy, goodneſs, Lord, are thine,
—Eternal all and all divine!

W. D:

GOOD-MORROW.

Written about the Year 1570, *by* GEORGE GASCOIGNE.

YOU that have ſpente the ſilente nighte
In ſleepe and quiet reſte,
And joye to ſee the cheerefull lighte
That ryſeth in the eaſt: [heart,
Now cleere your voyce, now cheare your
Come helpe me nowe to ſing:
Eche willyng wyght come beare a parte,
To prayſe the heavenly King.

And you whome care in priſon keepes,
Or ſickeneſſe dothe ſuppreſſe,
Or ſecrete ſorowe breakes your ſleepes,
Or dolours doe diſtreſſe:
Yet beare a parte in dolefull wyſe,
Yea, thinke it good accorde,
And acceptable ſacrifice,
Eche ſprite to prayſe the Lorde.

The dreadfull night with darkeſome ſtormes
Had overſpread the lyght,
And ſluggiſhe ſleepe with drowſyneſſe
Had overpreſte our myght:
A glaſſe wherein we maye beholde
Eche ſtorme that ſtoppes our breath,
Our bedde the grave, our cloathes lyke molde,
And ſleepe like dreadful death.

Yet

Yet as this deadly nyghte did laſte
But for a little ſpace,
And heavenly daye, now night is paſte,
Doth ſhewe his pleaſant face:
So muſte we hope to ſee God's face
At laſt in heaven on hie,
When wee have chaung'd this mortal place
For immortalitie.

And of ſuch happes and heavenly joyes,
As then wee hope to holde,
All earthly ſightes, all worldly toyes,
Are tokens to beholde:
The daye is lyke the daye of doome,
The ſunne, the ſonne of man,
The ſkies the heavens, the earthe the tombe
Wherein wee reſte till than.

The raynbowe bending in the ſkye,
Bedeckte with ſundrye hewes,
Is lyke the ſeate of God on hye,
And ſeemes to tell theſe newes:
That as thereby he promiſed
To drowne the worlde no more,
So by the bloud whiche Chriſte hath ſhead,
He will oure health reſtore.

The miſtie clowdes that fall ſometyme,
And overcaſte the ſkyes,
Are lyke to troubles of oure tyme,
Which doe but dimme our eyes:
But as ſuche dewes are dryed up quite,
When *Phœbus* ſhewes his face,
So are ſuche fanſies put to flighte,
Where God dothe guyde by grace.

The little byrdes which ſyng ſo ſweete,
Are lyke the angels voyce,
Whiche render God his prayſes meete,
And teache us to rejoice:
And as they more eſteeme that myrthe,
Than dreade the nightes anoye,
So muſte we deeme oure dayes on earthe,
But hell to heavenly joye.

Unto whiche joyes for to attayne,
God graunte us all his grace,
And ſende us after worldly payne,
In heaven to have a place.
Where wee may ſtill enjoy that lyght,
Whiche never ſhall decaye:
Lorde, for thy mercie lende us myght
To ſee that joyful daye.

We inſert this *one* tranſlation more of *Barreaux*'s Sonnet, to oblige a particular friend; but this muſt be the laſt.

A Chriſtian Sonnet. *From the* French.

GREAT God! thy judgments are exactly right,
And mercy ever thy ſupreme delight:
But wouldſt thou ſave, ſo high my faults ariſe,
Thy juſtice muſt * reclaim its ſacrifice.
Yes, O my God, crimes ſo tranſcendent grown
Leave thee no choice, but force the vengeance down.
Thine honour to my ſafety is a foe [blow.
And mercy waits till juſtice ſtrikes the
Since that is right, let all thy wrath ariſe,
Reject the tears that flow from rebel eyes.
Strike: war for war return: 'tis time. No more
I urge; thy juſtice dying I adore.
But on what part can the dire thunder fall,
Where the dear blood of Jeſus covers ALL?

* N. B. The author has ventured to alter the phraſeology here, but hopes the propriety and ſpirit of the original is preſerved.

ODE *in Sanctam Trinitatem, in Lecto quando dormire non potui, compoſita* Apr. 14, 1761, *propre finem octageſimi ætatis meæ anni.*

SEMPER es dignus, pater alme, ſummis
Laudibus, qui res hominum gubernas:
Te patrem æternum ſpatioſus orbis
Semper adoret.
Te Deum verum, Dominumque cœli
Dulce laudemus placidis in hymnis;
O tibi exultent homines per orbem
Carmine ſancto.
Atque te, Jeſu, celebremus omnes:
Ad patris dextram poſitum ſupremo
In throno cœli: colit angelorum
Te chorus omnis.
Regulas vitæ populo dediſti,
Hiſce ut æternam obtineant ſalutem;
Et redemiſti ſubeundo ſævum
Nos cruce mortem.
Spiritum ſanctum quoque nos canamus
Voce jucundâ, facit ille ſanctos
Nos ſuis donis, ſimus ut beati
Omne per ævum.
Ille monſtravit variiſque ſignis
Per Petrum factis, alioſque patres,
Quòd ſalus nobis ſit habenda ſolo
Nomine Chriſti.
Si piè ſanctam hanc homo Trinitatem
Nunc colet, felix erit ille poſthac
Sede cœleſti, ſoliumque Chriſti
Ante coruſcum.

Thomas Troughear, D. D.

Written in the HOLY BIBLE.

By WILLIAM THOMPSON, *M. A.*

YE *ſacred tomes*, be my unerring guide,
Dove-hearted ſaints, and prophets eagle-ey'd!
I ſcorn

I scorn the moral fop and Ethic sage,
But drink in truth from your illumin'd page:
Like *Moses'* bush each leaf divinely bright,
Where GOD invests himself in milder light!
Taught by your doctrines we devoutly rise,
Faith points the way, and *hope* unbars the skies.
You tune our passions, teach them how to roll,
And sink the body but to raise the soul;
To raise it, bear it to *mysterious* day,
Nor *want* an *angel* to direct the way!

ODE to CONTENT.
By *J. C.*

CONTENT! conduct me to thy cell,
Low in the solitary dell,
Or on the side of yon hoar hill,
Or near the shady wood or rill.
Thee oft I met on *H*——'s vale,
What time the tuneful nightingale
Chaunted her sweetly plaintive song,
The beeches and the oaks among.
Upon the banks of *E*——*k** reclin'd,
Thy visits cheer'd my drooping mind:
They drove corroding pain away,
And made the rural landscape gay.
How verdant then appear'd the trees,
How soft and balmy was the breeze!
How gay and beauteous were the bowers,
How sweet the scent of op'ning flow'rs!
How fair the sun's enliv'ning beam,
How smooth the polish'd limpid stream!

Adieu sweet plain, and silver stream!
But still, lov'd fair, thou art my theme;
Thee, sweet Content, I woo again;
Attend thy suppliant's simple strain,
O come from thy sequester'd cell,
And deign once more with me to dwell.

* A river in Yorkshire.

Sur la mort de son Fils.
(Par M. le BARON BAHR.)

JE pleure, & pleurerai pendant toute ma vie,
Un mortel vertueux, philosophe à vingt ans,
Qui meritant déja l' estime des savans,
Par ses moeurs fit honneur à la philosophie.

Austere verité! ton jeune Amant n'est plus!
Viens par reconnoissance, & pour ta propre gloire
Au monde dissolu prêcher sa noble histoire:
Viens, faire en le peignant l'eloge des vertus,

Vante sa probite, vante son innocence,
Son charactere heureux, son esprit d' equité
Vante son chaste cœur, et sa frugalité,
Son amour du travail, son ardeur, sa constance.

Il etoit vif, mais doux; humble mais plein d' honneur,
En tout tems genereux, en tout tems econome
Que pouvoit lui manquer pour devenir grand homme.
Le tems de sa montrer en tout sa grandeur.
O mon fils! mon eléve! O mon ami solide!
Tu ne's plus! suis. Je encor: je pleure, donc je suis:
Je deplore les jours. Je deplore les nuits,
Que je perds sans toi, dans ce monde insipide.

Cher compagnon d' etude, aimable confident?
Tu sûs me consoler de tant de catastrophe:
En toi, mon digne fils, j'eus tous les philosophes,
Et je les perds tout, mon fils, en te perdant?

Arrête, triste esprit! si ma perte est extrême,
Perdons en philosophe, un philosophe, un fils,
Sans repandre des pleurs, & sans pousser des cris.
Il naquit, ill moûrut entre nos mains de même.

En heros, en chrêtien, mon fils a sû souffrir,
Laissant à son famille, un grand exemple à suivre;
De mon eléve, enfin, apprenons l'art de vivre,
De qui me dût la vie, apprenons à mourir.

☞ We shall be glad of a translation of this elegant piece.

BEZA's *Epitaph on* LUTHER.

THE world to awe great *Rome* hath brought
By pow'r, and open force:
The *Pope* like sway by frauds hath wrought,
The subtler, safer course.

But *Luther* in a simple way
The *Pope*, and *Rome* did tame;
And singly by his *quill*'s essay,
Both him and her o'ercame.

Let *Greece* no more boast *Hercules*,
The club yields to the quill;
As it by far more noble is
To conquer than to kill.

H. P.

ROME, all the world; and *Rome*, the *Pope* subdu'd;
By arms her empire; his by fraud pursu'd:
But *Luther* rose superior to the two;
And from one pen alone, both conquests drew.
No more let *Greece Alcides* honours raise,
A feather'd quill his mighty club outweighs.

P. C.

THE accounts from Germany ſince our laſt, are not very intereſting; we ſhall therefore only briefly mention the moſt material tranſactions.—From the Allied army we learn, that M. Luckner having received intelligence that a detachment of the garriſon of Gottingen had marched upon an expedition towards the Hartz, and in order to raiſe contributions upon the country of Hanover, he immediately ſet out in ſearch of that corps, with a body of 100 Huſſars under his command, and that having come up with the enemy, who conſiſted of 300 horſe, on the 5th inſtant in the morning he had had the good fortune to rout them entirely, and to take priſoners one officer, 30 troopers, and 61 horſes.

That the ſame day Captain Brinſky, who had been detached by M. Luckner, had likewiſe attacked them with 100 huſſars, and 50 of the Brunſwick cavalry, and with ſuch ſucceſs, that he had driven them before him into Gottingen, and had taken priſoners two captains, one lieutenant, two cornets, and 53 dragoons; and that their commander M. de Belſunce had narrowly eſcaped being himſelf taken in the purſuit.

About the ſame time Capt. Riedeſel, at the head of 100 Brnnſwick Huſſars, having attacked the village of Spielen, beyond the Fulda, in which was an officer with 50 of the enemy; had taken 30 of them, and killed the reſt, with the loſs of five huſſars killed, and ſome few wounded.

From Meiſſen we hear, that the Pruſſian cavalry had paſſed the Elbe at Torgau, on the 3d inſtant, and the infantry the next day on a bridge thrown over that river at Lorenkirck, near Strehlan, and were to encamp that night at Wildenhayn. It is added, that the news there was, that general Laudohn had already begun his operations in Sileſia.

We learn from Dantzick of the 13th inſtant, that an order was come to the General of the grand Ruſſian army, to ſend 40,000 men back, on account of the Turks having entered the Ukraine.

The Ottoman Port hath lately declared war againſt Malta.

CHRONOLOGICAL DIARY for MAY.

FRIDAY, *May* 1.

THIS morning the Hon. Captain Barrington, commander of his Majeſty's ſhip Achilles, arrived with the following letters from major gen. Hodgſon, and commodore Keppel:

Belleiſle, *four o'clock in the morning*, April 23.

SIR,

AS I have juſt had a note from commodore Keppel to inform me, that a frigate will ſail this day for England, I have only time to acquaint you, that his majeſty's troops under my command, landed yeſterday at five: the enemy's attention was ſo diſtracted with our attempts of landing at different places, where there was the leaſt appearance of our being able to ſucceed, that it gave brigadier Lambert an opportunity of climbing up a rock with a corps I had left with him for that purpoſe, if practicable: the difficulty of mounting had made the enemy leaſt attentive to that part. Beauclerck's grenadiers, with their Captain Patterſon, got up before they ſaw what was intended. They immediately marched a body of 300 men to attack him. The grenadiers maintained their ground till the reſt of brig. Lambert's got up. We took three braſs field pieces, and ſome wounded priſoners.

It is impoſſible for me ſufficiently to commend Mr. Lambert's conduct and gallant behaviour on the occaſion; and take the liberty to beg you will permit me to requeſt you will recommend him to the King, as an officer deſerving his Majeſty's favour. Captain Patterſon has loſt his arm. I believe our loſs is not above 30 killed. I am afraid you will not be able to read this ſcrawl, as I write it in the field, the troops being on their march.

I am, &c. S. HODGSON.

Valiant, *in the Great Road of* Belleiſle, April 23, 1761.

SIR,

I HAD the honour to write you a letter by the Actæon frigate, in which I gave but little hopes; ſince which time, the General and myſelf having conſidered, that

that by attempting a place where the mounting the rocks was juſt poſſible, and where the enemy were no otherways prepared, from the impracticable appearance it had to them, than by a corps of troops to annoy the boats in the attempt; that it carried ſome degree of hopes with it, and by making a diſpoſition for the attack of their intrenched bays, and at Sauzon at the ſame time, which the arrival of the tranſports with the light horſe, enabled me to do, we might poſſibly gain a footing. I have now the greateſt pleaſure in acquainting you, that his Majeſty's troops have made good a landing on the rocks, near Point Lomaria; and cannot ſufficiently commend the ſpirit and good behaviour of the troops in the attempt; and the judgment with which Sir Thomas Stanhope, and the reſt of the captains of the King's ſhips, directed their fire upon the hills.

Captain Barrington having been employed in many of the operations on this ſervice, I have ſent him home with this letter; and beg, Sir, to refer you to him for the particulars.

I have the honour to be, *&c.*

A. KEPPEL.

N. B. The Actæon frigate, mentioned in the beginning of this letter, is not yet arrived.

There were alſo two other letters received on the 19th of laſt month from major-general Hodgſon and commodore Keppel, relative to the firſt attempt upon Belleiſle; by which it appears that the number of officers and ſeamen, killed, wounded, and miſſing at the attack made upon Belleiſle the 8th of April, 1761, is as follows:

Valiant. 1 midſhipman, 8 ſeamen killed.
Lieut. Gregory, 2 midſhipmen, and 20 ſeamen wounded.
1 midſhipm. & 18 ſeam. miſſing.
Veſuvius 5 ſeamen killed
7 ſeamen wounded.
Ætna. Lieut. Jarratt killed.

The moſt noble John, marquis of Granby was, by his Majeſty's command, ſworn of his Majeſty's moſt hon. privy council; and took his place at the board accordingly.

Saturday, May 2. Edward Winwood was examined before John Fielding, Theodore Sydenham, Benjamin Cox, and Thomas Balack, Eſqrs. at Mr. Fielding's houſe, being charged on ſuſpicion of having, by negligence, fired, or cauſed to be fired, the ſtables, or outhouſes of Mr. Poulter and partner, ſtable-keepers, in Swallow-ſtreet, which fire was the cauſe of burning down ſeveral houſes adjoining, and doing conſiderable damage to the injury of many inhabitants; when after a long examination the ſaid Winwood was convicted of the ſaid offence upon the fulleſt evidence, in the penalty of 100l. agreeable to the ſtatute of Queen Anne.

It may not be improper to inſert, as a caution to ſervants in general, an abſtract of the act, relative to fires happening in London, through the careleſſneſs of ſervants.

By the 6th of Anne, cap. 31ſt. ſect 3d. it is enacted, "That if any menial or other ſervant or ſervants, through negligence or careleſſneſs, ſhall fire, or cauſe to be fired, any dwelling-houſe or outhouſe, or houſes, ſuch ſervant or ſervants ſhall on conviction, forfeit and pay the ſum of 100l. to the church-wardens of the pariſh where ſuch fire ſhall happen, to be diſtributed amongſt the ſufferers in ſuch proportions as to the ſaid churchwardens ſhall ſeem juſt; and in default of payment, to be committed to ſome workhouſe, or houſe of correction, to hard labour, for the ſpace of eighteen months."

Sunday, May 3. About one o'clock this morning a terrible fire broke out at a Biſcuit-baker's, near Pelican-ſtairs, Shadwell, which took the houſes on both ſides the way till within three houſes of King James's ſtairs, and up Fox's lane. It burnt with great violence about ſeven hours, and reduced near forty houſes to aſhes. One ſhip, which lay near the wharf, took fire, but was happily extinguiſhed; and it was with great difficulty ſeveral other ſhips were preſerved. Some perſons had their limbs fractured, and were carried to the London-hoſpital. It is feared ſeveral periſhed in the flames; moſt of the inhabitants loſt their all: two lighters and ſeveral boats were burnt.

Monday, May 4. His Majeſty's ſhip Milford, commanded by captain Robert Man, being on a cruiſe, off Cape Finiſterre, bearing N. 58. 50. E. diſtant 132 leagues, took on the 9th paſt, the Fidelle brig, a French privateer belonging to

Bayonne, of four carriage and ſeventeen ſwivel guns, with 45 men.

This day a little after two o'clock, the people on the Royal Exchange were ſuddenly alarmed by the appearance of a cow (haſt drove from Smithfield) at the ſouth gate; and the conſternation inſtantly increaſed to ſuch a degree (though the beaſt did not run in upon 'Change) that a prodigious buſtle enſued: ſome loſt hats and wigs; ſome their ſhoes; others lay upon the ground in heaps, with their limbs bruiſed, &c. Whilſt this fright prevailed upon 'Change, the cow turned into 'Change Alley, which freighted not a little not only all the bulls, but the bears too; however, they ſoon recovered from the alarm, on hearing that it was only a *cow*, and that ſhe was turned off another way. During the alarm on the Exchange, a rumour of an earthquake prevailed, and many threw themſelves flat on the ground, expecting to be ſwallowed up, and not knowing where to run for ſafety.

Wedneſday, May 6. This day the hon. Thomas Harley, eſq; one of the repreſentatives of this city, was choſen alderman of Portſoken-ward, in the room of Sir William Calvert, knt. deceaſed, without oppoſition.

A court of common-council was held at Guildhall, when the following motion was made by Mr. Deputy Paterſon, "That the freedom of this city be preſented to the right hon. Arthur Onſlow, eſq; Speaker of the houſe of commons in five ſucceſſive parliaments, as a grateful and laſting teſtimony of the reſpectful love and veneration which the citizens of London entertain for his perſon and diſtinguiſhed virtue, &c." And the queſtion being put, it was unanimouſly reſolved in the affirmative, and ordered accordingly.

Another motion was made, "That a copy of the freedom of this city, with the above reſolution inſerted therein, ſhould be delivered by the chamberlain to the right hon. Arthur Onſlow, in a gold box, of the value of 100 l." And the queſtion being put, was reſolved in the affirmative, and ordered accordingly.

Sir Thomas Harriſon, chamberlain, and the town clerk waited on Sir John Philips, bart. with the freedom of this city, purſuant to an order of common-council, to whom he returned an obliging anſwer for the honour they had conferred on him.

Thurſday, May 7. The ſtewards for the ſons of the clergy collected at the rehearſal of the muſick in St. Paul's church, on Tueſday, 248 l. 18 s. 9 d. At the church doors this day 179 l. 7 s. 3 d. And at the dinner at Merchant-taylors hall, 650 l. 9 s. 3 d. In the whole 1078 l. 15 s. 3 d. All which money the ſtewards diſpoſe of within the year, in putting forth the children of poor clergymen apprentices. Mr. Gideon was ſo generous as to continue his uſual benefaction of 100 l.

Saturday, May 9. By certain accounts from Belleiſle we are informed of the death of Sir William Peere Williams, bart. which happened in the following manner: his eagerneſs to ſee every thing, carried him to viſit a lieutenant of colonel Burgoyne's regiment, who, with a party of dragoons, was poſted very near the enemy, and likely to come to action with them. In the dark he loſt his way, and fell in with a French poſt, who fired at the firſt hearing the trampling of his horſe, and ſhot him ſtone dead.

Sunday, May 10. About three o'clock in the afternoon, a duel was fought at the Cardigan-head tavern, Charing croſs, between a captain in the navy, a gentleman of Briſtol. They agreed to throw by their ſwords, and decide the quarrel with piſtols. At the firſt diſcharge the captain received a ball in his right breaſt, which went out at his ſhoulder, upon which he fell. The gentleman was immediately ſecured and carried before juſtice Fielding, who committed him to New Priſon. The captain is ſince dead.

Tueſday, May 12. Early this morning as ſome journeymen carpenters were going through the Green Park, they perceived a young woman throw herſelf into the baſon; they inſtantly haſtened to her aſſiſtance, and one of them immediately jumped in with his clothes on, and brought her up in his arms and laid her on the graſs, and ſhe ſoon recovered: ſhe ſaid ſhe was extremely ſorry for the attempt ſhe had made, but refuſed to give any account of herſelf.

The earl of Bute's office is removed from Whitehall to Cleveland-row.

Thurſday, May 14. They write from Quebec, that ſome Britiſh merchants there have

have laid a memorial before governor Murray, complaining that by the 26th, 37th and 48th articles of the capitulation, the French are at liberty to export to France, what quantity of peltries they please: an hardſhip they think extremely great, as the French continue to be poſſeſſors of the fur trade. They pray for a ſtop to be put to this kind of exportation, and to the importation of French goods from Guernſey and Jerſey.

Sunday, May 17. This Night, a ſervant to Mr. Hughes, green-grocer, in Piccadilly, taking the opportunity after the family were gone to bed, robbed the houſe of all the linen that was looked out to be waſhed the next morning, and other wearing apparel; after which, ſhe ſet the houſe on fire in three ſeveral parts of the kitchen, by putting lighted ſmall-coal againſt the wainſcot, and then made off undiſcovered. Some of the family providentially being awakened by the ſmoke, happily extinguiſhed it before it had communicated itſelf beyond the wainſcot and furniture of the room.

Wedneſday, May 20. Capt. Scroop, of the Hampton-court man of war arrived expreſs at the Admiralty from Belleiſle, with a journal of the proceedings of our troops againſt Palais.

That general Hodgſon had drove the French out of their ſtrong fortified camp, who had retired into the citadel.

That the general had two days before opened ſeveral batteries, which were playing with great ſucceſs, and he hoped to be maſter of the place in a few days.

That as colonel Crauford, with his two aid-de-camps and 50 men, were reconnoitring in the night, they were ſurrounded and made priſoners, by 400 French.

That the man of war's boat coming into Portſmouth was overſet in a hard gale of wind, and two lieutenants, the cockſwain, and a ſeaman were drowned; that capt. Scroop was providentially ſaved by ſwimming; but, that the diſpatches were loſt.

The French had not received the ſuccours at Belleiſle.

Tueſday, May 26. This day the new knights companions of the moſt noble order of the Bath were inſtalled in Henry the ſeventh's chapel, in Weſtminſter abbey, viz.

The right hon. Lord Carysfort.
His eſquires; The hon. Joſhua John Proby, Henry Hill, of Guildford in Surry, Richard Bigland

The right hon. Lord Blakeney.
His eſquires; Grice Blakeney, Matthew Howard, Iſaac Akerman.

The hon. lieut. gen. Sir Joſeph Yorke.
His eſquires; Stephen Martin Leake, Ralph Winter, John Martin Leake.

Sir James Gray, bart.
His eſquires; Thomas Sherriff, Charles Brickenden, John Nicholl.

Sir William Beauchamp Proctor, bart.
His eſquires. William Dormer, Thomas Beever, Abraham Ackworth.

Sir John Gibbins, bart.
His eſquires; John Kenricke, William Cooke, William Gibbons.

Admiral Sir George Pococke.
His eſquires; John Oſborn, John Byng, Thomas Fitche.

Major General Sir Jeffery Amherſt.
His Eſquires; Richard Cox, George Boſcawen, Thomas Lennox Frederick.

Major General Sir John Griffin Griffin.
His eſquires. Lieut. col. William Evelyn, lieut. col. Thomas Bowyer, John Schutz.

Sir Francis Blake Delaval.
His Eſquires; Thomas Delaval, Thomas Huſſey Apreece, James John Fenouhlet.

Sir Charles Frederick.
His Eſquires; Edward Hugh Boſcawen. John Freemantle, Charles Frederick.

Sir George Warren.
His Eſquires; William Egerton, Philip Champion Creſpigny, George Wilbraham.

Admiral Sir Charles Saunders.
His Eſquires; —— Young, —— Piggot, —— Clarke.

Thurſday, May 28. We learn from Gibraltar that Admiral Saunders ſailed on a cruiſe the 25th ult

Liſt of the ſixteen Peers for Scotland:

Duke of Argyle, Marq. of Tweedale, Earl of Tothes, E. of Morton, E. of Eglingtoun, E. of Moray, E. of Home, E. of Abercorn, E. of Loudon, E. of Breadalbine, E. of Dunmore, E. of March, E. of Marchmont, E. of Bute, Viſc. Stormont, Ld. Cathcart. *Sep-*

The following remarkable and diſtinct Account of the affairs in the Eaſt Indies is juſt received, dated in ſight of Pondicherry, Sept. 26, 1760,

" WE have here a fleet of fifteen ſail of the line, and three frigates, under the command of Admiral Stevens, who blockades this port by ſea, whilſt the army inveſts the town by land with 3500 Europeans, and 7000 ſeapoys or black ſoldiers, who are intrenched before the walls, having taken all the ſtrong out-poſts of Villa Nova, Aracupong, and in ſhort every thing they have, but one place up the country, and this their capital.

" At the taking of Aracupong, the Highlanders behaved remarkably well, having gone ſword in hand, and put the enemy into the utmoſt diſorder. In this action it was that Colonel Monſon had his thigh broke, on the hearing of which diſaſter Col. Coote returned to aſſume the command, being before ordered to Bengal, although he had then marched to Madraſs, on his way to that country, as troubles ſtill ſubſiſt in the kingdom of Bengal, where the *Shah Zadar* continues to keep a formidable army, notwithſtanding the ſeveral repulſes he hath met with from the Engliſh.

" The ſiege of Pondicherry will ſcarce commence till December, on account of the rainy and ſtormy weather which always happens at the monſoon ſeaſon of the year, now near at hand, which renders a camp impracticable; ſo that our troops will go into cantonments during the ſpace of about two months.

" When our operations commence, the ſquadron will bombard the town by ſea, whilſt the army preſſes it by land.

" We have been daily in hopes of the French fleet from Mauritius; they affect to give out, by way of intimidation, that they have been reinforced there from Europe with ſix capital ſhips, with a regiment on board; but theſe reports are too vague to be credited, for by all accounts their men of war are in a ſhocking condition. Our ſituation in reſpect to the ſervice of our fleet is very critical, but providence has wonderfully aſſiſted us in every reſpect in India, and every ſhip deſtined to theſe parts with troops, has arrived ſafe; nor have we blockaded or beſieged a place we have not taken; and had it not been for this kind interpoſition of heaven, the French, by being three times our number at the beginning of the war, muſt have over-run the country, and of which conqueſts they made no manner of doubt, boaſting like Goliah over David.

" The fortified boundary, or chain of redoubts and intrenchments which we carried by an attack at day-break on the 10th of September, covered Pondicherry to the land, at about a mile and a quarter diſtance from the walls; in this attack we had only forty killed and about ſeventy wounded. Colonel Monſon's wound in the beginning of the action, it is thought, prevented ſome advantages, which otherwiſe we might have availed ourſelves of, from the precipitate and confuſed retreat of the enemy.

" Our army will open their trenches and begin their operations ſo ſoon as the monſoons are over; and if the French receive no reinforcements and ſupplies, which they muſt attempt at the utmoſt riſque, and can get no way but by ſea in a tempeſtuous ſeaſon, we do not doubt but the beſieged will ſurrender; and when it is in our poſſeſſion, it is preſumed we ſhall blow up the works, after the example they ſet in the inſtance of Fort St. David's. We likewiſe expect after the reduction of this place to finiſh with Mauritius. We daily expect the Chatham and Preſton. Our fleet and army are in general healthy, and the whole in admirable good ſpirits. Capt. Richard Hughes, of the Duke of Acquitain, is gone to Madraſs for the recovery of his health.—It is expected at a peace, that two or three ſhips will be left in India, to keep ſome of the black Princes in awe, that are inclined to give diſturbance and attach themſelves to the French.

" In regard to the boat attack, take the following.—On the 7th inſt. at two in the morning, we attacked with our boats a King's frigate and an India ſhip, called the Balcine and Hermione, that lay cloſe under the walls of Pondicherry; the attack was made with ſpirit, and the ſhips brought off, notwithſtanding the oppoſition of the alarmed ſhips crews, as well as a very warm fire from the muſquetry and cannon from the town, which are very numerous towards the ſea. The above ſhips which had been blocked up

ſome

ſome time, got into this port the beginning of the year, whilſt our ſhips were employed in reducing Karrical, near Negopatam, to the ſouth of Pondicherry; and as the ſeaſon was growing very precarious, and the enemy preparing to ſail off the coaſt, our boats were ordered to burn or cut them out, they being ſecured by cables and hawſers to the ſhore, which made the enterprize more difficult. When the garriſon found our men had boarded the ſhips, they paid no regard to their own people, but directed all the guns they could bring to bear upon the captures. It is imagined the two prizes will be commiſſioned for cruizers. They are eſteemed valuable, having a great deal of treaſure on board from the town. In this attack, lieutenant Owen of the Sunderland loſt his right arm.

By another letter dated Oct. 16, we are informed, that "Admirals Stevens and Corniſh were going in a few days off this coaſt to Trinconally, during the monſoons, which hold to December, and that his Majeſty's ſhips America, Medway, and Liverpool, were to be left off Pondicherry, to prevent any ſupplies being thrown in, which can only be attempted with the greateſt hazard by ſingle ſhips, and we are informed that treaſure, men, and proviſions are much wanted in the iſlands."

The following is a liſt of the ſhips before Pondicherry.

Elizabeth	America
Panther	Liverpoole
Lenox	South Sea Caſtle
York	Tyger
Newcaſtle	Queenborough
Weymouth	Saliſbury
Norfolk	Protector
Graſton	Revenge
Sunderland	Patty
Duke of Aquitain	Chatham and Preſton, expected daily.
Falmouth	
Medway	

The Tyger was ordered for Europe, but countermanded till March next."

Deaths] Sir Seymour Pyle, Bart. of Somerly, Hants

Mr. Stamper Bland, Banker.

Joſeph Standley, of Aſhon, aged 106.

The Rt. Hon. Richard Lord Edgcumbe.

Sir James Colebrooke, Bart.

The Lady of Sir William Beauchamp Proctor.

The Rev. Mr. Samuel Clark.

The Lady of James Grundy, Eſq.

The Lady of —— Willis, Eſq.

The Right Hon. William Fitzmorris, Earl of Shelburne.

Captain James Webb.

The Lady of Vice-Admiral Holbourn.

Lord Home, Governor of Gibraltar.

Sir William Peer Williams, Bart. in reconnoitring, at Belleiſle.

Captain Charles Craggs, in Germany.

The Right Hon. the Counteſs of Rothes, ſuddenly, at Dublin.

The Right Hon. Sophia, Counteſs of Finlater.

Sir William Calvert, Knt. and Alderman.

A woman, named Sabot, aged 108.

The Rt. Hon. Counteſs of Errol.

Eccleſiaſtical preferments; with the reputed value of ſome of them.

Clergymen preferred	*Preferments.*	*Predeceſſors and Value,*	*Patrons.*
Rt. Rev. Rich. Robinſon, *D. D.*	Bd. of Kildare, *and* Dean of Chriſt Ch.	*Ireland, (Fletcher, d.)*	The King.
Ch. Jackſon, *D. D. Chap. to the late Ld. Lt. of Ireland,*	Bp. of Leighlin and Fernes,	*Ireland, (Robinſon, p.)*	
Robert Wight, *M. A.*	Preb. of Exeter,		Biſhop of Exeter.
Dr. Aſhton, *R. of St. Botolph Bpſgate, & Fel. of Eton Col.*	Preacher at Lincoln's-Inn,		The Society of Linc. Inn.
Mr. Forſter,	Regiſt. of the Univ. of Oxf.	*(Fiſher, d.)*	The Univerſity.
Mr. Tryon, *of St. Mary le Strand,*	St. George's, Bloomſbury, R.	*(Dr. Vernon, d.*	Ld. Chan.
William Harper, *M. A. Vic. of Stanwell, Midd.*	Eaſington, R. *Yorkſhire,*	*(Cayley, d.*	
Mr. Peter Platele,	Newport, V. *Eſſex,*		

Clergymen preferred.	*Preferments.*	*Predecessors and Value.*	*Patron*
Mr. Rockett, *Vicar-Choral of York Cathedral,*	Lissington, R. *Linc.*		Dean and Chap. of Yo
Mr. Hatton,	Haydon, R. *Essex* (*Dr. Thackeray, d.*)		Sir Peter Soame bar
Mr. Ransome,	Worlingworth, R. *Norf.*		Heirs of Edw. Barker, esq
William Davis, *M. A.*	Braunton, V. *alias* Brampton, *Dev.*		Dean of Exet
Mr. Thackeray, *Fell. of King's Coll. Camb.*	Sawston, V. *Camb.*	Mr. Steph. Corby, properly; but held by sequestration from the bp. of El	
James Morgan, *B. A.*	Linton, V. *Camb.*		Bishop of El
Mr. King,	Barwick, V. *Norf.*	Mrs. Otley, and two Mrs. Sherwins	
John Morley, *M. A.*	Chaplain to the E. of Kintore.		
Mr. George Taylor,	Chaplain to Ld. Grosvenor.		
Mr. Stubbs,	Orton, R. *alias* Overton, *Hunt.* (*Dr. Naylor, d.*)		Jon. Cope, esq
Henry Taylor, *M. A.*	Combe, V. *Hants,*		Dean and Canons of Windsor
Rt. Rev. Dr. J. Thomas, *bp. of Salisbury, clerk of the closet to his Majesty, and his preceptor when Prince of Wales,*	Bp. of Winchester, (*Hoadly, dec.*)		The King.
Rt. Rev. & Hon. Dr. Drummond, *bp. of St. Asaph, and brother to the E. of Kinnoul,*	Bp. of Salisbury, (*Thomas, tr.*)		
Samuel Squire, *D. D. dean of Bristol, archdeacon of Bath, Rector of St. Anne's, Westminst. & clerk of the closet to his Majesty when Prince of Wales,*	Preb. of Canterbury, (*Holcombe. dec.*)		
Geo. Secker, *M. A. rector of St. Mildred's Breadstr. Lond. and nephew to the archbp. of Cant.*	Preb. of Canterbury, (*Dr. Hilcombe, d.*)		
Mr. Ray, *M. A. Caplain to the Duke of Bolton,*	West-Dean, R. *Wilts,* 350l.		Mr. Cooper.
Mr. William Gould,	Denham, V. *Suff.*		Ld. Maynard.
Mr. William Martin,	Chaplain to the Earl of Roseberry.		

Dispensations for Pluralities.

John Williams, *M. A.*	Ripple, R. *alias* Ripley, Benenden, V.	*Kent,*	Mr. Lloyd, Mr. Norris.
Thomas Kendall, *M. A.*	Althorne, V. Little-Chishall, R.	*Essex,*	Mr. King, Sir P. Soam, bart.
Peter Beauvoir, *M. A.*	Downham, R. Wikeford, R. *alias* Wickford	*Essex,* 300l	Of. Beauvoir, esq; Chester Moor Hall
Nicholas Griffinhoof, *Fell. of St. John's Coll. Camb. and Chap. to Ld. Forbes,*	Stow, R. *alias* Stow Mary's Woodham Mortimer, R.	*Essex,*	Earl Verney, Sir J. Tyrrell, bart.
Septimius Plumtree, *M. A. Chap. to Ld. Abergavenny,*	Manuell. V. *alias* Mansfield East Markham, V. *cum* West Drayton, Chapel.	*Nott.*	Dean of Lincoln. D. of Newcastle.
John Parker, *LL. B.*	Elston, R. Hawton, R.	*Nott.*	— Darwin, esq; Alex. Haldon, esq;
Rbt. Bateman, *M. A. Chap. to the Bp. of Landaff,*	St. Maugan, R. St. Columb, R.	*Cornw.*	P. Courtenay, esq; Heirs of Sir John Arundell.
Spencer Madan, *M. A. Chaplain to his Majesty,*	Haxhay, V. *Linc.* (*Dr. Cotton, Res.* Bossall, V. *Yorkshire.*		Abp of York. Dean & Chap. Dur.

THE CHRISTIAN'S MAGAZINE.

For JUNE, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XIII.

Of the REDEEMER.

THAT, by *Adam*'s firſt diſobedience, a great and important change enſued, affecting his whole exiſtence, is evident from the ſhort account which *Moſes* gives us. The Deity deſcends from heaven to examine the delinquents; he ſolemnly paſſes ſentence; they are removed from paradiſe, from the preſence of their God, and the tree of life; and are condemned to ſorrow and labour, to trouble and death. Yet in the midſt of wrath he remembers mercy: a gracious promiſe is given, the meaning of which, tho' it may appear myſterious in itſelf, was doubtleſs thoroughly explained and perfectly underſtood by our firſt parents; and, as it is highly probable, *ſacrifices* were then inſtituted, as prefiguring types of that grand and future SACRIFICE, from which *Adam* and all his race were to derive pardon, ſalvation, and peace.

Henceforward we read of no religious ſervices without *ſacrifice*: *Cain* and *Abel* offer'd; and *Noah* no ſooner returns from the ark, than he builds an altar to the Lord, and offers acceptable *ſacrifices* to him. The original promiſe and covenant is renewed with *Noah*, till at length *Abraham* is ſelected, as the ſacred guardian of the precious gift, and the *bleſſing* of *all Nations* is ſecured, by the faithful word of *Jehovah*, to his line. *Abraham*, we are informed by the *Redeemer* himſelf, deſired earneſtly, nor deſired in vain to ſee *his Day*; — the repreſentation, of what that *Redeemer* was to do in the day of his life upon earth for the ſalvation of mankind,—and he ſaw it with joy: Then moſt probably he ſaw it, in a figurative repreſentation, when

he was called to mount *Moriah*, to offer upon the altar his ſon—his only ſon——whom he loved. And there can be no doubt but that ſo pious a father, and ſo exemplary an head of a family, as *Abraham*, would be eſpecially careful to communicate what he knew of this moſt intereſting truth, wherewith he himſelf had ſo earneſtly deſired to be acquainted,

When the *Abrahamic* family, under *Moſes*, was collected into a commonwealth, and honoured with the divine legiſlation and government, it ſeems evident to the ſlighteſt attention, where that attention is not warped by ill-contracted prejudices, that the whole of their polity, laws, ceremonies, feaſts, &c. &c. had, and that principally, a figurative or typical aſpect to the good things to come; and as in a ſcenical repreſentation, pointed out the acts, offices, and future benefits, which were to be performed by, and derived from the promiſed and expected *Redeemer*. Conſider the *Jewiſh* law in this view, and the whole appears worthy of God; it will afford you ſtrong Arguments in behalf of the truth, and a clear knowledge of many important points in Chriſtianity.

As thus the original promiſe had gradually expanded itſelf, ſo it pleaſed God, in the proceſs of time, to add ſome farther light to it for the preſent, which might reflect ſtill ſtronger light back, in the future. Hence he commiſſioned a number of *Prophets*, who were to animate the hopes, and awaken the faith of the people, towards the coming *Meſſiah*, by delineating exactly every circumſtance reſpecting him. And accordingly we find in their divine writings —— a treaſury of invaluable comfort; —— not only the place and the time of the Saviour's appearance and birth foretold, but with them, every circumſtance, which concerned his ſuffering life and death.

The Prophet *Daniel* in particular had ſo exactly marked the æra, when this deſire of all nations was to appear, that it could not be miſtaken. It was not miſtaken; the fame of it had ſpread abroad; and not among the *Jews* only, but amongſt various other people, a ſtrong expectation prevail'd of his coming, who was promiſed to *Adam*, to *Abraham*, and to all the faithful patriarchs of old: and at this very criſis, when univerſal expectation was looking for him, the *Chriſt* was born—born at the place, where the prophets had long before fixed his birth; born of a virgin, as they had foretold; and born, with no ſmall atteſtation of his divinity from heaven: for angels uſhered in his bleſſed appearance with ſongs of gratulation, and ſang glory to God in the higheſt, and peace upon earth, for God's good pleaſure now revealed, and now, thro' this incarnate God, reſtored to men.

It is a circumſtance which merits peculiar notice—the appearance of our Saviour, at this period, when there was ſo general an expectation of the Meſſiah amongſt the *Jews*, and of ſome wonderful perſon, about to ſpring forth in the eaſt, amongſt other nations. This expectation muſt have been grounded upon ſomething; there have not been ſuch expectations ſince; the ſcripture account of things aſſures us that there muſt have been ſuch expectations;——we ſhall doubtleſs

leſs then admit the truth of this account, and acquieſce in what thoſe ſcriptures deliver.

Not a few only, nay not ſeveral, not the greater part, but every individual circumſtance, which the prophets had foretold of the Meſſiah, was fulfilled in JESUS CHRIST. He is the center, in whom all the rays of the complete circle of their predictions meet.—This is a point again diligently to be regarded. It may be poſſible perhaps to find one or more perſons, in whom ſome one or more prophecies were fulfilled: but ſhew me the perſon, if you can, beſides *Jeſus Chriſt*, in whom all the prophecies are fulfilled: and if you will collect with the utmoſt diligence all the predictions in the prophecies, concerning the Meſſiah, you will find, they have all been fulfilled, (ſo far as reſpects their preſent completion, for doubtleſs there are ſome which yet remain to be fulfilled) in our Redeemer *Chriſt*. And can you deſire a ſtronger argument to prove, that he was the *ſeed of the woman*, the ſeed of *Abraham*, the promiſed *Shiloh*, the deſire of all nations?

As *ſacrifices* had from the beginning prefigured him, in his office of Redeemer, we find accordingly, that he himſelf became a *ſacrifice*; the great antitype and completion of all the typical *ſacrifices* offered from the beginning of the world. He lived a life of ſuffering, and at length voluntarily offered himſelf upon the croſs, as a *ranſom* for the ſins of the world.

That his death was a voluntary oblation of himſelf there can be no doubt; and that it was an atoning *ſacrifice* for the ſins of others, can as little be doubted, from numberleſs paſſages in the New Teſtament. He himſelf hath told us, that *he came to give his life a ranſom for many*: and the writings of his followers abundantly teſtify, that his blood being ſhed as an atonement for the ſins of the whole world, thro' faith in that blood, every ſincere ſoul will find pardon and ſalvation. It is evident that the perſon muſt have had no ſmall dignity, who could have been available, and accepted in a work of ſo high moment; and it is equally evident, that *Chriſt* was accepted and ſo available, becauſe the father declared himſelf, by a voice from heaven, well pleaſed in this beloved ſon. That ſuch a *ſacrifice* was neceſſary, and highly expedient for us, as well as for the honour of God, we will ſhew it in our next chapter: only obſerving before we conclude this, that however ſome men affect to diſbelieve and diſcredit the notion of an expiatory *ſacrifice*, or atonement for human ſins; yet this notion hath prevailed almoſt univerſally in every nation, and amongſt all people: *ſacrifices* to placate to the Deity, and to expiate for ſin, being of almoſt general uſage; and there being few inſtances of religious worſhip without ceremonial ablutions, atonements, and offerings, to avert the puniſhment of heaven, and to obtain a vicarious remiſſion of guilt. How this ſhould have become ſo univerſal, ſo engrafted as it were, in the minds of men, without a reference to the original conſtitution of things, without ſome tradition of the great *Redeemer's* atoning *ſacrifice*, ſeems inexplicable; and will always remain, upon any other ſyſtem, one of the paradoxes, which can never be ſolved.

[*To be continued.*]

BIOGRAPHY.

The Life of PHILIP MELANCTHON.

PHILIP *Melancthon*, was born at *Bretten*, in the Palatinate upon the *Rhine*, on the 16th *February*, 1493. He was the ſon of *George Schwartſerd* *, a famous armourer in the time of *Maximilian*, to whoſe favour he greatly recommended himſelf, by making that Emperor a ſuit of armour, in which he fought, and eaſily conquered, one *Claudius Batarus*, an *Italian* bully, who ſent him a challenge. The father of *Melancthon* died in the year 1508, and left him and a younger brother, whoſe name was *George*, to the care of their mother.

Melancthon gave very early marks of his great genius. The care of his education was chiefly committed to *Beuterus*, his grand-father, his father's time being much taken up with the affairs of the Elector Palatine, whom he ſerved as engineer and commiſſary of the artillery. He ſtudied firſt in the place of his nativity, at a public ſchool, and then under a private tutor. It being publicly known that his maſter was afflicted with a ſcandalous diſtemper, he was ſent to *Pfortſheim*, a ſmall city in the Marquiſate of *Baden*, where there was a famous college: at this place he lodged with a relation, who was ſiſter to the famous *Reuchlin*; this introduced him to the acquaintance of that learned man, whoſe eſteem he ſoon obtained, and ever afterwards preſerved. From *Pfortſheim* he ſoon after went to *Tubingen*, and from thence to *Heidelberg*, where he was matriculated on the 13th of *October*, 1509. In this place he made ſuch a conſiderable progreſs, that he was appointed Preceptor to the ſons of Count *Leonſtein*, and was made Bachelor, though under fourteen years of age. But being affronted at their refuſing him the degree of Maſter of Philoſophy, upon account of his youth, and finding the air of *Heidelberg* did not agree with his conſtitution, he left that academy, and returned to *Tubingen*, where he continued ſix years.

During this time he gave many and ſurpriſing proofs of his extenſive capacity. He had a genius for poetry, and wrote a comedy, which he dedicated to *Reuchlin*, before whom it was acted, and met with general applauſe. He diligently attended the lectures of all the Profeſſors, and publicly explained himſelf moſt of the Claſſics.

He aſſiſted *Reuchlin* alſo in his quarrel with the monks, and applied himſelf greatly to the reading of the ſacred Scriptures. At this place he publiſhed ſome works, as firſt fruits, from which it ſufficiently appeared what a crop might afterwards be expected. He was ſo remarkable in 1515, that *Eraſmus* then ſaid of him, "Good God! what hopes may we not conceive of *Philip Melancthon*, who, as yet

* This word in the *German* language ſignifies *black earth*, which is the meaning alſo of *Melancthon* in the *Greek*.

very



PHILIP MELANCTHON.

very young, and almoſt a boy, is equally to be admired for his knowledge in both languages! what quickneſs of invention! what purity of diction! what vaſtneſs of memory! what variety of reading! what modeſty and gracefulneſs of behaviour!" an encomium this, which *Melancthon* well deſerved. In 1518 he accepted the *Greek* Profeſſorſhip in the univerſity of *Wittenberg*, which the recommendation of *Reuchlin* obtained for him from *Frederic* the Elector of *Saxony*. His inauguration ſpeech was ſo extremely elegant, that it removed the contempt to which his low ſtature and mein expoſed him, and gained him univerſal admiration. In this univerſity he ſoon contracted an intimate acquaintance with *Luther*, who was Profeſſor of Divinity there. They went together to *Leipſic*, to diſpute with *Eckius*, in the year 1519. *Melancthon* paſſed the following years under a complication of labours; writing many books, and making many journies to aſſiſt in the founding of colleges, and viſiting churches; whenever his abſence interfered with the reading of his lectures, he always refuſed to receive his ſalary: a noble inſtance this, of the diſintereſtedneſs and generoſity of his nature.

At this time there were many churches in *Germany*, where the Ethics of *Ariſtotle* took place of the refined morality of *Chriſt Jeſus*, and were read publicly every *Sunday*. This ſhameful cuſtom ſo much incenſed *Luther*, that he abſolutely rejected every part of *Ariſtotle's* philoſophy; and advanced, that they could not reaſon according to the principles of this pagan, without forſaking the maxims of *Jeſus Chriſt*. *Melancthon* treated the ſubject with much more moderation; and *Gritzer*, to combat the hatred which *Luther* expreſſed againſt the philoſophy of *Ariſtotle*, oppoſed *Melacthon* to him and quoted a paſſage from an oration of his in praiſe of *Ariſtotle*, wherein he ſays, "Now I will add ſomething concerning Philoſophy, why I judge that of *Ariſtotle* to be the moſt uſeful in the church; it is agreed by all, that his logic is moſt neceſſary for us in the church, becauſe *Ariſtotle*'s method and order defines fitly, decides juſtly, connects aptly, judges and ſeparates monſtrous connections. Thoſe who are ignorant of this art, tear the ſubject whereof they treat, as puppies tear rags; for I like to uſe *Plato*'s ſimilitude. *Plato* juſtly extols it, by calling it the fire which *Prometheus* brought from heaven, to kindle a light in the minds of men, to enable them to judge rightly. But he no where gives the precepts of this art; we cannot therefore be without *Ariſtotle*'s Logic, as that of the Stoics is not extant." This quotation eminently ſhews the candour and moderation of his temper.

Melancthon profeſſed his ſtedfaſtneſs to *Luther*, in an epiſtle he wrote to *Eraſmus*, in anſwer to an apology he made for oppoſing *Luther*'s doctrine, wherein he declares, that in his conſcience he was perſuaded of the truth of *Luther*'s doctrine, and would never forſake it. But as to the diſſertation of *Eraſmus* upon free-will, he, with his uſual moderation, obſerves, "We are not at all ſhocked at it; for it would be mere tyranny, to hinder any man from giving his opinion in the church of *Chriſt*, concerning any points of religion.

This

This ought to be free to every man, who will deliver his ſentiments without paſſion and partiality; your moderation in that matter hath been applauded; and yet ſuffer me to tell you, that ſometimes you bite too hard. But *Luther* is not ſo eaſily provoked as not to bear diſſent; and he promiſeth to obſerve the ſame moderation in his reply. It is alſo your duty not to bring an odium upon a cauſe which the holy Scriptures evidently favour. As you yourſelf have not as yet condemned it, if you attack it with vehemence, you will wound your own conſcience: You know that we ought to examine, and not to deſpiſe prophecies."

In 1525, we find *Eraſmus* complaining that *Melancthon* laboured under an *inſomnia*, or ſleepleſſneſs, a diſtemper common to ſtudious people: and in the ſame epiſtle he ſays, that *Frederic* of *Saxony* had lately bequeathed *Melancthon* a thouſand gold florins; a remarkable inſtance of the eſteem and reſpect in which this Prince held him, and an honour almoſt peculiar to this great man, it being as uncommon for Princes to leave legacies to Scholars, as for Scholars to leave legacies to Princes.

In *March* 1529, the Emperor called the Dyet of *Spires*, where *Melancthon* attended among the other Reformers, who had long diſputes about religion with the Romaniſts; and were ſupported by the Elector of *Saxony*, and ſome other Princes. In this Dyet they obtained the name of *Proteſtants*, ſo called from the Proteſtation they made againſt the doctrines of the Romaniſts. This Proteſtation was ſigned by all the Princes of the Reforming Party.

While *Melancthon* was at *Spires*, he made a little journey to *Bretten*, to ſee his mother. This good woman aſked him, what ſhe muſt believe, amidſt theſe diſputes? She repeated to him the prayers ſhe was uſed to make, and which contained nothing that was ſuperſtitious: "Continue, ſays he, to believe and pray as you have done hitherto, and never trouble yourſelf about controverſies." This, and many other ſayings of *Melancthon*, plainly ſhew, that religious diſputes where highly diſagreeable to him; and that nothing but a ſincere love of truth could have engaged him in them.

In *June*, 1530, the Dyet of *Augſburg* was held. *Melancthon* was employed to draw up the *Confeſſion of Faith*, which is called the *Augſburg Confeſſion*. He drew up this Confeſſion out of the memoirs ſent to the Elector of *Saxony*. It coſt him much trouble to reduce them to a proper form. He divided it into two parts: the firſt contained twenty-one articles, upon the chief points of religion; as the Unity of God, Original Sin, Incarnation, Juſtification, the Goſpel Miniſtry, the Church, the Civil Government, the Day of Judgment, Free-will, the Cauſe of Sin, Faith, Good Works, and the Adoration of Saints. The other part was concerning the Ceremonies and Uſages of the Church, which the Proteſtants ſaid were abuſed; ſuch as the Communion in both kinds, the Marriages of Prieſts, Confeſſion, Abſtinence from Meat, Monaſtic Vows, and Eccleſiaſtical Juriſdiction. This Confeſſion, after having been many times reviſed and corrected by *Melancthon*, was at laſt approved by *Luther*, who, according to *Seckendorf*, declared that he was very glad

glad this occaſion was offered, of letting the world ſee what he and his followers taught.

This Confeſſion was ſigned by the Proteſtant Princes, and read before the Emperor, in a ſpecial aſſembly of the Empire *. It was afterwards delivered to the *Romiſh* Divines, to be examined; but no agreement could poſſibly be made. It was at laſt determined, that a ſmall number of perſons, on both ſides, ſhould be choſe, who might diſpute amicably together, and conſult if they could poſſibly find out ſome way of agreement. *Melancthon* was one of thoſe choſen by the Proteſtant party. They met, and agreed upon fifteen of the twenty-one articles of the *Augſbourg Confeſſion*. *Melancthon*, and the other *Lutherans* agreed to theſe points of doctrine, That men ſhould not be ſaid to be juſtified by Faith alone, but by Faith and Grace: That Good Works are neceſſary: That reprobates are included in the Church: That Man hath a Free Will: That the bleſſed Saints intercede for us, and may be honoured. In the other ſeven articles they agreed, That the Body and Blood of *Chriſt* are included in both elements; and that they would not condemn the laity, who would receive the Euchariſt only in one kind; that the uſual veneration ſhould be given to the holy Sacrament: That the public Maſs ſhould be celebrated with the uſual ceremonies; and that they ſhould obſerve what is eſſential in the conſecration: That the Faſts on the Vigils might be ſtill obſerved, and ſome Holydays kept: That the Biſhops ſhould hold their juriſdictions; and that Popiſh Prieſts, Preachers, and other eccleſiaſtical perſons ſhould ſubmit to them in ſpiritual matters; and that their excommunications ſhould not be contemned.

But the diſputes ran ſo high concerning the Maſs, Vows, and Celibacy of Prieſts, that the breach ſtill continued as wide as ever. *Melancthon*'s ſtrong inclination to peace, might have cauſed him to come nearer, had he been inveſted with full power; but the rigid Proteſtants had been diſſatisfied with his condeſcenſion, and ordered him to proceed no farther. An Apology for the *Augſbourg Confeſſion* was afterwards publiſhed by this learned divine, but met with little approbation from the *Romiſh* party.

Servetus, about this time publiſhed a book againſt the doctrine of the Trinity, for which he was afterwards burnt as a Heretic. *Melancthon*, in 1533, wrote a letter to *Joachim Camerarius*, wherein he told him of *Servetus* and his books; and ſays, with great judgment and candor, "Good God! among poſterity what tragedies will this queſtion raiſe, Whether the *Logos*, or Word, be an hypoſtaſis, or ſubſtance, or perſon; and whether the Spirit is ſo likewiſe? for my part, I have recourſe ſolely to thoſe words of Scripture, that command us to invoke *Chriſt*, by aſcribing the honour of divinity to him; which carries along with it a great conſolation to us: but it is of no advantage to examine the real and proper diſtinctions of the hypoſtaſis, or perſon." Advice this, which all

* See our Life of *Luther*, p. 60. foregoing.

thoſe,

thoſe, who pretend to enter into the mode of the Deity's exiſtence, would do well to follow.

Francis I. of *France*, and *Henry* VIII. of *England*, much deſired to ſee and converſe with *Melancthon*; his learning, piety, and moderation being highly celebrated throughout all *Europe*; but neither of theſe Monarchs ever ſaw him.

The *Lutherans* could not agree with the *Zuinglians*, concerning the Sacrament, at the ſynod of *Conſtance*, in 1534; nor at *Baſil* and *Eiſenach*, in 1536. After this, there was a project of "A form of their union," drawn up by *Melancthon* ſignifying, that they acknowledged the Body and Blood of *Jeſus Chriſt* were truly and ſubſtantially preſent, given and received in the Sacrament, with the bread and wine; though there was no tranſubſtantiation or incloſing the Body of *Jeſus Chriſt* in the bread, nor any durable union of the body of *Jeſus Chriſt* and the bread, when it is not uſed: for in giving the bread, it is the body of *Jeſus Chriſt* by a ſacramental union; ſo that, in diſtributing the bread, the body is preſent and given; yet, when it is not in the uſe, but the bread is in the pyx, or is carried in proceſſion, the body of *Jeſus Chriſt* is not there. That the Sacrament has no dependence on the worthineſs of the miniſter; and that the body and blood of *Chriſt* are truly given to the unworthy, and received by them." To what abſurdities were theſe wiſe and good men reduced, by endeavouring to make the moſt unreaſonable doctrine reaſonable!

In 1541, *Melancthon* aſſiſted at the conferences of *Spires* and *Ratiſbon*, when the controverſies between the Romaniſts and Proteſtants were warmly diſputed. At the former the Romaniſts choſe *Eckius*, and the Proteſtants appointed *Melancthon*, to confer about the points in controverſy; but after diſputing three days, on Original Sin, the conference was diſſolved by order of the Emperor.

In 1543 *Melancthon* went with the Elector of *Cologne*, to aſſiſt him in introducing the Reformation into his dioceſe; but this proved ineffectual. *Melancthon* had much of his time taken up by the affair of the *Interim*: he attended ſeven conferences upon this ſubject, in 1548, and wrote all the pieces that were preſented there, as alſo the cenſure of that *Interim*.

About this time, *Melancthon* was again expected in *England* by King *Edward* VI; upon hearing this, Biſhop *Latimer* ſaid in one of his ſermons before the King, "I hear ſay Maſter *Melancthon*, that great clerk, ſhould come hither: I would wiſh him, and ſuch as he is, two hundred pounds a year: the King ſhould never want it in his coffers at the year's end."

Melancthon was one of the deputies whom *Maurice* Elector of *Saxony* was to ſend to the Council of *Trent*, in the year 1552. He waited ſome time at *Nuremberg* for a ſafe conduct; but he returned from thence to *Wittenberg* on account of the war, which was ready to break out. His laſt conference with the Doctors of the Romiſh religion, was at *Worms*, in 1557.

This great and good man, wearied out with labour, and languiſhing under a weak ſtate of body, breathed his laſt at *Wittenberg*, on the

the 9th of *April*, 1560. which was the ſixty-third day of his ſixty-fourth year: he was honourably buried in the church of the caſtle, and his funeral oration was ſpoken by *Winſlemius*, a Doctor of Phyſic and Profeſſor of the *Greek* tongue. Some days before he died, he wrote on a piece of paper, in two columns, the reaſons why he ought not to be ſorry for leaving this world; one of the columns, contained the bleſſings death would procure him; the other contained the evils from which death would deliver him. The firſt column had ſix heads; firſt, that he ſhould come to light; ſecondly, that he ſhould ſee God; thirdly, that he ſhould contemplate the Son of God; fourthly, that he ſhould underſtand thoſe admirable myſteries, which he could not comprehend in this life; fifthly, why we are created ſuch as we are; ſixthly, what is the union of the two natures in *Jeſus Chriſt*. The ſecond column had only two articles; firſt, that he ſhould ſin no more; ſecondly, that he ſhould no longer be expoſed to the vexations and rage of divines.

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His learning, moderation, and piety are highly to be applauded. He ſpent the greateſt part of his time in ſtudy, and wrote many books; the number of them is prodigious; a chronological liſt of them was publiſhed in 1582 by *Rylius*; and large extracts were made from his theological writings by *Chriſtopher Pezelius*: this work, containing eight volumes in octavo, has been ſeveral times publiſhed at *Neuſtat*. *Melancthon* finiſhed few pieces, and publiſhed many imperfect; he found his writings were profitable to the youth, and he rather choſe to print many of them, than to perfect a ſmall number, as he preferred the advantage of the public to his own glory. And we may believe, that the happy genius wherewith he was naturally endowed, gave him ſome aſſurance, that his works would be eſteemed, though unfiniſhed. His *Latin* verſes much pleaſed *Julius Scaliger*; and his *Latin* Catechiſm and his poſtilles were tranſlated into the *German* by *Gaſpar Bruſchius*, poet laureat to *Ferdinand* King of the *Romans*. *Luther* wrote one day upon his table, "*Res & verba Philippus; verba ſine*

thoſe, who pretend to enter into the mode of the Deity's exiſtence, would do well to follow.

Francis I. of *France*, and *Henry* VIII. of *England*, much deſired to ſee and converſe with *Melancthon*; his learning, piety, and moderation being highly celebrated throughout all *Europe*; but neither of theſe Monarchs ever ſaw him.

The *Lutherans* could not agree with the *Zuinglians*, concerning the Sacrament, at the ſynod of *Conſtance*, in 1534; nor at *Baſil* and *Eiſenach*, in 1536. After this, there was a project of "A form of their union," drawn up by *Melancthon* ſignifying, that they acknowledged the Body and Blood of *Jeſus Chriſt* were truly and ſubſtantially preſent, given and received in the Sacrament, with the bread and wine; though there was no tranſubſtantiation or incloſing the Body of *Jeſus Chriſt* in the bread, nor any durable union of the body of *Jeſus Chriſt* and the bread, when it is not uſed: for in giving the bread, it is the body of *Jeſus Chriſt* by a ſacramental union; ſo that, in diſtributing the bread, the body is preſent and given; yet, when it is not in the uſe, but the bread is in the pyx, or is carried in proceſſion, the body of *Jeſus Chriſt* is not there. That the Sacrament has no dependence on the worthineſs of the miniſter; and that the body and blood of *Chriſt* are truly given to the unworthy, and received by them." To what abſurdities were theſe wiſe and good men reduced, by endeavouring to make the moſt unreaſonable doctrine reaſonable!

In 1541, *Melancthon* aſſiſted at the conferences of *Spires* and *Ratiſbon*, when the controverſies between the Romaniſts and Proteſtants were warmly diſputed. At the former the Romaniſts choſe *Eckius*, and the Proteſtants appointed *Melancthon*, to confer about the points in controverſy; but after diſputing three days, on Original Sin, the conference was diſſolved by order of the Emperor.

In 1543 *Melancthon* went with the Elector of *Cologne*, to aſſiſt him in introducing the Reformation into his dioceſe; but this proved ineffectual. *Melancthon* had much of his time taken up by the affair of the *Interim*: he attended ſeven conferences upon this ſubject, in 1548, and wrote all the pieces that were preſented there, as alſo the cenſure of that *Interim*.

About this time, *Melancthon* was again expected in *England* by King *Edward* VI; upon hearing this, Biſhop *Latimer* ſaid in one of his ſermons before the King, "I hear ſay Maſter *Melancthon*, that great clerk, ſhould come hither: I would wiſh him, and ſuch as he is, two hundred pounds a year: the King ſhould never want it in his coffers at the year's end."

Melancthon was one of the deputies whom *Maurice* Elector of *Saxony* was to ſend to the Council of *Trent*, in the year 1552. He waited ſome time at *Nuremberg* for a ſafe conduct; but he returned from thence to *Wittenberg* on account of the war, which was ready to break out. His laſt conference with the Doctors of the Romiſh religion, was at *Worms*, in 1557.

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rebus Erasmus; *res sine verbis Lutherus*; *nec res nec verba Carolostadius*.—His moderation was but ill suited to the time in which he lived, when each party hated the other with the most bitter hatred; yet his candour seems to have blunted the edge of severe rancour, since he held the professor's chair forty years, without ever being assured, as he himself declares, that he should not lose it before the end of the week.

His piety and resignation appears from what he said, in answer to the menaces his enemies made, to drive him out of his country. "I am not dejected, says he, at the cruel clamour of my enemies, who have threatened they will not leave me a footstep in *Germany*; But I commit myself to the Son of God; if I am driven away alone, I am determined to go to *Palestine*; and in those lurking places of *Jerom*, by calling upon the Son of God, to write clear testimonies of that divine doctrine, and in death, to recommend my soul to God."—In a word, he seems to have been, if not the greatest, the best man of his time, from the humanity of his temper, the candour of his sentiments, and the exemplary holiness of his life.

PHYSICO-THEOLOGY.

Remarks on the BANJAN, *or* WONDER-TREE.

☞ We are obliged to one of the Missionaries of the society for propagating Christian knowledge, for this draught, and the remarks upon it.

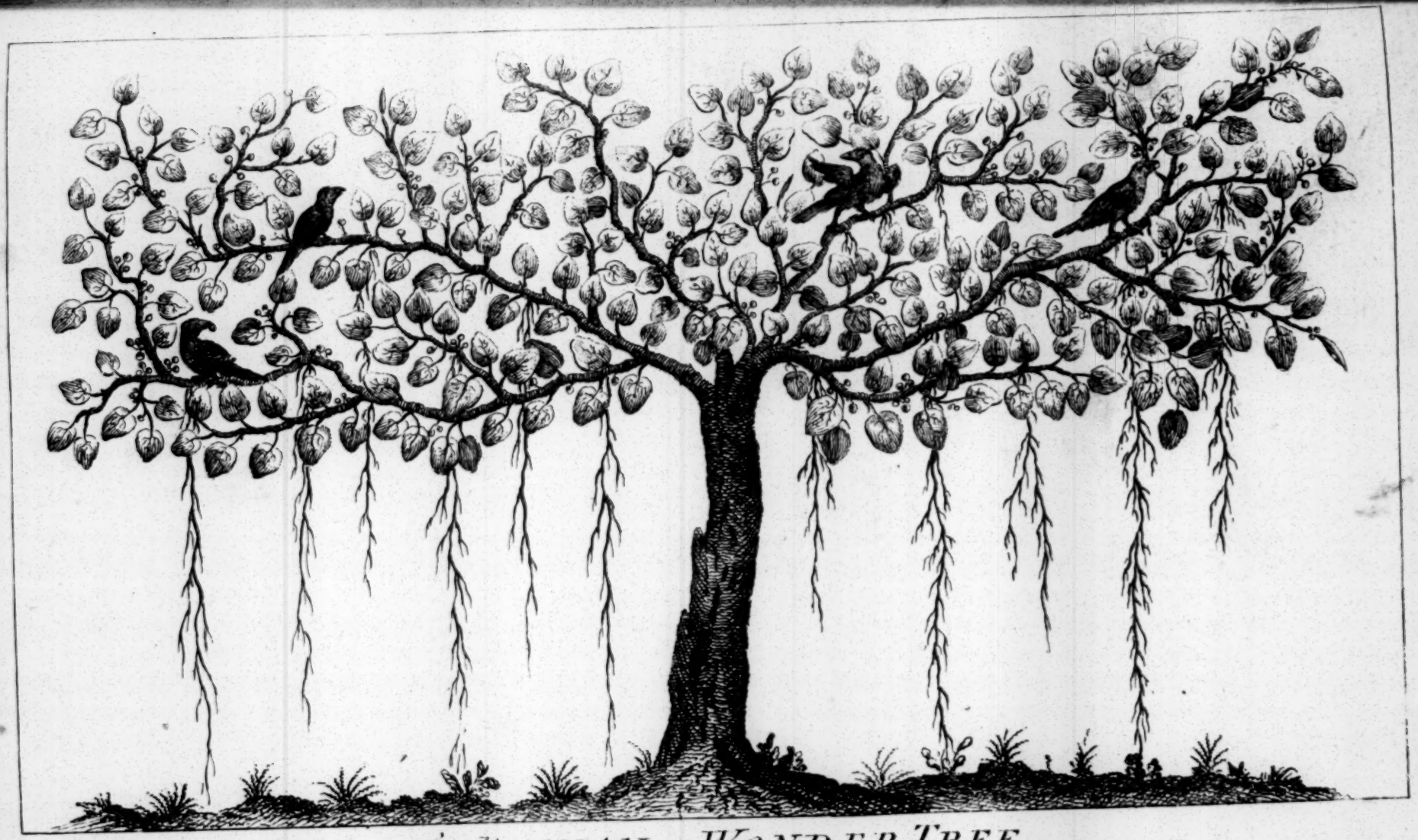
References to the Plate.

A. The stem, sometimes of such an extent and bigness, that when whole, three or four men may lay down and rest.

B. Sprouts shooting forth like roots from among the branches, and forming new stems.

THIS tree is mentioned by *Curtius* in his history of *Alexander the Great*, lib. vi. cap. 5. Lib. i. cap. 9. *Strabo*, lib. 15. *citante Cellario ad hunc locum*, mentions that fifty men with their horses could take shelter from the scorching beams of the sun, under one of these trees; and I may confidently add, that some are of such an extent, that 2000 horsemen may be placed under them. One tree, if the young sprouts shooting forth from the branches of the stem were not cut off sometimes, or spoiled, would grow *in infinitum*, and form a whole wood; so that *Olearius* in his voyage to *Persia*, justly calls this tree the *Wonder-tree*, p. 33. It resembles our oaks in *Europe*, and the *Tamulian* name *Ala* seems to come from the *Hebrew* אלה, *Ilex*. If one maketh a cut in the tree, there floweth forth a whitish milk, which serves to the natives instead of a plaister upon their wounds. What will the Atheist say to this? has he assurance to pronounce this tree placed by chance just in the torrid zone, that travellers, and

beasts



the BANJAN *or* WONDER TREE.

beaſts in the woods, may not want a cover, and a cooling ſhade in the burning noon-time? for my part, as often as I ſee this, I adore the great Creator who has made it. The crows, painted upon this tree, daring and miſchievous as they are, are the common propagators of the trees in *India*, at leaſt of the wild ones in the woods. The government takes no care to provide ſeminaries for young trees; Theſe birds after they have eaten the fruit, and voided the kernel, propagate the trees; and experience has taught the natives, that trees thus planted ſeldom die away. 'Tis for this reaſon that the cinnamon tree in the iſland *Ceylon* is vaſtly numerous in the woods, and on this account, the *Dutch* ſuffer there no man to kill the crows in that iſland.

Mr. *Tickell*, in his epiſtle from *Avignon*, has the following fine ſimile, taken from this curious tree.

*The fair deſcendants of thy * ſacred bed,*
Wide branching, o'er the weſtern world ſhall ſpread,
Like the fam'd Banjan *tree, whoſe pliant ſhoot*
To earth-ward bending, of itſelf takes root,
Till, like their mother plant, ten thouſand ſtand
In verdant arches on the fertile land:
Beneath her ſhade the tawny Indians *rove,*
Or hunt at large thro' the wide-echoing grove.

* Queen Caroline.

ANTIQUITIES.

A DISSERTATION *of the Uſe of Ointments, &c. amongſt the Ancients,—with a view to explain our Saviour's Words,* Matt. vi. 17.

☞ This diſſertation is tranſlated from the *French*, and communicated to us by a foreign gentleman, in whoſe correſpondence we ſhall think ourſelves happy, as we are particularly honoured by his eſteem.

I.

The uſe made of ointments by the ancients. They never anointed their heads but at table. At what time at their meals they anointed their heads? Why they anointed them? What is obſerved with regard to this at the tables of the kings of Syria?

THE true ſenſe of our Saviour's words in *Matt.* vi. 17, muſt be derived from a perfect knowledge of the ancient cuſtoms of people, with reſpect to *anointing*.

All people in general, without exception, amongſt the ancients, often uſed baths and ointments; they never took one without the other, but they did not anoint indifferently all the parts of the body; they had diffe-

rent times, and ointments for every different part. The interpreters of ſcripture would perſuade us, that baths and ointments were prohibited in faſt days. The words of Jeſus Chriſt overthrow their pretenſions, and ſhew that the prohibition which they ſuppoſe, conſiſted ſolely in an arbitrary cuſtom which the *Phariſees* had abuſed.

But that which is very important for us to remark on this occaſion is, that they never, or very ſeldom anointed their heads but at table, at the middle of the feaſt, or a little before. This may be gathered from ſeveral paſſages in the pſalms, where the prophet ſometimes thanks God, becauſe he had prepared a table before him, and had afterwards anointed his head with oil; ſometimes he praiſes his providence, becauſe he had provided for the nouriſhment of man, by making bread come out of the earth, and wine which rejoices the heart, and by giving him *oil, that it may diffuſe joy over his countenance.* But this truth is much more evidently diſcovered from profane authors, who, in their magnificent deſcriptions of the feaſts of their times, always mark the circumſtance of *ointments poured upon the heads* of the gueſts, about the *middle* of the feaſt, or a little before.

But it is not the *time*, ſo much as the *principles*, upon which the ancients did this, which is to be regarded. They held that the fumes of wine warmed and dried up the brain; and ſo to obviate this inconveniency, as well as to deſtroy the force of wine, they thought that the head ought to be anointed or beſprinkled with ſome fat liquor, which was aſtringent and refreſhing. As for the reſt, this liquor was ſimple and natural in its origin; that is to ſay, men had no regard for any thing in the beginning but health and neceſſity; but pleaſure and luxury inſinuating themſelves, as uſual, into the cuſtoms which men made, as remedies to nature; they in proceſs of time exchanged common oil for an exquiſite and precious perfume; upon which *Poſſidonius* obſerves, that at the tables of the kings of *Syria*, where they endeavoured to draw from ointments all the different advantages which induſtry could invent; when the time to pour out the ointments was come, crowns were given to all the gueſts; and as ſoon as they had placed them on their heads, ſlaves entered with veſſels full of *Babylonian* ointment, and beſprinkled the crowns only.

The *Perſians* obſerved the ſame thing, which gave occaſion to a ſmart ſaying of a celebrated *Spartan* *. The *Egyptians* imitated the *Perſians* and *Syrians* with this circumſtance, that they tied little birds by their feet to the crowns, that by their chirping, and the blows

* The king of *Perſia* being one day at table with *Antalcides*, who was come to his court to conclude peace, ſoaked, himſelf, a crown of roſes in ointment, and preſented it to that general; who receiving it ſaid, "I accept with gratitude this preſent, as a pledge of your friendſhip; ſuffer me however to ſay, that the ointment ſtifles the natural odour of the roſes, and that ſimple and fair nature bluſhes to yield to art and induſtry." *Ælian Variar. Hiſt. lib.* 14.

which

which they gave the heads of the gueſts with their bills, they might keep them briſk, and hinder them from ſleeping ‡.

II.

Jeſus Chriſt would have men really anoint their heads, if they cannot otherwiſe hide their faſting; a ſtory of Agrippa. *The* Phariſees *made uſe of ſome drug to disfigure their faces at faſts. The command of hiding our faſts, is a ſequel of the obligation by which we are bound to conceal from others our good works.*

ALL theſe paſſages render evident what I have already ſaid, that the head was never anointed but at table. This truth is the key to the words of Chriſt, *But thou when thou faſteſt, anoint thy head, and waſh thy face, that thou ſeem not to faſt to men.* Theſe words do not ſignify ſimply, as ſome interpreters ſay, that men ought to be ſo far from appearing to faſt, that they ſhould appear quite otherwiſe; and that inſtead of the auſtere and ſad manners of the *Phariſees*, they ſhould put on an open and free carriage, as common. This gloſs neither contains nor gives the force of the words of Chriſt, *Anoint thy head*; they were ſpoken at a time when people *always anointed their heads* at table. This is what interpreters have not attended to: they have not ſeen, that *anointing the head*, and *faſting* were then, I dare ſay, things contradictory, by the force of the cuſtom above mentioned; and conſequently that the ointment of the head carried with it an idea of a feaſt, where the gueſts anointed themſelves; for one was never without the other.

Chriſt therefore telling the *Jews* of his time to anoint their heads, that they might not appear to men to faſt, would have them take it in a contrary ſenſe with the *Phariſees*; and that they ſhould be ſo far from affecting to carry in their faces any certain mark of their faſts, that they ſhould endeavour to conceal them under the favour of thoſe ſigns, from whence men collect that they do not faſt: in a word, that they ſhould behave themſelves, as *Agrippa* did in a very delicate caſe.

After the death of the emperor *Caius*, the ſoldiers of the pretorian cohort raiſed up *Claudius* to receive the purple. The ſenate was alarmed, and intrigued much to divert that prince from yielding to the offers of the army. King *Agrippa* was then at *Rome*; he never ceaſed in private to preſs *Claudius* to ſubmit to the inſtances of the army. The ſenate received advice of the underhand dealings of *Agrippa*, and ſent for him. That prince, far from being diſconcerted, preſented himſelf before the ſenate, with his head anointed, willing by that to give a turn to their opinions, and to lead them to believe that he had paſſed at table, in feſtivity, the time that he had employed in perſuading *Claudius*. The ſenate was deceived when they ſaw him *anointed*, which was a ſufficient ſign to ſatisfy them, that he came from dinner, and from drinking.

‡ Dagnades ſunt avium genus quas Ægyptii inter potandum cum coronis devincere ſoliti ſunt, quæ vellicando, morſicandoque non patiuntur dormire potantes. *Feſtus*.

This

This example ſerves to ſhew the meaning of this paſſage; however, if there be any one who will yet refuſe to ſee it, a reflection to which the words of our Saviour give riſe, will open his eyes, and will oblige him to think as we do. Chriſt would have the *Jews* behave in a manner directly oppoſite to the *Phariſees*. Thoſe of that ſect disfigured their faces, that they might *ſeem* to men to faſt; but theſe hypocrites feaſted well, for they devoured widows houſes, as Jeſus Chriſt reproached them. To judge truly of things, the faſts which they piqued themſelves upon obſerving, could not much leſſen their faces; therefore to ſhew that they faſted, they muſt employ ſome real thing which ſhould entirely *disfigure* their faces, attract the eyes of the public, and gain them the reputation of great faſters. Therefore it was againſt this *real thing*, which the *Phariſees* employed to disfigure and leſſen their faces, that Jeſus Chriſt declared war; he oppoſed real practices, which ſhould produce a quite contrary effect; and this was to anoint their heads, and waſh their faces. If the *Phariſees* had contented themſelves with faſting, our divine Maſter had ſaid nothing; but they wanted to ſurpriſe people; they made an oſtentation of their faſts; they ſhewed them, they exaggerated them; they even ſtudied to make them appear greater and more ſevere, by disfiguring their faces. Jeſus Chriſt (if I may uſe the expreſſion) preſcribed a contrary regimen; he wanted them to cleanſe their faces, and that joy ſhould be painted upon them; in fine, that they ſhould conceal their faſts, that the public ſhould not know that they faſted, which happened when they anointed their heads and waſhed their faces, or did any thing that produced the ſame effect; practices which were as an appendix to the feaſts of the ancients.

This commandment is the ſequel of that of our Saviour, to conceal from others our good works. The knowledge of theſe ordinarily produced complacence and vain joy; the fatal ſtumbling-block of merit, attached to the practice of good works. It is with good works as with an excellent ointment; ſo long as the veſſel which contains it, is well ſhut, and the ointment does not evaporate, it loſes nothing of its merit and value; but if it comes once to evaporate, what ſpirit it has, exhales, vaniſhes, and is no longer good for any thing. So the value and merit of good works draws itſelf entirely from the fund of good works; all that is foreign, corrupts, deſtroys, and annihilates them.

II.

Curious Remarks on the ſituation of Jeruſalem. *By* JONAS KORFE.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IN your Magazine for *March*, you have given us ceremonies obſerved at *Jeruſalem* on *Good Friday*. Give me leave to obſerve, that one *Jonas Korfe*, of late a bookſeller at *Altona* near *Hamburg*,

has

has publiſhed in *German* his own journey to the *Holy Land*, which he had taken in the year 1738, at the time when Dr. *Pocock* was there. In this book he endeavours to prove,

1. That *Jeruſalem* is built on the very ſame place where it formerly ſtood; it ſtands on the mount *Sion*, which at its ſummit is divided into many little mounts and hills; as, the mount *Morijah*, the mount *Bethſeda*, the mount *Acra*, the mount *Sion* itſelf, and the mount which is (falſly) called the mount *Calvary*. On all theſe mounts *Jeruſalem* is now ſituated, and they are all encompaſſed with one deep valley on three ſides, *viz.* on the eaſt, where the valley was formerly called that of *Joſaphat*, which ſeparates the mount *Sion* from the mount of olives (which is as high again as mount *Sion.*) On the ſouth, where the valley of *Hinnom* ſeparates the mount *Sion*, properly ſo called, from what is called the mount *Hinnom*; on the weſt, where the valley of *Gihon* ſeparates the mount *Sion* from the mount called *Gihon*. By this great deep valley, is the ſituation of the old *Jeruſalem* on theſe three ſides, and its termination, put beyond all doubt. But on the north, the mount *Sion* is connected by a plain with other mounts, where the valley of *Joſaphat* and that of *Gihon* loſe themſelves by degrees. On this ſide, the extent of the old *Jeruſalem* is quite uncertain. The preſent city is not by far ſo large as the old. The place of the temple is in the preſent city.

2. That the mount *Calvary*, or the place of *Golgotha*, and conſequently the place of the holy ſepulchre, is now ſituated and ſhewn on quite a wrong place; becauſe it is within the preſent city, not a quarter of an hour's walk from the temple, nay in a direct line not half a quarter, the place of *Golgotha* and the holy ſepulchre being in *one* church, about fifty paces only diſtant from each other, on a rock where no garden formerly could have been; whereas the place of *Golgotha* ought to be fixed without the city, on the mount *Gihon*, twelve or fourteen hundred paces from the place where it is ſhewn at preſent.

3. And, by conſequence, that all is fraud which the *Roman* catholicks pretend to poſſeſs.

As to the *cleft in the rock* which you take notice of, page III (cxi.) he grants that it looks like a natural breach; but adds, that it ſeems to him a very ſtrange thing, that this whole rock is quite hollow below, and reſts as it were upon pillars; wherefore he ſuſpects, the whole rock may have been made and placed there by the hands of men; in which ſuſpicion he is confirmed, he ſays, if it is true that this whole hill is by no means that for which it paſſeth.

Gentlemen, I remain your's,

A. C R.

III.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

WITH pleaſure, and I hope with profit too, I read your pious and truly entertaining work. If you think the following mite worthy of a place in your Treaſury, you will oblige me by inſerting it next month. Wiſhing all ſucceſs to your deſign, I remain moſt thankfully, your conſtant reader,

CHRISTIANUS.

June 8th, 1761.

IT was an ancient cuſtom in the *Jewiſh* church to initiate *Proſelytes* by baptiſm; and all that were thus entered, were uſually called new-born, or born again. In alluſion to this cuſtom, our bleſſed Lord told *Nicodemus*, that, in order to become his diſciple and a proſelyte to his religion, (the only way to life and happineſs) he muſt be born of water, *&c.* Had not our Saviour meant the ſame thing, by being born of water, *&c.* as was practiſed in the *Jewiſh* church in making *Proſelytes*, he would not have counted it ſo ſtrange a thing in *Nicodemus* to be ignorant of his meaning. "Art thou a maſter in *Iſrael*, and knoweſt not theſe things? Art thou one of the great council, a learned *Jew*, and yet underſtandeſt not the cuſtoms of thine own church? If I have told you earthly things, that is, things commonly done and known among you; ſuch as, being born of water, and ſo forth, and you believe not; how ſhall you believe, if I tell you of heavenly things? things of a far higher nature, ſuch as concern my paſſion, death and reſurrection."

Again—As baptiſm was an ancient ceremony in the *Moſaic* diſpenſation, ſo was it expected by the *Jews* to be the federal rite of the goſpel-covenant. Hence it was, that when *John* baptized, they did not quarrel with the ceremony, but with him for adminiſtring it, ſince he denied that he was either the Chriſt, or *Elias* that was to come before him. *Why baptizeſt thou then, if thou be not the Chriſt, nor* Elias, *nor that prophet?* John i. 25.

If you admit this reaſoning, I would humbly propoſe a query or two to you or your amiable correſpondents.

Were circumciſion and baptiſm uſed at the ſame time, and to the ſame perſon, among the *Jews?*—The former is generally looked upon as a type of the latter.

In the 16th chapter of the *Acts*, and 3d verſe, we are told that *Paul* circumciſed *Timothy*, becauſe of the *Jews* who were in thoſe parts, *&c.*

What occaſion for that ceremony in a *Chriſtian*, as the *Jews* initiated *their* proſelytes by baptiſm?

☞ We ſhall admit ſuch anſwers to theſe queries as may be judged ſatisfactory.

MISCEL-

MISCELLANEOUS DIVINITY.

I.

A Difficulty anſwered reſpecting the Time of our Saviour's Reſurrection.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS you have ſhewn yourſelves ever ready to encourage the young and dubious, I muſt beg your opinion on one of the moſt important circumſtances of our holy religion. As I was laſt *Good-Friday* ruminating on the ſeveral events of our bleſſed Redeemer's paſſion, I could not ſtill the doubts which aroſe in my mind, about the length of time the ſcripture informs us he lay in the grave, which was from *Friday* morning till the firſt day of the week (our *Sabbath*) when *Mary Magdalen* and others went early to the ſepulchre, in order to embalm his ſacred body; but ſhe found him not, for he was already riſen. This was was indeed the third day from the time of his crucifixion, as he himſelf had told his diſciples it would certainly be; but in the 12th chapter of *Matt.* verſe 40, he anſwered, the *Scribes* and *Phariſees* who tempting him, deſired a ſign in theſe words; *As* Jonas *was three days and three nights in the whale's belly, ſo ſhall the Son of Man be three days and three nights in the heart of the earth*; and as I could reckon but two whole days, I puzzled myſelf a long while, but could not ſatisfy myſelf unleſs it was a fault in the tranſlation of the laſt mentioned text: at laſt I reſolved to apply to you; and if you will condeſcend to let me know your thoughts on this ſubject in one of your Magazines, you will greatly oblige

Your conſtant Reader,

A. B.

We are very glad to be able to anſwer this correſpondent's queſtion ſatisfactorily, by an extract from the very learned and worthy biſhop of *Rocheſter*'s valuable *Vindication of the Miracles of Jeſus*, a work which is too well eſteemed to need our recommendation.

The Biſhop remarks: "It is ſaid that Jeſus did not riſe at the time he had foretold, it was not (ſay they) *on the third day*, for that would have been on *Monday*, not upon *Sunday* or the *firſt day of the week*; much leſs was it *after three days*, as one evangeliſt expreſſes it; and leaſt of all is it true (as they pretend) that he was *in the heart of the earth three days and three nights*, which yet he declared he would be, as another evangeliſt reports it.

"But in anſwer to all this it may be proved (as it often has been) that all theſe expreſſions, which are ſo many *Jewiſh* ways of ſpeaking, are exactly agreeable with the event, when they are rightly explained.

" For doing which it must be observed, that the *Jews* counted their days (I mean their natural days or days of 24 hours) very differently from what we do; for we reckon them from 12 o'clock at night to 12 the next night; but they reckoned from one sunset to the next sunset, and all the time between them; they called *a day* just as *Moses* did when he says, *The evening and the morning were the first day*, Gen. i. 5. and *from even unto even shall ye celebrate your Sabbath*, Lev. xxiii. 32.

" Another thing to be observed on this head is, that they reckoned (as indeed all nations do) any part of a day of 24 hours for a whole day. To this purpose an eminent *Jewish* writer (*Aben Ezra*, on *Levit.* xii. 3.) speaking of the law for circumcising an infant on the 8th day, says that if the infant was born but one hour before the first day was ended, it was counted for one whole day; and so for the same reason was the part of the day that was passed, when it was circumcised, if it was only one hour of the evening with which that day began. Reckoning then that the first day began on our *Thursday* at sunset, and ended at sunset upon theirs; and (because our Lord died about three in the afternoon of that day) reckoning that part of a day for a whole day, by this means we have one day; and *Saturday* is on all hands allowed to be another day; and as the third day began on *Saturday* at sunset, and our Saviour rose on the morning following, that part of a day is fairly computed for the third day, and thus the prediction was fully accomplished.

" It is no wonder indeed that the gospel should be contradicted by such cavillers as these; but there is one who might have expected better quarter from them, and that is *Porphyry*, as great an enemy to Christianity as the heart of an unbeliever could wish; and yet this objection of theirs against *Sunday*'s being the third day, gives the lye to their favourite *Porphyry*, who in his treatise called *de Homericis quæstionibus*, says, Ὁληγέσης ἡμέρας ἐπιδημήσας, καὶ τῆς τρίτης ἕωθεν ἐξιών, τὴ τριτὴ ἀποδημεῖν λεγεται, καὶ τοι μίαν την μεσην ὅλην ετέλεσεν. *He that is at home in the evening, and goes abroad on the morning of the third day, is said to be from home on the third day; tho' there be only one day compleat, which is the middle one.* But we want neither *Porphyry* nor any other author to prove the propriety of this expression; for it is a way of speaking which we and all other nations of the world use. What I have said on this head was chiefly to lead the way to what follows.

The expression *on the third day* is about ten several times used in the *New-Testament* on this occasion, and therefore must serve for explaining the other phrases but once or twice at most made use of. Such is that of *Christ*'s rising *after three days*, the meaning of which expression is fairly shewn by what we read in 2 *Chron.* x. 5. where *Rehoboam* says to the people, *Come again unto me after three days*; and yet verse 12 we read, that *the people came to* Rehoboam *on the third day, as the king commanded, saying, Come again to me the third day*; a plain instance, you see, that both phrases mean the same thing *.

* So in Cicero. Tusc. Disp. l. 1. we read, Apollo se id daturum ostendit post diei diem tertium, qui ut illuxit mortui sunt reperti.

plain

As to the expression of our Saviour's being *three days and three nights in the heart of the earth*, Matt. xii. 40. from the foregoing observations the account of that is very easy; for the *Jews* (like us) had no one word, by which to express a day of twenty-four hours, or a νυχθήμερον as the *Greeks* called it, i. e. a *Day-night* as we might call. They sometimes stiled it a day as we do, but at other times *a day* and a night. So that we are to understand by the expression of *three days, and three nights*, no more than that *Jesus* was to be in the grave three days, (as we should express it) reckoning inclusively the first and last for two days, and counting the pieces of days for whole ones. And of this way of speaking, there is a remarkable instance in the book of *Esther*; for though in chap. iv. 16. she declares she would fast with her people, the *Jews, three days, night and day*, yet we find her in ch. v. 1, 4. *upon the third day at a banquet* with the King and Haman *her adversary*."

II.

Remarks on Acts xv. 29.

IT is observable, that in the determination of the first council at *Jerusalem*, the heathen converts are commanded to abstain from certain things of *positive institution*, not of *eternal* and *moral* obligation.—As 1. from Meats offered to idols.—2. *From blood.*—3. From things strangled. And then follows from *fornication*, a *moral* evil, not of *positive* but of *eternal* turpitude. This hath appeared strange to many; and would lead one to believe, that the original word is rendered improperly, πορνεια; if you refer to 1 *Cor.* i. you will find the same word, in the *Greek* there, still rendered *fornication*, though certainly it should be *incest*. It is reported that there is *incest* amongst you, and such incest, as is not so much as named amongst the Gentiles, that *a man should have his father's wife*. In the LXX. it is frequently used in the same sense for *incest*. And it is well known how much *incest* prevailed, nay, and was authorised by the very religion of the heathens, whose supreme God married his sister. Now as the degrees of incest are certainly of positive institution, it seems highly probable, that the πορνεια in this decree of the *Jerusalem* council should be rendered *incest*; by which means the whole is uniform, and matters of institution, as seemed reasonable, only prohibited.—I shall be glad of your correspondents opinions concerning this hint.

III.

Remarks on John xi. 44.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN.

IN conversation with a gentleman of great learning and accuracy the other day, the circumstance in our Saviour's raising of *Lazarus*, was mentioned—to which infidels have so frequently objected; namely,

namely, his coming forth, when bound hand and foot with grave-cloaths. This, ſaid my learned friend, was one of the ſtrongeſt proofs poſſible to the beholders of the real death and reſurrection of *Lazarus:* whom when they beheld advancing, *ſmooth gliding without ſtep,* if I may ſo ſay, they could not but reſt ſatisfied, that this work was of God. It is well known that the *Jews* uſed to ſwathe their dead bodies ſo cloſe, that it was impoſſible for them to move their feet, ſuppoſing them to recover. *Jeſus* called *Lazarus* from the tomb thus bound, and thus he came forth *bound hand and foot:* certainly he who could raiſe him, could eaſily enable him ſo to move; and when he had brought him in this miraculous manner from the tomb, to convince them fully of the truth of his divine power—"*Looſe him*"—ſaid he, deliver him from theſe bandages, which undeniably prove his death, *and let him go.* I was much pleaſed with the remark, and therefore communicate it to your uſeful treaſury: being,

Sir, Your's, &c.

R. D.

IV.

Remarks on Matthew viii. 9.

IT is ſaid, *Matt.* viii. 9. by the Centurion, *I am a man, under authority, having ſoldiers under me.* I can ſee no reaſon, nor any thing which affects the argument, why he ſhould ſay, I am a man, *under authority.* The Greek too appears embaraſſed, Εγω ανθρωπος ειμι υπο εξουσιαν, εχων υπ' εμαυτον Σρατιωτας. The υπο twice repeated is harſh: the comma, of modern placing, is to me improper: ſeveral editions read the ſentence without it.—I am apt to believe one of the υπο's is redundant, and that the ſentence is corrupt, which originally ran perhaps to anſwer this tranſlation. *I am a man having ſoldiers under my authority.* υπο εξουσιαν εχων εμαυτην. Pardon at leaſt my conjecture.

To the EDITOR *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

THE *Chriſtian's Magazine* ſeems a proper vehicle to convey to the public any hints in favour of piety and devotion. The nobleſt part of devotion by far is praiſe, and the principal ſubject of a chriſtian's praiſe, methinks ſhould be *Chriſt and the goſpel*; and the grace of God therein diſplayed to all mankind; *Gentiles* as well as *Jews.* Scripture language is the moſt proper for this purpoſe: as the *Old Teſtament* furniſhes out fine examples and materials for hymns ſuited to thoſe times and circumſtances, might it not be expected that the *New Teſtament* ſhould furniſh materials and language for chriſtian praiſe? With this view, I attempted many years ſince to collect what I could find of this nature under the following title:

Hymns of praiſe to God for Jeſus Chriſt and the goſpel, in ſcripture words, taken chiefly out of the New Teſtament, in imitation of the Pſalms of David, and other ſcripture hymns:

But never had the courage to publiſh it; however I ſend you the

and

firſt of theſe hymns as a ſpecimen, and an inſtance of what the ſingle goſpel of St, *Luke* affords for ſuch a purpoſe.

Hymns of Praiſe.

Pſ. cxxxv. *ver.* 2. Ye that ſtand in the houſe of the Lord, in the courts of the houſe of our God, praiſe ye the Lord; for the Lord
3. is good, ſing praiſes unto his name, for it is pleaſant.

Luke i. 46, 47. My ſoul doth magnify the Lord, and my ſpirit rejoiceth in God my Saviour.
48. He hath regarded us in our low eſtate. He that is
49. mighty hath done great things, and holy is his name,
50. and his mercy is on them that fear him from generation
51. to generation. He hath ſhewed ſtrength with his arm.
52. He hath ſcattered the proud in the imagination of their
53. hearts. He hath put down the mighty from their ſeats,
54. and exalted them of low degree. He hath filled the hungry with good things; and the rich hath he ſent
55. empty away. He hath holpen his ſervants in remembrance of his mercy, as he ſpake to the fathers, to *Abraham* and his ſeed for ever.
68. Bleſſed be the Lord God, for he hath viſited and redeemed his people.
69. He hath raiſed up a horn of ſalvation for us in the
70. houſe of his ſervant *David*; as he ſpake by the mouth of his holy prophets, which have been ſince the world
72. began. To perform the mercy promiſed to the fathers, and to remember his holy covenant.
78. Through the tender mercy of our God, the day-ſpring from on high hath viſited us.
79. To give light to them that ſit in darkneſs, and in the ſhadow of death. To guide our feet into the way of peace.

ii. 14. Glory to God in the higheſt on earth, peace, good will towards men.
30. Our eyes have ſeen thy ſalvation, O Lord, which thou
31. haſt prepared before the face of all people. A light to
32. lighten the *Gentiles*, and the glory of thy people *Iſrael*.

iv. 18. The ſpirit of the Lord was upon him, becauſe he had anointed him to preach the goſpel to the poor.
19. Thou, O God, didſt ſend him to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind; to ſet at liberty them that were bruiſed; to preach the acceptable year of the Lord.

x. 21. We thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent; and haſt revealed them unto babes; even ſo father, for ſo it ſeemed good in thy ſight.

xi. 28. Bleſſed are they that hear the word of God and keep
31. it. The queen of the ſouth came from the utmoſt parts

of

31. of the earth to hear the wiſdom of *Solomon*; and behold
32. a greater than *Solomon* is here. The men of *Nineve* repented at the preaching of *Jonas*; and behold a greater
xix. 10. than *Jonas* is here. The ſon of God is come to ſeek and to ſave that which was loſt.
38. Bleſſed be the king that cometh in the name of the Lord. Peace in heaven, and glory in the higheſt.

Pſ. cvi. 2. Who can utter the mighty acts of the Lord? who can ſhew forth all his praiſe?

Pſ. cvii. 1. O give thanks unto the Lord, for he is good, for his mercy endureth for ever.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

UPON reading your Magazine for *March*, I was ſorry to find ſo unjuſt an aſperſion thrown upon that part of our public worſhip called ſinging of pſalms, according to the preſent verſion now uſed in moſt pariſhes. The reverend author is by much too ſevere upon *Hopkins* and *Sternhold*; and if he would but give himſelf the trouble of comparing it with that of *Tate* and *Brady*; I flatter myſelf he would alter his way of thinking, as I am certain, take the whole verſion together, it will be found much more intelligible, fuller of devotion and holy aſpiration, than that of the chaplain in ordinary, or the poet laureat's. He has indeed ſelected out one verſe that has given a different ſenſe to what the pſalmiſt intended, and perhaps is the only one in this verſion that can be produced; but ought the whole book for this reaſon to be ſet aſide and termed barbariſm, botching, nonſenſe, &c. &c. There are but few merely human writings that are wholly unexceptionable; but notwithſtanding that, we read and admire that part of their works which is agreeable to our own ſentiments. The famous *Dryden* declared, that he would have given all his poetry, to have been the author of the following verſe in the 18th pſalm.

On cherubs and on cherubims
Full royally he rode;
And on the wings of mighty winds
Came flying all abroad.

THE late learned and excellent biſhop of *London*, has alſo given the preference to this verſion, and was at the pains of collecting a courſe of the pſalms for every *Sunday* in the year, ſo that the whole book was ſung through every quarter, and recommended them to the clergy in his dioceſe, to uſe them in their reſpective pariſhes. Biſhop *Beveridge* has alſo left a little treatiſe upon the uſe of pſalmody, in which he mentions *Hopkins* and *Sternhold's* verſion, as much the beſt for country churches; the language more ſimple and

better

better adapted for the underſtanding of the common people: and I am apt to think that if *Tate* and *Brady's* pſalms were to be given out by moſt of our pariſh clerks, they would make much worſe poetry, by dreadfully miſcalling many words that are frequent in that verſion, than can be found even in the deſpiſed *Hopkins*.

As I am a great admirer of ſacred muſick, and ſpend many hours in ſinging and playing on my harpſicord; I have been at ſome pains in ſelecting proper words to ſing, and therefore have often compared the ſeveral verſions which this gentleman recommends, and have always, (or at leaſt for the moſt part) returned to the old one, as by much the beſt; and there are ſeveral pſalms, particularly the 19th, the 23d, the 63d, and the 103d, which I am certain muſt delight every pious ſoul, and elevate it to heaven; the region of harmony and love. I was ſorry to ſee a verſion which has often raiſed holy fervors in my ſoul, turned into ridicule and contempt, and as I had no other way of letting this author know that there are ſtill advocates for *Hopkins* and *Sternhold*, but through the channel of your uſeful and excellent Magazine, I was determined not to loſe the opportunity, and at the ſame time to deſire this gentleman to read over the abovementioned verſion, and diveſt himſelf of prejudice; and I think, at leaſt I hope, he will alter his preſent opinion. I intend ſending you a piece of ſacred muſic very ſoon with ſome other things if this letter ſhould not be diſagreeable to you, who am,

Gentlemen, your ſincere well wiſher,
and conſtant promoter,

April, 18, 1761. RUSTICULA.

To the EDITORS *of the* CHRISITAN MAGAZINE.

GENTLEMEN,

AS lewd Songs and Ballads do very much abound, the communicating to the publick a propoſal made ſome years ago, may be a means of bringing forth other propoſals; the execution of which may poſſibly, in the Hands of God, be conducive to the remedying this evil. I know not how to offer the propoſal to the publick, if you afford it not a place in your Magazine; and as you are ready to communicate any thing that may be for the publick good, I doubt not but that this propoſal ſhall have a place in your Work.

A Propoſal for promoting Divine Muſic, and Benefactions for Parochial Libraries.

SOME Gentlemen of the City of *London* taking into their ſerious conſideration, that the preſent lewd Songs and Ballads, which abound in every part of this nation, have a moſt pernicious tendency to the

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nouriſhing of vice and corruption of youth, as it is rightly expreſſed in the title page of our common ſinging pſalms; and being of the opinion, that the only way to prevent this miſchief, is by the diſperſing of pious hymns, and encouraging the ſinging of them in the ſame manner (which might alſo very much conduce to the promoting of chriſtian knowledge, and a reformation of manners, and cauſe the praiſes of God to be once more ſounded forth by the mouths of babes and ſucklings) have reſolved to make an attempt of this nature in the cities of *London* and *Weſtminſter*, and the Borough of *Southwark*; and afterward (if it ſhould ſucceed in thoſe places) throughout the whole Kingdom of *Great Britain*; hoping for a bleſſing on their endeavours from the divine providence, who alone is able, and (as they truſt) willing to proſper ſuch an undertaking.

The method which they propoſe at preſent, is by printing off a Sheet of paper monthly, which ſhall contain three or four Hymns at the price of a penny, which is the common price of a Ballad; on the back-ſide whereof ſhall be printed a proper tune for each hymn in four parts, which ſhall be eaſy to be learned and as delightful as poſſible. And if it pleaſeth God to bleſs this attempt to promote his Glory, no endeavours ſhall be wanting to proceed further in the improvement of this ſcience to the utmoſt, as encouragement ſhall be given, and as is it ſhall pleaſe the Divine Providence to open a Door for this purpoſe; eſpecially ſince they, who have but little ſkill in Muſic, do well know, that it is very capable of Improvements in this method, and perhaps more than in any other whatſoever,

And whereas ſome profits may probably ariſe from hence, the undertakers hereof do declare, that they deſire no advantage to themſelves, but are content, that an exact account thereof ſhall be kept, and the ſame ſhall be diſpoſed of in the following manner; viz. the One half, clear of all expences, for the preſent and future benefit of the Clergy of the Church of *England*, by erecting and annually augmenting of Parochial Libraries, in ſuch poor livings, where the right rev. the Biſhop of the dioceſe ſhall think, that they can be moſt ſerviceable. And the other half ſhall be applied to defray all neceſſary and contingent charges, printing and paper excepted; and the overplus ſhall be reſerved for a fund to carry on the ſame (as it is hoped) with greater ſucceſs for the time to come.

And whereas ſeveral members of the Religious ſocieties in and about the City of *London*, have voluntarily promiſed to contribute their endeavours for the ſale of ſuch Hymns, by ſending proper perſons with them from houſe to houſe; therefore One Penny in five of all hymns ſo diſpoſed of by them, ſhall be applied to any pious or charitable uſe, which they themſelves ſhall direct.

Thus whoever lays out but a Six-pence in buying of ſuch hymns, may not only, if he pleaſes, put the praiſes of God into the mouths of four and twenty children; but in all probability he will promote other pious and charitable Deſigns, and particularly give a conſiderable part thereof to enable a Clergyman in a poor Living, and his ſucceſſors, to the end of the world, to preach the Word of God more effectually

effectually for the ſalvation of a whole pariſh; and *Chriſt Jeſus* may ſay to ſuch at the Day of Judgment, "Inaſmuch as ye have done it to one of the leaſt of theſe, ye have done it unto me."

☞ The Editors of the Chriſtian's Magazine not only inſert with pleaſure, but will be glad to contribute their endeavours towards the perfecting theſe propoſals.

Sitting *to ſing Pſalms an unſeemly Poſture,*

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I Obſerve in many, not to ſay moſt churches, that the far greater part of the congregation ſit, while the *Pſalms* are ſinging. Surely this is a moſt unſeemly poſture for creatures offering up their ſongs of praiſe and thankſgiving to the high and lofty One, who inhabiteth eternity. I obſerve that many clergymen ſet their congregation the example in ſitting: I have had the pleaſure to remark ofthers who are more decent and exemplary: ſuffer me by the channel of your admirable and very uſeful pamphlet, to deſire every thinking perſon to put theſe queſtions to themſelves,

Which poſture is moſt *decent*, and *reverend* in publicly ſinging the divine praiſes,—*ſitting* or ſtanding up?

Can there be produced one inſtance, in all the Bible, of a perſon's *ſitting* in this part of divine worſhip?

In every place, where public ſinging is mentioned, and the poſture ſpecified, is it not that of *ſtanding up?*

Would it not be deemed a ſtrange rudeneſs to ſit down in the preſence of an earthly king, whom you came to addreſs him, and during the time that you were offering your court to him?

An attention to theſe plain queries will, I hope, cauſe many to alter the indecent and irreverent cuſtom of ſitting, while they are praiſing the King of kings. I am, *&c.* S. G.

The Governing Principles. By Dr. WATKINSON.

Hoſea, xi. 4.
"*I will draw thee with the bands of* love."
Pſalm, xix. 11.
"*To the keeping of God's commandments there is* great reward."
2 Cor. v. 11.
"*The* terrors *of the Lord perſuade men.*"

THE *governing principles* which impel men to yield obedience to God, warranted by *ſcripture*, and *therefore* become *religious* motives are three.

Love, Hope, Fear.

Exemplified in the perſons of *Mary Magdalen*, *Moſes*, *Noah*, ſee St. *Luke* vii. 7. *Heb.* xi. 7,—26.

The *mercies and forgiveneſs* of God are thoſe arguments which are propoſed to work upon our *love*.

The *promiſes of bleſſing and reward* are ſet as the objects of our *hope*.

The *threatnings of puniſhment* are the more immediate excitements of our *fear*.

Love,

Is undoubtedly the higheſt, nobleſt, and moſt commendable, inaſmuch as it is the moſt generous and diſintereſted principle of our duty, ſuch as hath the *moſt* of *God*, and *leaſt* of *ourſelves* in it, and therefore approaches the neareſt of any to a pure, free, and perfect act of homage; thoſe duties are, certainly, moſt valuable, which reſult from ſuch a generous unmercenary principle, and as *God is love*, he *chiefly* delights in and prizes thoſe *diſintereſted* duties which ſpring and flow from *ſuch* an impulſe.

We are commanded to love the Lord, with all our heart, with all our mind, with all our ſoul, and with all our ſtrength, St. *Luke* x. 27. implying that we ſhould contemplate and admire his high perfections, that this admiration ſhould not affect our underſtandings only, but deſcend upon our hearts, and influence our practice; that the love of him ſhould know no bounds, except the abſolute impoſſibility of riſing higher; for were it poſſible that, "by ſearching we could find out God, that we could find out the Almighty to perfection (it is as high as heaven, what can we do? it is deeper than hell, what can we know? the meaſure thereof is longer than the earth, and broader than the ſea,") *Job* xi. 7, 8, 9. no limits could be ſet to the *fire kindling*, and to the *making of our hearts burn within us*; no bounds ſet to the tranſports, to the rapturous effuſions of this noble paſſion; but ſtill ſo much can our confined ideas and narrow conceptions (even *ſeeing through a glaſs darkly*) perceive of the amiableneſs of the divine attributes, as to excite our warmeſt affections, attract our love, eſteem and adoration; is it not "God that helpeth us, and poureth his benefits upon us," *Pſ.* lxviii. 19. is it not in him that we live, move, and have our being," *Acts* xvii. 28. From whom doth "every good and perfect gift flow, but from the father of lights," 1 *James* i. 17. *Mary Magdalen*, (from the conſideration ſhe had of God's great mercy and proneneſs to forgive) *loved much*: ſo far indeed muſt be allowed; to ſerve God out of love, and love only, (without the leaſt mixture or allay of any baſer principle) is the privilege of angels and bleſſed ſpirits, who live in the preſence of God; lower and leſs noble ends muſt influence us, whilſt we are in this ſtate of imperfection.

Hope.

"*What future bliſs, God gives not thee to know,*
"*But gives that* hope *to be thy bleſſing now.*" POPE.

Our belief in God, our *hope* and dependances upon his promiſed mercies, are proper helps and encouragements in our chriſtian warfares

fares, fitted and adapted to human nature, deſigned to animate our endeavours; to lift up our feeble hands, and to revive our fainting hearts. The firſt, the main, the conſtant enquiry of us all is—"who will ſhew us any good," *Pſ.* iv. 6. Self love is a powerful ingredient in all our conſtitutions, and prevails even in the exerciſe of virtues itſelf. 'Tis a mighty *ſtimulus* to the practice of religion, that the lips of truth hath ſaid "our labour ſhall not be in vain in the Lord," 1 *Cor.* xv. 58. Had *Moſes* an eye to the recompence of reward, is it not equally obvious that the Apoſtle St. *Peter* had the ſame. "Lo! *we* have left all, and followed thee, what ſhall *we* have therefore," St. *Mat.* xix. 27. Having this *hope* in us, we are enabled to overcome the world, to reſiſt its temptations; "the luſt of the fleſh, the luſt of the eye, and the pride of life," 1 *John* ii. 16. Upon this *hope* and perſuaſion of a mighty reward, the primitive chriſtians were kept from utterly fainting, and in the height of their ſufferings it was theſe comforts that refreſhed their ſoul; and no one need to aim at a *more* noble and diſintereſted pitch of perfection, than what they arrived at; to obſerve God's laws under a proſpect of reward, is what many of thoſe who reject a principle of *dread* will not deny to be a ſufficient and reaſonable inducement to virtue. *Some* indeed will be always finding fault, and ſtarting objections; the luſtre of our virtue and obedience, ſay they, is very much ſullied and tarniſhed by the *hope of a reward.* 'Tis not a *liberal* ſervice, but, if they object againſt the principle of *hope*, what will they ſay to that of

Fear.

This is certainly the moſt abject and ſervile of any (and yet this will find an entrance where *no other* paſſion can) where *the conſcience is feared*, and inſuſceptible of the tenderer impreſſions; the ſofter emotions of the human breaſt, when the *amiableneſs* of religion cannot attract and engage the *love*, when the promiſes of a future retribution cannot allure, the *terrors* of *the Lord will perſuade:* to be for ever excluded from the preſence of the Lord, and from the glory of his power. 2 *Theſ.* i. 9. is an alarming, awakening apprehenſion, rouſes the ſenſes, and excites emotions which *ſofter* means are unable to raiſe; what *a fearful thing it is to fall into the hands of an* omnipotent being, of that *God who is a conſuming fire*, Heb. xii. 29. ſtrikes a terror in the guilty ſoul. His fleſh trembleth for fear, he is *afraid* of the *righteous judgments* of God, whom he is conſcious of having incenſed, and *therefore* reſolves to *break off his ſins, and get him to the Lord right humbly.* It was when St. *Paul* reaſoned of judgment to come, that fearfulneſs and trembling came upon *Felix*, and an horrible dread overwhelmed him, *Acts* xxiv. 25.

Thus far muſt certainly be allowed, that though the ſupreme being hath been pleaſed ſo far to condeſcend to the weakneſs, nay, *baſeneſs* of our natures, as to accept our bounden duty, and ſervice upon *lower* terms; yet of all the impulſes and motives to our obedience, *love*, as a vital principle, *excelleth them all.*

A good action doth not grow immediately worthleſs, by being done with the proſpect of advantage, (as ſome have ſtrangely imagined) though at the ſame time it is a true and faithful ſaying, worthy of all acceptation, that its being *done* without the mixture of that end, or with as little of it as is poſſible, recommends it ſo much the more, and raiſes the price of it; but God, rich in mercy and goodneſs, who would not that any ſhould periſh, but that all ſhould come to the knowledge of the truth, hath been pleaſed to allure us by promiſes; to intimidate us by menaces; and thoſe that come even this way to him——he will in no wiſe caſt out one.

The VISITOR. No. 108. *From the* PUBLIC LEDGER.

A Letter from Sir Henry Sidney, *to his Son Sir* Philip * Sidney, *containing Rules for his Conduct in Life.*

Son *Philip*,

I HAVE received two letters from you, the one in *Latin*, the other in *French*, which I take in good part; and will you to exerciſe that practice of learning often, for it will ſtand you in ſtead in that profeſſion of life, which you are born to live in; and now ſince this is my firſt letter that ever I did write to you, I will not that it be all empty of ſome advices, which my natural care of you provoketh me to wiſh you to follow as documents to you in this tender age. Let your firſt action be the lifting up of your hands and mind to Almighty God by hearty prayer, and feelingly digeſt the words you ſpeak in prayer, with continual meditations, and thinking of Him to whom you pray; and uſe this at an ordinary or particular hour, whereby the time itſelf will put you in remembrance, to do that thing, which you are accuſtomed to do in that time.

Apply your ſtudy in ſuch hours, as your diſcreet maſter doth aſſign you earneſtly; and the time, I know, he will ſo limit, as ſhall be both ſufficient for your learning, and ſafe for your health; and mark the ſenſe and matter of that you read, as well as the words: ſo ſhall you both enrich your tongue with words, and your wit with matter, and judgment will grow as you advance in age.

Be humble and obedient to your maſter; for unleſs you frame yourſelf to obey; yea, and to feel in yourſelf what obedience is, you ſhall never be able to teach others how to obey you hereafter.

Be courteous of behaviour and affable to all men, with univerſality of reverence, according to the dignity of the perſon; there is nothing that winneth ſo much, with ſo little coſt.

Uſe moderate diet, ſo as after your meat, you may find your wit freſher and not duller; and your body more lively and not more heavy

* Sir *Philip* was mortally wounded in an action near *Zutphen* in *Gelderland*. His witty performance, the *Arcadia* is in moſt people's hands.

Seldom

Seldom drink wines and yet ſometimes do; leſt, being forced on a ſudden to drink, it ſhould inflame you.

Uſe exerciſe of body; but ſuch as may in no wiſe endanger your bones nor joints: it will much increaſe your ſtrength and enlarge your breath.

Delight to be cleanly as well in all parts of your body, as in your garments; it ſhall make you graceful in each company, and otherwiſe you will become loathſome.

Give yourſelf to be merry, for you degenerate from your father, if you find not yourſelf more able in wit and body to do any thing when you be moſt merry: but let your mirth be ever void of all ſcurrility and biting words to any perſon; for a wound given by a word is harder to be cured than that which is given by a ſword.

Be you rather a hearer and a bearer away of other Men's talk, than a beginner or procurer of ſpeech, otherwiſe you will be accounted to delight to hear yourſelf ſpeak.

Be modeſt in all companies, and rather be laughed at by light fellows for a maiden ſhamefacedneſs, than of your ſober friends for pert boldneſs.

Think upon every word you will ſpeak before you utter it; and remember how nature hath, as it were, rampired up the tongue with teeth, lips, yea, and hair without the lips: and all betoken reins and bridles to the reſtraining the uſe of that member.

Above all things, tell no untruth; no, not in triſles, the cuſtom of it is nought, and let it not ſatisfy you that the hearers for a time take it for a truth, for afterwards it will be known, as it is, to ſhame! and there cannot be a greater reproach to a gentleman, than to be accounted a liar.

Study, and endeavour yourſelf to be virtuouſly occupied, ſo ſhall you make ſuch a habit of well doing, as you ſhall not know how to do evil, though you would.

Remember, my ſon, the noble blood you are deſcended from by your mother's ſide; and think, that only by a virtuous life and good actions, you may be an ornament to your illuſtrious family; and otherwiſe through vice and ſloth, you will be eſteemed *Labes Generis*, the diſgrace of your lineage, which is one of the greateſt curſes that can happen to man.

Well, my little *Philip*, this is enough for me, and I fear too much for you at this time; but yet, if I find that this light meat of digeſtion do nouriſh any thing the weak ſtomach of your young capacity, I will as I find the ſame grow ſtronger, feed it with tougher food; farewel. Your mother and I ſend you our bleſſing, and almighty God grant you His; and nouriſh you with His fear, guide you with his Grace, and make you a good ſervant to your Prince and country.

Your loving father,

HENRY SIDNEY.

A Letter

A Letter from a Clergyman to a perſon unknown to him, who in a ſtate of ſickneſs was wholly neglectful of religion.

SIR,

TO a perſon in a weak ſtate of health, one would imagine the thoughts of that great change, which muſt moſt certainly come, would be always ſo powerfully preſent, as to incline him to make all poſſible preparation for it; for ſurely the certainty of an everlaſting continuance in joy or miſery, is an awakening conſideration, well meriting the moſt ſerious regard of every rational creature. It is an obſervation of ſome part of your conduct which cauſed theſe reflections, and which inclined me to remonſtrate a little with you, in ſincere regard and good wiſhes for your true welfare. You ſeem, Sir, in a languiſhing ſtate, and therefore are warned by the author of your being, to prepare for that great hour, when your feeble body ſhall become lifeleſs corrupting clay, and your immortal ſoul be called to a ſtrict account. And oh, conſider, if you deſpiſe theſe warnings, and make no due uſe of this long and ſolemn call from God to a new life, think how horrible your account muſt be; *Who can dwell with everlaſting burnings!* Dear Sir, reflect that the hand who writes this is a perfect ſtranger, and perhaps may ever remain ſo to you; but muſt it not affect you to think, that an abſolute ſtranger ſhould have more concern for your ſoul than yourſelf! Oh think, in how little a time you may be ſummoned from hence: reſolve from this moment to ſeek for peace from your dying Redeemer, who ſhed his blood upon the croſs for your ſalvation—fly to his love; apply to the duties of religion—for why will you die, why will you periſh for ever? Were you in the ſtrongeſt health, this were indeed your immediate duty; but when danger is at hand, who would neglect to fly to a place of refuge, when it is ready for his reception? Think how you ſpend your Sabbaths, to the great offence of many ſerious people; riding even round the houſe of God, in defiance of his holy laws, when the moſt ſolemn acts of religion are performing there: Surely you cannot think there is any thing praiſe-worthy herein.—"*See thoſe wicked, thoughtleſs people,*"—is the voice, the mournful voice of thoſe who behold you!

But perhaps you ſay, your ill ſtate of health requires you to ride: I know not; it may do ſo; but I am ſure it doth not require you to ride juſt at that time, or in that place: would you frequent the church, ſeek to God in ſincere prayer for a recovery of your health, apply to him in true ſorrow of heart, and in full reſolution to live according to his laws,—then indeed your riding afterwards might be bleſt, but before that, I fear, you have but poor hopes of ſucceſs.

Let me prevail with you then, Sir,---as a friendly admonitor for your ſouls everlaſting good.---Let me prevail with you to lay theſe things a little to heart; we may mock and diſpiſe ſuch truths, but believe me there is no true wiſdom in deſpiſing the all-wiſe; no power that can avail us againſt that Almighty, who is able to caſt both body and ſoul into hell. Take your Bible, ſee in the New Teſta-

ment

ment what *Chriſt* has done, and would do for you: oh! how happy might you be, if before it is too late, you will ſue to him, and ſeek for his mercy! apply to ſome faithful miniſter, who will be ready and glad to direct you.—Let no falſe ſhame ever prevent you from ſo good a work; for, when your eyes are cloſed in death, what will all the world be to you!—Quite forgotten, as if you had never been! all your friends going on juſt in the ſame manner; and you blotted out of their memory, while your ſoul is alive in never ending torments! may God preſerve you from thence, and incline your heart to attend to this friendly counſel: may he bleſs it to you, and ſo ſhew you the vanity of earthly, and the greatneſs of heavenly things, as to ſuffer you never to reſt, till you have truly turned to him, and obtained his pardon in *Jeſus Chriſt!* whom while you continue in an open breach of his laws, you abſolutely crucify afreſh: dreadful thought,—and while you continue in ſuch a ſtate, can expect no mercy; but if you will repent and lead a new life, he has promiſed a full pardon; which may he of his infinite love ſeal to you before you go hence, and be no more ſeen, &c.

On the religious Education of Daughters.

Delightful taſk! To rear the tender thought,
To teach the young idea how to ſhoot,
And pour the freſh inſtruction o'er the mind.

THOMPSON.

A Poſthumous piece of the Rev. Mr. *Hervey*'s, "On the religious education of daughters" is laid before the public: In which he endeavours to ſhew, that politeneſs and piety are not inconſiſtent; that grace and good breeding are not, as ſome would inſinuate, irreconcileable. He obſerves, that upon the liſt of Saints, he finds the moſt renowned Kings and victorious Generals; the ableſt politicians and the greateſt philoſophers.—Nay, he himſelf hath known various perſons admired for their accompliſhed behaviour, and revered for their exalted ſtation, who have thought it their higheſt honour to be ſervants of *Jeſus Chriſt*. Out of this number he produces the excellent *Camillus* to view, a pattern of domeſtic authority —parental government,— and Chriſtian zeal. After having given us an account of the manner in which *Camillus* conducts his family devotions, (which if we are not miſinformed was exactly Mr. *Hervey's* own method [1]) he tells us, that as providence hath bleſſed him with two fine daughters, their preſent and future happineſs is the reigning object of his care. He has no intereſt ſo much at heart as to give them a truly refined and religious education.

Not ſollicitous to engage the front boxes for them at the playhouſe. He has however attended them once or twice to the theatrical enter-

[1] Upon conſulting his life, prefixed to the firſt Volume of his Letters, we find our opinion confirmed. See page 30.

tain-

tainments, and public diverſions, knowing how immoderately apt we are to covet, what is abſolutely forbidden: thinking it much the ſafeſt method, that their curioſity ſhould be gratified under his own inſpection: and hoping to make them ſenſible, how much they endanger their virtue, who too often frequent theſe places: How ſhameſully they debaſe their affections, who are paſſionately fond of them; and what meer phantoms they follow, who ſeek for ſatisfaction in ſuch deluſory delights.

They learn to dance, in order to acquire a genteel air, and graceful demeanor; not to ſhine at a ball, or win the worthleſs admiration of fops.—With the abſurdity of Heathen fable, and the chimeras and intrigues of modern romance [2], he is content to have them unacquainted. While he has introduced them to the knowledge of hiſtory, ancient and modern, and its inſtructive facts.—They have been initiated in geography, and this rather as a diverſion than a taſk, by means of a ſcreen, covered with a ſet of coloured maps. This ſcience ſerves to enlarge their minds; gives them magnificent thoughts of the great Creator; and may help to ſuppreſs that ſilly admiration, which prompts ſo many pretty idols to fancy themſelves the only conſiderable creatures under heaven.

They ſpell to perfection, to which they have arrived by their papa's cuſtom of making them ſpell a word, as a reward for any little gratification. They are miſtreſſes of the needle; and the youngeſt, whoſe genius inclines that way, is expert in uſing the pencil. Muſic is their recreation not their buſineſs.

Thoroughly verſed in the moſt practical parts of arithmetic, they have each her week, wherein to be entruſted with the management of a ſum of money for the family. Of this they keep an exact account in their day-book. But while *Camillus* is careful to ground them betimes in the rules of oeconomy, he is equally careful to cultivate a ſpirit of diſcreet beneficence.

To prevent a haughty carriage, and to worm out all inordinate ſelf-love, he teaches them to conſider their neighbours as members of the ſame univerſal family, and children of the ſame almighty father.—He endeavours to convince them by all means of the preference of the uſeful to the ſhewy.--- With equal watchfulneſs he diſcountenances all thoſe acts of petulant barbarity, which children are ſo apt to exerciſe on the reptile creation. He will allow no court of inquiſition to be erected in his houſe; no, not upon the moſt deſpicable, or even the noxious animals. He often informs them, that every living creature is ſenſible of pain; that none can be abuſed in this cruel manner, without ſuffering very exquiſite miſery. To turn their torments into paſtime, and make ſport with their anguiſh, is a rigour more than tyrannical, worſe than brutal; is the very reverſe of that benign providence, *whoſe tender mercies are over all his works.*

He propoſes to give them a general taſte of *natural philoſophy*; not with a deſign to make them adepts in the ſcience, or to draw them

[2] We cannot well account for this, when in a following page we are told that Camillus made one of his daughters a preſent of Clariſſa, a romance ſurely calculated to teach intrigue, beyond all the productions of modern times!

from

from their domeſtic arts, which are the trueſt accompliſhment of the ſex:——

For nothing lovelier can be found
In woman, than to ſtudy houſhold good. MILTON.

But with a view to inſpire them with an early admiration of nature's works, and with the deepeſt veneration of nature's almighty Author: to this end, he particularly recommends the uſe of the entertaining *microſcope* to them. —It is for want of ſuch truly elegant and ſatisfactory amuſements, that ſo many ladies of the firſt diſtinction, and fineſt genius, have no proper employ for their delicate capacities; but loſe their happineſs in flights of caprice, or fits of the vapours: loſe their time in the moſt inſipid chat, or the moſt whimſical vagaries; while thought is a burden, and reflection is a drudgery, ſolitude fills them with horror, and a ſerious diſcourſe makes them melancholy.

Above all, *Camillus* is moſt earneſtly deſirous to have his tender charge, grounded in the principles, and actuated with the ſpirit of Chriſtianity. No ſcheme, he is perſuaded, was ever ſo wiſely calculated to ſweeten their tempers, exalt their affections, and form them to preſent or future felicity. It is therefore his daily endeavour, by the moſt eaſy and endearing methods of inſtruction, to fill their minds with the knowledge of thoſe heavenly doctrines, and win their hearts to the love of that invaluable *book*, in which they are delineated. — He longs to have a ſenſe of God's *goodneſs*, impreſſed upon their ſouls. From this ſource, under the influences of the ſanctifying ſpirit, he would derive all the graces and all the duties of godlineſs.

Nothing is more diſpleaſing to him, than the flatteries, which their injudicious admirers beſtow on their perſons or wit. He would fain make them ſenſible that theſe are of the loweſt value; and that if they render their poſſeſſors vain and ſelf-conceited, they are far greater blemiſhes, than any natural defect. He would have them thoroughly convinced, that notwithſtanding all their ſilks, diamonds, and other marks of their ſuperior circumſtances, they are, in themſelves, ignorant, guilty, impotent creatures, and in abſolute need of an atoning Saviour.

In ſhort the point he chiefly labours is, to work in their hearts a deep and abiding ſenſe, that *God* is their ſupreme, their only good: that the bleſſed *Jeſus*, is the rock of their hopes, and the fountain of their ſalvation: That all their dependence for acquiring the beauties of holineſs, and taſting the joys of the ſublimeſt virtue, is to be placed on the *Holy Ghoſt*, the Comforter.

A lady of brilliant parts, but no extraodinary piety, told *Camillus*; that he would ſpoil the pretty dears: would extinguiſh that decent pride and fondneſs for pleaſure, which are ſhining qualifications in an accompliſhed young lady, which give her an elevation of ſentiment, and a delicacy of taſte, greatly ſuperior to the ignoble vulgar.—To whom he replied; "Far from extirpating their paſſions, I only attempt to turn them into a right channel, and direct them to the worthieſt objects. Willing I am, that they ſhould have a decent ambition; an ambition not to catch the giddy coxcomb's eye, or be

the hackney'd toaſt of rakes; but to pleaſe their parents; to make a huſband happy, and to promote the glory of God.—They may entertain a fondneſs for pleaſure; but ſuch pleaſure as will ennoble their ſouls; afford them ſubſtantial ſatisfaction, and prepare them for the fruition of immortal bliſs.—Let them be covetous alſo, but covetous of redeeming their time, and of gaining intellectual improvement: Covetous of thoſe riches, which no moth can corrupt, nor thief ſteal; which neither time nor death deſtroy."

Emilia, we are told, the beloved wife of *Camillus*, takes her conſtant, her willing ſhare in all theſe inſtances of paternal ſollicitude: Upon whoſe good endeavours, our author pouring his bleſſings, concludes, that if they are ſucceſsful, "Surely more amiable objects than ſuch young ladies, the eye of man cannot behold: more deſirable partners the heart of man cannot wiſh."

Such are the general contents of this treatiſe, which we doubt not many of our readers will be induced to purchaſe from the brief ſketch which we have here given.

REFLECTIONS on DEATH.

CHAP. XIII.

Why all this toil for triumphs of an hour?
What tho' we wade in wealth, or ſoar in fame?
Earth's higheſt ſtation ends in, "Here he lies."
And "Duſt to duſt," concludes her nobleſt ſong. YOUNG.

FROM the vault, where reſt the precious remains of the great and noble, I aſcended into the *Church*, and was immediately led to that part of the ſacred edifice, which is dedicated to the memory of theſe illuſtrious perſonages! What ſuperb monuments! what elaborate decorations! what pompous inſcriptions! what high-ſounding epitaphs! one wou'd imagine from a peruſal of theſe, that all the ſons and daughters of this noble houſe, like thoſe mentioned in another ſacred place, were valiant and virtuous! but alas, even *Tombs* are taught to flatter and to lye.

How ſtrong is the deſire of pre-eminence in the human breaſt: we wiſh to preſerve it even in death. In ſome reſpects it may be well to preſerve it: But what vanity can be ſo truly contemptible, as that which aſſigns a large ſum of money to the erecting a ſplendid monument, ſerving to perpetuate only the erector's folly and pride! let the truly virtuous and the truly good, the friends to ſociety, and the ornaments of religion, be diſtinguiſh'd in death: for the reſt, whatever titles they bear, or honours they boaſt, they are a mere number only,—let them be conſign'd to oblivion and duſt!

What a foppery and falſe taſte diſcovers itſelf in ſome of theſe fantaſtic monuments before me, the emblems of which it is more difficult to decypher, than the darkeſt ſhades of an allegoric poem! what abſurdity and profaneneſs glare in others! methinks I am tranſported, by ſome inviſible power, while I gaze, from a chriſtian

church

church into one of the heathen temples; for their deities crowd around me, ſculptur'd with all the pride of art, while I can diſcern a *Medallion* only of *him* to whoſe memory the monument is conſecrated! it looks as if the noble dead had renounced their dependance upon Chriſt and his goſpel; and return'd to the worſhip of thoſe heathen divinities, into whoſe hands they ſeem to commend their fame. —But while I turn away with diſguſt from theſe fine but miſapplied efforts of art, —That elegantly-ſimple monument ſtrikes and delights me. It is the ſtatue of the late duke of ***: It is finiſhed in the higheſt taſte; it affords the moſt exact reſemblance of his perſon; the poſture is the moſt natural and eaſy; proper for the place, ſerious and contemplative: It is raiſed on a plain but beautiful peſtal; there are no fantaſtic decorations; the inſcription contains nothing more than the name of this worthy nobleman, the date of his birth and death, and the detail of his illuſtrious iſſue. There needs no more; his virtues live in the faithful memory of his friends and of his country; and time itſelf cannot obliterate the impreſſions, which his beneficence hath made on the hearts of mankind. But cou'd time efface theſe, ſhou'd they be univerſally forgotten; yet will they be had in everlaſting remembrance, before God, the eternal rewarder of thoſe who live to do good; and who make the bleſſings vouchſafed to them by providence, the exalted means of felicity to others. —Such actions in life will ſmooth the rough brow of death; and render the departure from honours and opulence not only eaſy but joyful!

Methinks, as I ſtand contemplating this animated *ſtatue*, I can fancy its noble original before me, as I have often ſeen him; and imagine I hear him thus addreſſing me: "See the end of human grandeur, and learn to think nothing great in mortality! nothing can be truly great, which is uncertain; nothing truly good, which muſt ſhortly have an end. Ere while I flouriſhed in all the verdure which human exiſtence can ſhare. High in birth, high in honours; dignified with the royal favour, abounding in wealth, and of conſequence courted and flattered by the univerſal voice of men! in this elevated eſtate I forgot not myſelf: I remembered, that I was a man, that I was to give an account to a ſuperior tribunal; and that my puniſhment or reward would be in proportion to the truſt repoſed in me. When therefore the ſolemn ſummons came; when I heard the alarming voice—"Thou muſt die:" I was not confounded, tho' impreſt with awe; and commending myſelf to the father of mercies, I reſign'd his earthly favours with complacence and thankfulneſs, in happy hope of a future and better ſtate!

Had my conduct been the reverſe of this; what ſhould I have gain'd—what ſhould I not have loſt! for my pomp and power could not have arreſted the ſtroke of death; which would have pierced my heart with agony inexpreſſible, as ſeparating me from all things deſirable below, and removing me to a world, where I had neither hope nor deſire! Then might this *melancholy ſtatue* well ſtand as a repreſentative of my afflicted ſoul! revolving with ſorrow, the paſt enjoyments, and looking with a wiſhful eye, to that manſion, and

that lovely park, which once I rang'd with ſuch pleaſure, but which now is for ever denied to my hapleſs feet! —— Mine was a better choice: the remembrance of *death* taught me wiſdom; for they who remember death, will aſſuredly be wiſe."

This is an important truth: The abuſe of life proceeds from the forgetfulneſs of death; when men fix their ſtandards upon earth, and vainly propoſe this tranſitory ſcene as the end of their being, and the object of their love, what errors and evils are the conſequence; what fearful diſappointments here, and what horrid puniſhment hereafter! —This was the caſe with the famous cardinal of the noble houſe of *Beaufort*; who, much unlike that amiable nobleman, whoſe character we have been conſidering, remembered not, that wealth and greatneſs were inſignificant and unavailing to ſtay the hand of death; and that, gain'd by indirectneſs, they prove in concluſion, a never-dying worm to the diſtracted conſcience. When therefore, as hiſtory informs us, he was arreſted in his mid career, and all the terrors of death were marſhall'd in horrid array before him; thus he complain'd, and thus vented his afflicted ſoul to his friends lamenting around * —— "And muſt I then die? will not all my riches ſave me? I could purchaſe the kingdom, if that would prolong my life. What! is there no bribing of death? when my nephew the Duke of Bedford died, I thought my happineſs and my authority greatly increaſed: but the Duke of Gloceſter's death raiſed me in fancy to a level with Kings; and I thought of nothing but accumulating ſtill greater wealth to purchaſe at length the triple crown! alas! how are my hopes diſappointed! wherefore, O my friends, let me earneſtly beſeech you to pray for me, and recommend my departing ſoul to God."--Ah, what an end was this! what availed it this unhappy great man, that ſacrificing to his ambition ſome of the moſt ſacred duties of humanity, he died poſſeſſed of a ſum, ſuperior to what perhaps any ſubject before him had poſſeſſed! What availed it, that amidſt the terrors of death, he conſign'd large ſums to charitable offices! and leaſt of all, what could avail the ten thouſand maſſes, which he ordered to be ſaid for his ſoul! Heaven is not to be purchaſed with gold, nor the favour of God to be bought with money. Our redemption was not perfected by ſuch corruptible things, but by the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot! and he who after an evil life, thinks to conciliate the regard of the moſt high, by donations and maſſes, dies in a miſtake, as groſs and fatal, as that wherein he lived. Indeed to the honour of the proteſtant church we muſt obſerve, that this moſt deſtructive of all errors is ſeldom found within her pale, at leaſt in compariſon with its frequency in the Romiſh church: where the religious orders are led to deceive even the ſouls of dying men for the ſake of accumulating wealth to their own ſocieties! ſhocking and dreadful! how contrary to the tenor of that goſpel, by which we are aſſured, that the truly humbled heart, and penitent deſire, the lively faith, and undiſſembled ſorrow can alone recommend us to the father, thro' the merits and interceſſion of the only begotten Son!

Before I conclude this chapter, let me point out to my reader a

* See *Harpsfield*'s Hiſt.

noble

noble penitent of the proteſtant communion, as a contraſt to this cardinal of the church of Rome: The Earl of Rocheſter, I mean; whoſe life was defil'd with every vice, but whoſe death was diſtinguiſhed by the moſt exemplary *repentance*——a repentance not ſhewn by merely external gifts, and the appointment of repeated maſſes for his ſoul:—but by inward contrition and real ſorrow for the paſt—by a deſire to undo all the evil he had done, and to ſtop the current of all the miſchief * which unhappily owed its ſource to him: by an unfeigned application to the alone redeemer; and a fixed reſolution to amend his life, (if that life ſhould be ſpared) and to be as exemplary in holineſs, as he had been infamous in the practice of vice.——This is true repentance; and ſuch a penitent Chriſt will aſſuredly redeem, as well from the guilt as from the defilement of all his former iniquities,

* Cardinal *Beaufort* was of royal extraction; he was the ſon of *John* of *Gaunt* duke of *Lanceſter*, by his third wife *Catherine Swinford*: he was commonly called, *the rich cardinal of Wincheſter*. He died in 1447. *Shakeſpear*, who generally preſerves hiſtorical truth very exactly, in his ſecond part of *Henry* the VIth, hath given us in lively colours, a deſcription of the Cardinal's death, with which I am perſuaded my readers will be pleaſed, and therefore I ſubjoin it here:

Scene the Cardinal's Bed-chamber.

Enter King Henry, Saliſbury, *and* Warwick *to the Cardinal in bed.*

K. *H.* How fares, my lord? ſpeak *Beaufort* to thy ſovereign?

Card. If thou beeſt death, I'll give thee England's treaſure,
Enough to purchaſe ſuch another iſland,
So thou wilt let me live and feel no pain.

K. *H.* Ah! what a ſign it is of evil life,
Where death's approach is ſeen ſo terrible!

War, Beaufort, it is thy ſovereign ſpeaks to thee.

Card. Bring me unto my trial when you will.
Dy'd he ‖ not in his bed? where thou'd he dye?
Can I make men live, whether they will or no?
Oh torture me no more, I will confeſs——
Alive again?—then ſhew me where he is:
I'll give a thouſand pound to look upon him.—
He hath no eyes, the duſt hath blinded them:
Comb down his hair: look, look; it ſtands upright
Like lime-twigs ſet to catch my winged ſoul.
Give me ſome drink, and bid th' apothecary
Bring the ſtrong poiſon, that I bought of him.

K. *H.* O thou eternal mover of the heavens,
Look with a gentle eye upon this wretch!
Oh beat away the buſy meddling fiend,
That lays ſtrong ſiege upon this wretch's ſoul,
And from his boſom purge this black deſpair.

War. See how the pangs of death do make him grin!

Sal. Diſturb him not, let him paſs peaceably.

K. *H.* Peace to his ſoul, if God's good pleaſure be!
Lord-cardinal, if thou think'ſt on heaven's bliſs,
Lift up thy hand, make ſignal of thy hope.
—He dies and makes no ſign—O God forgive him.
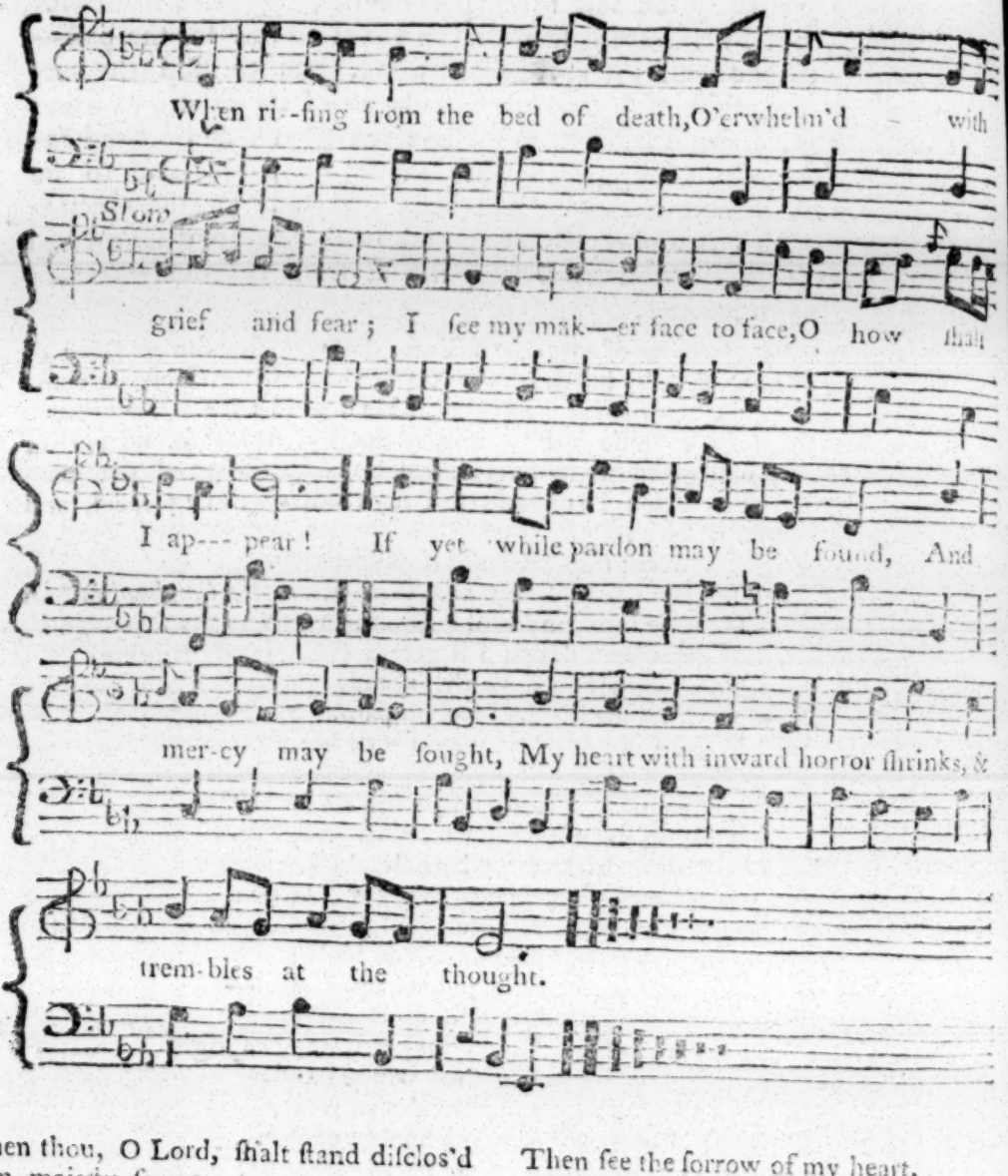
War. So bad a death argues a monſtrous life.

K. *H.* Forbear to judge, for we are ſinners all.
Cloſe up his eyes, and draw the curtains round,
And let us all to meditation.——

‖ Meaning the Duke of Glouceſter, of whoſe murder he was ſuſpected.

An HYMN, *from the* Spectator.

SET to Muſic by an eminent Maſter.



When thou, O Lord, ſhalt ſtand diſcloſ'd
In majeſty ſevere,
And ſit in judgment on my ſoul,
O how ſhall I appear!

But thou haſt told the troubled mind,
Who does her ſins lament;
The timely tribute of her tears,
Shall endleſs woe prevent.

Then ſee the ſorrow of my heart,
E'er yet it be too late;
And hear my Saviour's dying groans
To give theſe ſorrows weight.

For never ſhall my ſoul deſpair,
Her pardon to procure,
Who knows thy only Son has dy'd,
To make her pardon ſure.

A PAS-

A PASTORAL.

By MATTHEW PRIOR, *Esq;*

To the Right Reverend Father in God FRANCIS, *Lord Bishop of* Ely, &c. *On his Lordship's departure from* Cambridge *soon after I had the honour to be made known unto him.*

Damon.

TELL, dear *Alexis*, tell thy *Damon*, why
Dost thou in mournful shades obscurely lie?
Why dost thou sigh, why strike thy panting breast?
And steel from life the needful hours of rest?
Are thy kids starv'd by winter's early frost?
Are any of thy bleating stragglers lost?
Have stranger's cattle trod thy new-plough'd ground?
Has great *Joanna*, or her greater shepherd frown'd?

Alexis.

See my kids browze, my lambs securely play:
(Ah! were their master unconcern'd as they!)
No beasts, [at noon I look'd,] had trod my ground;
Nor has *Johauna*, or her shepherd frown'd.

Damon.

Then stop the lavish fountain of your eyes,
Nor let those sighs from your swoln bosom rise;
Chase sadness, friend, and solitude away,
And once again rejoice, and once again look gay.

Alexis.

Say what can more our tortur'd souls annoy,
Than to behold, admire, and lose our joy;
Whose fate more hard than those who sadly run,
For the last glimps of the departing sun.
Or what severer sentence can be giv'n,
Than having seen, to be excluded heav'n?

Damon.

None, shepherd, none, —
[*Al.*]——Then cease to chide my cares;
And rather pity than restrain my tears;
Those tears, my *Damon*, which I justly shed,
To think how great my joys; how soon they fled;
I told thee, friend, (now bless the shepherd's name,
From whose dear care the kind occasion came,)
That I, even I, might happily receive,
The † sacred wealth, which heaven and *Daphnis* give:
That I might see the lovely awful swain,
Whose holy *crosier* guides our willing plain:
Whose pleasing power, and ruling goodness keep
Our souls with equal care as we our sheep;
Whose praise excites each lyre, employs each tongue:
Whilst only he who caus'd, dislikes the song.
To this great, humble, parting man I gain'd
Access, and happy for an hour I reign'd,
Happy as new-form'd man in paradise,
Ere sin debauch'd his inoffensive bliss:
Happy as heroes after battles won,
Prophets entranc'd, or monarchs on the throne;
But, (oh my friend,) those joys with *Daphnis* flew:
To them these tributary tears are due.

Damon.

Was he so humble then? those joys so vast;
Cease to admire that both so quickly past.
Too happy should we be, would smiling fate,
Render one blessing durable and great;
But, (oh the sad vicissitude!) how soon
Unwelcome night succeeds the cheerful noon;
And rigid winter nips the flow'ry pomp of *June!*
Then grieve not, friend, like you, since all mankind
A certain change of joy and sorrow find.
Suppress your sigh, your down cast eyelids raise,
Whom present you revere, him absent praise.

A PRAYER,

Translated out of Thomas à Kempis, *lib.* iii. *cap.* 23.

By Bishop TURNER.

O Go not from me far, my gracious Lord,
Turn thee, my God, O turn to my relief;
Besieg'd I am with thoughts to be abhorr'd,
Beset with terrors to augment my grief.
How shall I break through those would break my heart!
How shall I pass unhurt in this my vital part!
A voice reply'd, "Before thy face I'll go,
And the proud tyrants of the earth I'll quell,

Thy

† My Lord's Blessing.

Thy priſon gates wide open will I throw,
And ſecret things to thee will I reveal."
Lord, ſay and do: that from thy awful ſight
Theſe troops of evil thoughts may ſtart and take their flight.

This is my hope, my comfort only this,
From thee my refuge, thee my all in all,
To ſeek for ſhelter in my ſoul's diſtreſs;
Out of the deep, dread Lord, on thee to call;
To fix my humble confidence in thee,
And wait reſign'd, till thou with mercy viſit me.

STANZAS *written in a* WOOD.

By *Mr.* WOTY.

A Scene, like this, can ſeldom fail to pleaſe,
Where friendly boughs a quiv'ring ſhade diffuſe.
Here on this turf let me recline at eaſe
And hold ſweet converſe with the *ſylvan muſe*.

Thee let me worſhip with obedience true,
Whom paſtoral ſimplicities adorn,
When eve puts on her ſandals waſh'd in dew,
When earth receives the virgin kiſs of morn.

Oh! let me frequent from the plains retire,
And to thy cool refreſhing grotts repair,
When ſultry *Phœbus* with meridian fire,
Scorches the panting boſom of the air.

Shew me, kind *Druid*, ſome pacific dale,
From tumult lead my willing footſteps far,
Nor let me hear the ſadly-ſounding tale,
Of armies victim'd in the field of war.

On me, ambition! mayſt thou never prey,
Nor diſcompoſe one feature of my mind!
Enough!—thou ſnatch'd my *Paridel* away,
Who left his penſive *Altamont* behind.

Perhaps ev'n now, while here the ruſtic lay
I tune, complative o'er nature's page,
Thouſands ſtand forth in terrible array,
And hoſts with hoſts in deeds of death engage.
Full many a tear to come will mother's ſhed,
In all the raving impotence of woe;
And many a father for his darling dead,
Will feel the pang that none but fathers know.

Happy for me, that underneath this ſhade
I ſit ſequeſter'd from the buſy throng,
Hear ſtrugling rills rough gurgle thro' the glade,
And liſten to the black bird's mellow ſong.

What! tho' fair *Iris** ſits not on thy wing,
Nor ſprinkles on thy breaſt her heav'nly dye;
Sweet harmoniſt! I'd rather hear thee ſing
Than all the noiſy minſtrels of the ſky.

Why dances thus yon butterfly ſo gay,
Beating the air in many an idle ring?
Go, ſpread thy colours to the noon-tide ray;
And bid the painter emulate thy wing.

Loſt is the luſtre of thy ſilky veſt,
Here, where no multitudes it's gloſs deſcry;
Hence, where ſpectators may obſerve thee beſt,
Nor hide thy tinctures from the public eye.

With awful gloom the ſolemn place is fill'd,
No ſplendid object ſtrikes upon the ſight,
Save where the ſun the dark-brown ſcene to gild,
Draws his long meaſuring line of ſilver light.

High overhead is perch'd the clam'rous rook,
Croaking harſh notes from her diſcordant tongue!
With ſecret pleaſure ſhe ſurveys the nook
Where ſhe has built the cradle for her young.

Here let me muſe, until my eye beholds
The glimm'ring moon and brilliant ſtars appear,
Until the laſt, low, tinkling of the folds
No longer tremble in attention's ear.
Then homeward let me meditate my way,
Wrap'd in the ſilence of angelic thought,
Each glowing orb with wond'ring eye ſurvey,
And praiſe the great director, as I ought.

* Feigned to preſide over the Rainbow.

HYMN *of* PRAISE.

By the Rev. Dr. WATKINSON.

ON thee, each morning, O my God,
My waking thoughts attend,
In whom are founded all my hopes,
In whom my wiſhes end.

My

My soul in pleasing wonder lost,
Thy boundless love surveys,
And, fir'd with grateful zeal, prepares
Her sacrifice of praise

Thou lead'st me thro' the maze of sleep,
And bring'st me safe to light,
And, with the same paternal care,
Conducts my steps till night.

When ev'ning slumbers press my eyes,
With thy protection blest,
In peace and safety I commit
My wearied limbs to rest.

My spirit in thy hands, secure,
Fears no approaching ill,
For whether waking or asleep,
Thou, Lord, art with me still.

What fit return, canst thou, my soul,
Make to Almighty power
For so much goodness, so much love!
Such mercies!—every hour!

I'll daily to th'astonish'd world
His wondrous acts proclaim;
Acts! that will move each grateful heart
With me to bless his name.

At morn, and noon, and night will I
The growing work pursue,
And *him* alone will praise, to whom
Our praise alone is *due*.

The duty of consulting a physician in sickness: Being a Paraphrase, in verse, of Ecclesiasticus xxxviii.

By J. HARLE, *M. D.*

NO more expect th' immediate aid of heav'n,
As ages since, to our forefathers given;
Dispers'd and exil'd from our native home,
We roam distress'd, and sicken as we roam:
When God in anger shook the Jewish throne,
And hurl'd in ruins our proud empire down,
Such wonders ceas'd; and now in vain we mourn
The vanish'd blessing never to return.
Then hear, my son, when sickness stings thy heart,
Consult the *learned* in the healing art;
The healing art for man's relief was giv'n,
A wise physician is the boon of heaven!
For man's relief the favour was bestow'd,
And who contemns the gracious gift of God?
Ev'n kings respect him, for his pow'r can save
Their fleeting glories, and elude the grave.

Look o'er the world's wide face, what various plants
Grow all around us to supply our wants?
'Tis not in vain such num'rous virtues rise,
One species blooming as another dies.
By God's command a branch of healing wood
Sweeten'd the brackish stream, and made the waters good;
Hence understand, that every herb contains
Some latent virtue in it's juicy veins;
Down the green vale, or on the mountain's brow,
From year to year, from age to age they grow:
The curious *artist* with experienc'd hand,
Gathers the plenty, and disrobes the land;
While from the heav'n of heav'ns, the eye of God,
Surveys his labours and directs his road:
Bow down ye sons of men, before his throne,
Adore his name, and make his goodness known.
Again the *sage* begins another toil,
(The limbecks sweat, the fuming cauldrons boil)
From the whole mass, the burden of the plains!
With secret joy a flood of med'cine drains,
With various art corrects the wholesome tide,
Health all his aim, and wisdom all his guide.
Now pining sickness, or distracting pain,
Sinks the sad heart, or racks the tortur'd brain;
The ghastly *patient* rolls his swimming eyes,
Groans for relief, and for the *doctor* cries;
The *doctor* comes, removes the vexing pain,
And his heart beats with new-born joy again.
But oh! my son! when weak, and faint, and wan,
Thy pangs return, trust not alone in man;
To the great God of heav'n thy prayer address,
He'll hear thy pray'r and pity thy distress,
Remove thy sickness, soften all thy pain,
When human help, and human arts are vain.
Yet dare not, dare not trust a bed-rid pray'r,
Or vows extorted from extreme despair;
In health alone, the voice of heav'n cries loud,
Correct thy crimes, nor trifle with thy God;
Alike thy days in virtue's love employ,
And life, or death, will be alike thy joy.

When health's restor'd, be grateful to the skies,
And let thy thanks, like morning incense, rise;
Confess the pow'r divine, whose arm could save,
Thy forfeit life, and snatch thee from the grave;
On angel's wings thy off'ring, all sincere,
Shall then ascend, and please th'*almighty*'s ear.
Now let the *artist* by whose timely aid
Thy soul was screen'd from death's surrounding shade,
Let him, next heav'n, a due regard receive,
To him live grateful, by whose aid you live;
Nor, barren of return, forget your moan,
And scorn the *doctor* when the cure is done.
There is a period in the fever's reign,
The taint of sickness and the rage of pain,
When nature, struggling with the dire disease,
Pants for relief, and labours after ease;
'Tis then the *sage*, collecting all his skill,
From the vex'd *patient* drives the latent ill;
But first with pray'r implores the pow'r divine,
And begs of gracious heav'n to prosper thine.
Whoe'er, *ingrate*, assumes a scornful brow,
His pain forgot, forgot his former vow,
Who, drove by passion, gives his crimes the rein,
And runs thro' ev'ry round of vice again;
Who dares disclaim his virtue and his God,
Again shall smart beneath the chast'ning rod,
Again shall groan with all the wrath of heav'n,
And never, never know his sins forgiv'n.

HANNAH's *Song*. 1 Sam. c. ii.

HOW soon gay scenes of wanton pleasure cloy! [joy!
How short is bliss, and how precarious joy!
Who trusts in fortune's smiles, will find them vain,
For smoothest transports menace sharpest pain;
While those who groan beneath the weight of cares,
Seek help from heaven, and find relief in prayers:
Nor this the pious Hannah vain believ'd;
Her woes are past, her sorrows are reliev'd.
Her prayer is granted, and a son is giv'n;
A prophet's born, the minister of heav'n!
About her heart the boundless transports roll,
And thus to God she pours forth all her soul.
" To thee, great God, superlatively blest,
" I'll sing; for thou hast given thy servant rest.
" Sing to the Lord triumphant and supreme!
" He first and last my tribute song shall raise,
claim.
" His name and glories with delight I'll claim.
" Nor, till I cease to breathe, will cease to praise.
" Vain throng, ye sons of insolence and pride,
" No more the ways of providence deride;
" In his just balance all the deeds are laid,
" Your pondrous sins, your lightest virtues weigh'd:
" The heroes, dreaded once, are overthrown;
" Their bows are broke, their armour useless grown;
" The soul, with want and penury oppress,
" Through thee, Great God, with dainties hath been blest,
" While slaves to wasteful luxury and ease,
" With sorrow find their ample stores decrease; (hath borne,
" And thro' thy power the barren womb
" Her happy board a numerous race adorn.
" Rejoice, oh barren, for new births prepare, (bear.
" While she prolific once, no more shall
" If life we gain, and tread in paths of bliss,
" That life is God's, and all that joy is his.
" Or if to death we plunge, pierc'd through with woes, [stows;
" His mighty hand alike those pains be-
" Whether we live or die, or rise or fall,
" 'Tis God alone who guides and governs all!
" The just shall live, supported by his arm,
" Unhurt by danger, and secure from harm.
" But from his hands, the slaves of vice shall share (spair.
" Dread scenes of death, of horror and de-
" Oh, hapless souls! reserv'd for woes to come, [doom,
" When God shall judge and fix th' eternal
" Whose name immortal shall be spread abroad, [present God.
" And wondring worlds obey, and own the

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

Gentlemen,

I Found these lines a few years ago on a blank leaf of the third edition of *Paradise Lost*; they were written, you see, fourscore years ago, not long after it's first publication; but by whom I know not;

Yours, W. D.

To Mr. JOHN MILTON,
On his Poem entitled, PARADISE LOST.

O THOU, the wonder of the present age!
An age immerst in luxury and vice;
A race of triflers! who can relish nought
But the gay issue of an idle brain! [race
How couldst thou hope to please this tun
Tho' blind, yet with the penetrating eye
Of intellectual light thou dost survey

The labyrinth perplex'd of heaven's decrees;
And with a quill, pluck'd from an angel's wing
Dipt in the fount that laves th'eternal throne,
Trace the dark paths of providence divine,
" And juſtify the ways of God to man !"
F. C. 1680.

Inſcription for a Root-houſe.

HITHER retire, and leave behind
Grim care, corroder of the mind:
Yon beechen grove and verdant hill,
Yon daiſied vale and murm'ring rill
Invite you to the rural ſcene,
Where lodges ſweet Content, the queen.

Health, blooming driad, deigns to tread
At morn, at eve acroſs the mead;
While temperance walks at early dawn
Over the dew-beſpangled lawn:
And both their chearful carols ſing,
Reſponſive to fair nature's king.

Haſte from the city, haſte away,
Here paſs ſerene the ſummer's day,
Among green ſhades and woody bowers,
And beds o'erſpread with ſhrubs and flowers.
Hither retire, and leave behind
Grim Care, corroder of the mind. C.

ODE. *By Mr.* GRAY.

LO! where the roſy-boſom'd hours,
Fair Venus' train appear,
Diſcloſe the long-expected flowers,
And wake the purple year!
The *Attick* warbler pours her throat
Reſponſive to the cuckow's note,
That untaught harmony of ſpring;
While whiſp'ring pleaſure as they fly,
Cold zephyrs thro' the clear blue ſky,
Their gather'd fragrance fling.
Where'er the oak's thick branches ſtretch
A broader, browner ſhade;
Where'er the rude and moſs-grown beech
O'er-canopies the glade:
Beſide ſome water's ruſhy brink,
With me the muſe ſhall ſit and think
(At eaſe reclin'd in ruſtic ſtate)
How vain the ardour of the crowd,
How low, how indigent the proud,
How little are the great.
Still is the toiling hand of care;
The panting herds repoſe:
Yet hark! how through the peopled air
The buſy murmur glows!
The inſect youth are on the wing,
Eager to taſte the hony'd ſpring,
And float amid the liquid noon;
Some lightly o'er the current ſkim,
Some ſhew their gayly-gilded trim,
Quick glancing to the ſun.
To contemplation's ſober eye
Such is the race of man:
And they that creep, and they that fly,
Shall end where they began.
Alike the buſy and the gay
But flutter thro' life's little day,
In fortune's varying colours dreſt;
Bruſh'd by the hand of rough miſchance,
Or chill'd by age, their airy dance
They leave, in duſt to reſt.

Methinks I hear, in accents low,
The ſportive kind reply;
Poor moraliſt! and what art thou?
—A ſolitary fly.
Thy joys no glittering female meets,
No hive haſt thou of hoarded ſweets,
No painted plumage to diſplay:
On haſty wings thy youth is flown;
Thy ſun is ſet, thy ſpring is gone:
We frolic while 'tis May.

An EPITAPH *on a Sailor, in* Margate *Church-yard.*

THO' boiſt'rous winds, and raging waves,
Have toſt me to and fro,
In ſpight of both, by God's decree,
I harbour here below:
Where at an anchor I do ride
With many of our fleet:
Yet once again I ſhall ſet ſail,
Our admiral Chriſt to meet.

Another.

PRaiſes on tombs are idly ſpent;
A good name is a monument.

An EPITAPH *upon an Huſband and Wife, who died and were buried together. By the celebrated* CRASHAW.

TO theſe whom Death again did wed,
The grave's the ſecond marriage-bed:
For tho' the hand of fate could force
'Twixt ſoul and body, a divorce;
It could not ſever man and wife,
Becauſe they both liv'd but one life.
Peace, good reader, do not weep;
Peace, the lovers are aſleep.
They, ſweet turtles, folded lye,
In the laſt knot that love could tye.
Let them ſleep; let them ſleep on,
Till this ſtormy night be gone;
And, the eternal morrow dawn,
Then the curtains will be drawn;
And they'll wake into a light,
Where day ſhall never die in night.

1. A Sermon preached at St. Nicholas church, in Newcaſtle, on occaſion of the late inſurrection; by John Brown D. D. vicar of Newcaſtle, pr. 6d. Davis.

2. A ſermon preached at Hexham, in Northumberland, on occaſion of the unhappy inſurrection there. By W. Totten, M. A. Lecturer of Hexham. Richardſon.

3. The principles and practices of the Methodiſts farther conſidered, in a letter to the Rev. Mr. George Whitefield, 1s. Dod and Millar.—[We refer our readers to our Liſt of books, Vol. I. p. 439—No. 9. for the firſt of theſe letters. The learned writer propoſes a ſecond to Mr. Whitfield.

4. A Conference between a Myſtic, an Hutchinſonian, a Calviniſt, a Methodiſt, a member of the church of England, and others, pr. 1s. 6d. Davis and Reymers. [The ſeveral opinions of the perſons mentioned in the title, are diſcuſſed in this pamphlet, and ſome candid advice offered to them in the concluſion. It will entertain and inſtruct the reader.

5. Thoughts on the Nature of War, and its repugnancy to Chriſtianity, a ſermon on the late thankſgiving day. 6d. Payne and Cropley.——[In an advertiſement prefixed to this ſermon, we are told, "The writer of the following diſcourſe, contented with the obſcurity in which he lives, has not only deferred the publication of it, till the revolutions of time have opened the proſpect of an approaching peace, but now publiſhes it without any name." The author ſeems to write with a good intention; but we fear to little effect.

6. An humble, earneſt, and affectionate addreſs to the clergy. By the late William Law, M. A. pr. 2s. Richardſon.——[This *Addreſs*, we are informed, was ſent to the preſs by Mr. Law himſelf, except a few pages; the laſt of which was written by him not many days before his death. It is not eaſy to ſee why it is entitled an Addreſs to the Clergy, ſince it by no means concerns them peculiarly; but contains a long detail of Mr. Law's favourite doctrines. His ſentiments on war in page 165, agrees with the author of the ſermon above, and both entirely with the principles of the *Quakers*.

7. A Treatiſe on the religious Education of Daughters. By the late Rev. Mr. Hervey. Price 6d. Rivington.—[For a full account of this work, ſee page 226.

8. Diſſertations upon ſeveral Paſſages of the ſacred Scriptures. By John Ward LL. D. 8vo. Price 3s. 6d. Johnſton.—[Of this work we will give a ſpecimen in ſome future number.

9. Clemency to Brutes; the Subſtance of two Sermons preached on a Shrove Sunday, 4to, 1s. Dodſley.—[This anonymous, good-natur'd and elegant diſcourſe, deſerves to be read univerſally, and will tend, we hope, to ſerve greatly the cauſe of the poor brutes, for whom it pleads ſo well.

10. An Account of the Riſe, Progreſs, and preſent State of the Magdalen Charity, with ſome original Letters. To which are added two Sermons of the Reverend Mr. Dodd's, Advice to the Magdalens, Hymns, Prayers, &c. Whiſton and White, 3s.—[From this account we learn, that by means of this benevolent charity, and in the ſhort ſpace of time ſince its firſt opening (which was Auguſt 10, 1758) to Feb. 26, 1761, 25 women have been reſtored to their parents, 68 placed out with credit in ſervices, &c.—and others provided for.—The book is printed for the benefit of the charity, which will encourage the beneficent to purchaſe it.

11. Reflections on Life and Religion. By Mr. Hanway, 2 Vol. oct. 8s. 6d. Henderſon.—[Theſe are ſo perfectly miſcellaneous, that no diſtinct account can be given of them. Mr. Hanway aſſumes the character of the divine and controverſialiſt; enters the liſts with the *Methodiſts*; pleads the cauſe of the *Magdalens*; propoſes his wiſe ſayings to the general notice; and in ſhort, writes and writes, till he will leave nothing unwritten. It is to be wiſhed that he would ſubject his works to the friendly cenſure of ſome judicious friend, ſkilful in the Engliſh language, in the knowledge of which he is himſelf ſadly deficient. However, we hope that the praiſe of good meaning at leaſt may be aſſigned him; and it is better to be a *good* man, than a *good* writer.

THE Ruſſian troops, under General Tottleben, have begun their operations in Pomerania. On the 7th of this month that General came before Belgard, and attacked it with great fury; but notwithſtanding the Pruſſian garriſon there conſiſted only of one battalion, they made ſuch a vigorous reſiſtance, that the Ruſſian General, after having loſt a number of men, was under the neceſſity of retiring from before the place. Since this affair ſome detachments from the Ruſſian army have appeared upon the frontiers of the New Marche, and have even poſſeſſed themſelves of Landſberg upon the Wartha; but the body of troops under Count Tottleben is not near ſo ſtrong as that which he commanded laſt year, and it is computed that it does not exceed 6000 men.

His Pruſſian majeſty had not on the 13th of this month, made any motion of importance, having only marched ſome troops towards the hilly part of Sileſia, and ſent General Goltze a freſh reinforcement of five or ſix battalions. As General Laudohn ſeems to be preparing to re-enter Sileſia, the King's army holds itſelf in readineſs to repair whereſoever circumſtances may require.

The Auſtrians in Luſatia, particularly thoſe poſted near Zittau, make frequent incurſions into Sileſia, where they live at diſcretion, extorting money, &c.

Advices from the frontiers of Saxony, dated the 13th inſtant, ſay, that Marſhal Daun was then at Dreſden, and his troops were very quiet in their reſpective poſts; though it was thought he was meditating ſome important enterpriſe, he having ſent orders to the army of the empire to advance as faſt as poſſible towards Saxony; in obedience to which they were actually in motion. Prince Henry, who in order to obſerve him, has been obliged to ſend a conſiderable corps under General Hulſen, has, by that means, much weakened himſelf; and it is pretended that Marſhal Daun waited for this opportunity to ſtrike ſome important ſtroke. If this be the caſe, we may expect very ſhortly ſome great events.

The empreſs of Ruſſia, thinking there is ſomething more than commercial intereſt in the connections between the King of Pruſſia and the Othman port, (the latter having lately ſent an Ambaſſador to the Pruſſian monarch) is on that very account become leſs acceſſible to the propoſitions of peace, which the King of Pruſſia has made, or may yet make; and her Imperial Majeſty has recently declared afreſh to the Empreſs Queen, that ſhe is reſolved not to lay down her arms till ſhe can, with the help of her allies, reduce the king of Pruſſia to ſuch a condition as may diſable him from ever giving his neighbours any umbrage or uneaſineſs.

We learn from Weſtphalia, that the French army upon the Lower Rhine has been in full march ever ſince the 13th inſtant, though the great rains that have fallen within this month paſt have made the roads very bad.

On the 16th, a party of Scheiter's huſſars paſſed the Rhine between Weſel and Rees, and burnt two large barges on that river, belonging to the French, and a ſmall Magazine upon the banks of the river. From thence, turning off towards Aarſen upon the Maeſe, they burnt the remains of a ſmall magazine of forage. The 18th they burnt that at Gennep, and deſtroyed a magazine of corn; and the ſame day repaſſed the Rhine, and marched towards Lobitz, where they burnt two more large barges, laden with hay. After this expedition they retired into the diſtrict of Munſter. The damage done to the French during theſe excurſions is very conſiderable.

The camp of the Allied army is near Warbourg, and increaſes every day. Nothing but ſlight ſkirmiſhes have happened lately in thoſe parts. The troops under the command of the hereditary Prince of Brunſwick remain perfectly quiet, after having blown up the fortification of Bentheim to prevent Marſhal Soubiſe's army from taking poſt there.

CHRO-

MONDAY, *June* 1.

THIS day the great wager between Jenniſon Shaſtoe, Eſq; and —— Meguel, Eſq; about one Woodcock's riding 2900 miles in 29 days, ended at Newmarket, which was won by Mr. Shaſtoe by ſeveral hours.

Wedneſday 3. Omar Effendi, lately arrived ambaſſador from Algiers, had his firſt audience of his Majeſty, to deliver his credentials.

Saturday 6. The tranſit of Venus was this day obſerved; and by comparing notes, it appears that it differed very little from Dr. Halley's computation.

Tueſday 9. This day orders were given out for the board of works to get every thing in readineſs againſt the 6th of October next, for the coronation.

Dr. Frewin, who died lately, has bequeathed all his books to the Radcliffian library at Oxford; 60 l. *per annum* to be equally divided among the four ſtudents annually elected from Weſtminſter ſchool to Chriſt Church, Oxon; 500 l. to the ſaid College of Chriſt Church; his houſe in Oxford to the Profeſſor of phyſic, for the time being, after the demiſe of J. Gilpin, Eſq; one of his executors; his houſe at Bath to Dr. Halley; many conſiderable legacies to his relations and particular friends, & 100 l. to each of his god-children.

Wedneſday 10. The agent to the captors of Senegal finiſhed paying the prize money at the Senegal coffee-houſe; when the ſhare of each captain of the men of war amounted to 1071 l. 8s. 6d. Lieutenants 131 l 11s. 6d. warrant officers 50 l. petty officers 17 l. 14s. 6d. common men and land forces 4 l. each.

Saturday 13. This night Major Rooke and Captain Barton arrived from Belleiſle with the following letters, from Major Gen, Hodgſon and the hon. Commodore Keppel, to the Right hon. Mr. Secretary Pitt.

Sir, *Iſland of Belleiſle, June* 8. 1761.

I have the honour to acquaint you, that the citadel of Palais ſurrendered yeſterday to his Majeſty's arms. This letter, and the capitulation, I do myſelf the honour to ſend you by the hands of Major Rooke, who will inform you of every particular relative to the ſiege, that you may think fit to lay before his Majeſty.

I have the honour to be, *&c.*

S. HODGSON.

Valiant, Belleiſle Road, June 8, 176..

Sir,

I have the pleaſure to inform you of the ſurrender of the citadel of Palais, and a copy of the articles of capitulation I have the honour to incloſe you. I ſhall as ſpeedily and conveniently as poſſible ſend the French garriſon to the Main, and keep the ſquadron, under my orders, in readineſs for any commands his Majeſty may have for it.

Major General Hodgſon, by his conſtant approbation of the behaviour of the battalion of marines landed from the ſhips, and put under his command, gives me the pleaſing ſatisfaction of acquainting you of it, that his Majeſty may be informed of the goodneſs and ſpiritedneſs of that corps.

I have ſent home Captain Barton, who will inform you of any particulars you are deſirous of knowing.

I am, &c. A. KEPPEL.

Wedneſday 17. The Lord Mayor, Aldermen, and Commons, waited on his Majeſty with their addreſs on the reduction of Belleiſle.

Thurſday 18. Captain Rooke and Captain Barton, who brought over the News of the ſurrender of Belleiſle, are ordered by his Majeſty 500 l. out of the treaſury.

Friday 19. Captain King, of his Maſty's ſhip the Argo, has taken the Marechal Duc de Biron Snow, a French privateer of 15 guns ſix pounders, pierced for 20, 12 ſwivel, and 109 men. The ſaid privateer ſailed from Dunkirk the 7th of January laſt on a cruize to the weſtward, and her cruize being expired, was returning to Dunkirk, having on board a great number of ranſomers.

Monday 22. The Eaſt India company received letters from the preſident and council in Bengal, dated the 12th of November laſt, which gives an account of a revolution in the government of that country, the late Subah, or Nabob Jaffeir AllyCawn, being for his male adminiſtration *&c.* depoſed, and his ſon-in-law Mir Mahomud Coſſum Ally Cawn appointed in his room. This event has been brought about by the preſident Van Sittert, without bloodſhed. The new Nabob has not only confirmed all the company's former privileges, but alſo granted many valuable new ones, with the addition of a conſiderable ſum of money.

Tueſday 23. The firſt ſtone of the firſt pier of Black-Friars bridge was laid by Sir Robert Ladbrooke, attended by many gentlemen.—At the ſame time, a medal of the King, let into black marble, was laid by deſire of Sir Francis Goſling.

In a letter from Belleiſle we are told of the following wonderful eſcapes, viz. That in the morning of May 13, as lieut. White, of the marines, was lying in his tent in a cot, a ſhell fell near him and burſt, which overturned him, and wrapt him all up in the tent, but he was not hurt, tho' his coat was blown to-pieces. A little after, another ſhell fell into a ſerjeant's tent, where were three men, three women, and a child or two, which blew the tent and bedding to ſhatters, but not a perſon was hurt; one woman who was big with child ſtept over the ſhell while the fuze was burning. This is affirmed by many of good credit.

The citadel of Belleiſle beat a parley on the morning of the 7th inſtant, and the terms were agreed on in the afternoon.

Wedneſday 24. Mr. Boreel, Ambaſſador extraordinary from the States-General arrived in London.

A remarkable cauſe was tried laſt week in the Sheriffs court in Guildhall, on an action brought againſt a carrier for ſtopping a gooſe that was brought to a gentleman laſt Chriſtmas, becauſe the gentleman did not pay the porter a ſhilling for his trouble of carrying it to the gentleman's houſe. It appearing to the jury that the porter had charged as much more as he ought to do, and that the carrier had no right to ſtop the gooſe for the porterage, the jury brought in a verdict for the plaintiff of three ſhillings damages and coſts of ſuit.

This day the price of porter was raiſed to three-pence ½ a quart; but great diſturbances having ariſen thereupon, the publicans have thought proper to reduce it to the old price of three pence again.

Thurſday 25. A committee of merchants waited on the Earl of Halifax, to return thanks for his unwearied attention to, and moſt ſatisfactory diſpatch of buſineſs, during the time of his reſiding at the board of trade: which his Lordſhip received in a moſt obliging manner, and aſſured the committee, that in every ſtation of life he ſhould eſteem it the higheſt honour to be deemed a friend to the commercial intereſts of his country.

Friday 26. Joſeph Brice, Eſq; for the murder of Richard Jaſper, Eſq; in May laſt, was tried, and found guilty of manſlaughter.

Letters from the Cape mention that Pondicherry was taken by the Engliſh. Theſe letters came laſt poſt from Copenhagen by a ſhip arrived there from Tranquebar, which called at the Cape.

DEATHS.

The Right Hon. the Earl of Shelburn.
The Right Hon. Lord Edgcumbe.
Dr. Joſeph Walker, Principal of New Inn Hall, Oxford.
Rev. Mr. Greenwood, Vicar of Higham Ferrers.
Lady of William Melmoth, Eſq;
Mrsr Coles, at Kingſton, near Taunton.
Mrs. Norton, of Athy, in Ireland, aged 109
David Montelieu, Baron of St. Hippolite.
The lady of Alex. Thiſlewayte, eſq;
Daniel Burr, eſq; of Hatcham houſe, Surry.
Miſs Eliz. Bland, Daughter of Sir John Bland, of Kippax, Yorkſhire.
Mark Pringle, of Creighton, Eſq;
Rev. Mr. Laws, in St. Martin's Ch. yard.
Lady of Steph. Kennet, eſq; of Croydon.
Digby Dent, eſq; in Dover-ſtreet.
Duke of Montmorency, in France.
Lady of Sir Rowland Stanley, Bart.
Rev. Mr. Robinſon, R. of Norton, Kent.
Rev. Mr. Midgeley, at Coxwood, Yorkſh.
Mr. Ray, of Wanſton, Hampſh. aged 110
Hon. Henry Finch, br. to E. Winchelſea
Dr. Neſbit, ſen. fel. of coll. of Phyſicians.
Baron de Waſenaer, at the Hague.
Mr. Edw. Wilks, of New Eng. aged 109.
Counteſs of Coningſby.
Rt. Hon. Lady Manſel.
Right Hon. Lady Eliz. Percy, eldeſt daughter of the E. of Northumberland.
Dr. Frewin, at Oxford.
Mr. Stackſby, at Wedgbury, Staffordſh. aged 109.
Rt. Hon. Dowager Marq. of Rockingham
Rev. Mr. Letſom, R. of Halford, Oxfordſh.
Mrs. Celia Sims, a widow lady, ag. 107.
John Ayneſley, eſq; at Thrapwood, Durh.
Right. Hon. Lady Mary Montague.
James Lyon, eſq; of Brompton.
Sir Henry Ibbetſon, of Leeds, Bart.

Clergymen preferred.	*Preferments. Predeceſſors and Value.*	*Patrons.*
Dr. Bertie, bro. in law to Ld Henly,	St Mary le Strand, R. London. (Dr. Tarrant, preferred,	Lord Chancellor.
Mr. Phil. Francis, the ingenious tranſl. of Hor.	A valuable living in Ireland,	Ld Lieut. of Ireland
Mr. George Hearne,	St Alphage R. St Mary Northgate, V. } Canterbury, united,	Abp of Canterbury.
Cha. Biſhop, M. A. under maſter of the college-ſchool, Glouceſter,	Rudford, R. Glouc.	Dean and Chapter Glouceſter.
Mr John Burton,	Staunton, V. Salop,	Rich. Corbet, Eſq;
Mr Johnſon Towers,	Maſter of the Free Grammar School, Tunbridge, Kent, } Cawthorne dec.	—Skinners Co. Lond.
George Downing,	Chaplain to the	E. of Dartmouth.
Mr Mordaunt,	Maſſingham par. R. Norf.	Sir Cha. Mordaunt,
Mr Caſtleton,	Holme-Hale, R. Norf.	Mr Wm Young.
Francis Aſcough, D. D. bro. in law to Ld Lyttelton, R. of Berkamſtead, Hertf. Preb. of Wincheſter, and preceptor to his Majeſty before he was P. of W	Dean of Briſtol, (Dr. Squire, p.)	—The King.
Tho, Champlin, LL. D.	Archdeacon of Bath, Dr Squire pr.	King by virtue of
Mr Smalridge,	Bothall, R. North, (Bp Drummond, tr.)	his prerogative (*a*)
Dr Burton, preb. of Glou.	Preb. of Durham,	Bp of Durham

The underwritten enabled to hold in Commendam.

Samuel Squire, D. D. Bp of St. David's	St Ann's, R. Weſtminſter	Bp of London.
	E. Greenwich, L. Kent,	The King.

Diſpenſations for Pluralities.

Dr. Tarrant, chap. to Ld Henley,	Staines, V. Midd. St Geo. R. Bloomſbury,		700 *l. per annum*	Ld Chan.
Ch. Aſhburnham, M. A. bro. & ch. to Bp Chich.	Cockfield, V. Cowfold, V.	Suſſex	450*l.*	Bp of Chicheſter.
Thomas Wray, M. A. chap. to Abp of Cant.	Witreſham. R. Great Charte, R.	Kent	400*l.*	Abp of Canter.
Mr Richard Wright, chaplain to the E. of Oxford,	Willoughby, R. Slothby ch. Thedilthorp St Helen R. uni. with Mablethorpe St Pet. R.	Lin.	460	D. of Ancaſter
Daniel Walter, M. A. chap. to Ld Grantham	Oving, V. Wyſborough, R.	Suſſ.	200	Precentor of Chicheſter
Job Wallace, M. A. ch. to the E. of Roſeberry	Meſſing, V. Eſſex			Mr. Luckin.
	Linton, V. Camb.			Biſhop of Ely.
Rd Yaldwen, M. A. ch. to Counteſs Walſingh.	Newton-Valence, V. Greatham, R.	Hants.		Mrs Yalden Mr. Love.
John Benſon, M. A. chaplain to the E. of Kintore,	Rucking, R. Sibertſwold, V. Coleread, V.	con-ſol. Kent.		Abp of Canteebnry

(a) *The true patron of this archdeacoury, is the Biſhop of Bath and Wells; and of the rectory of Bothall the Duke of Portland;—but when any perſon is preferred to a biſhoprick in England, or if a biſhop is tranſlated, the King has a right of preſenting to all their former preferments, for that turn by prerogative.*

SUPPLEMENT
TO THE
CHRISTIAN'S MAGAZINE.
From *January* to *June*, 1761.

☞ We desire it to be observed, as in the former supplement, that all the pieces in this, are from correspondents, or inserted at their request.

On the excellence of the sacred Scriptures.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

TO the many excellent things said in your Magazine, on the inspiration, dignity, and elegance of the sacred Scriptures, permit me to make an addition.

In the New Testament, the principal guide and rule of Christians, mankind are considered as ignorant, guilty, deprav'd, and liable to all the genuine consequences of transgressing the divine law: but relieved by the Son of God.—'Tis no more than common justice to consider ourselves existing at the time when the Gospel was preach'd to the world; and who that is in the least measure acquainted with the state of mankind, when Christ and his Apostles published their doctrine, but must acknowledge that *such* was their deplorable condition? Not to enlarge on the superstition of the *Jews*, exemplified in our Lord's discourses, *Matthew* 7th and 23d chapters, and St. *Paul*'s epistle to the *Romans* 2d and 3d chapters; Let us reflect, *how very* ignorant were the *Pagans* as to the unity, perfections and providence of God, the very foundation of true religion?—And, let any one impartially compare this with what our master informs us, of God's being a spirit, and so to be worshipped, as the King eternal, invisible, and the only wise God; let him consider his amiable relation to us as our heavenly Father, his God, and our God, his Father and our Father, with that endearing regard he maintains to our most minute concerns, the very hairs of our heads: Let him observe upon this, the reasonable precepts, Thou shalt love the Lord thy God with all thy heart and soul—next to this and like unto it, Thou shalt love thy neighbour as thyself, so nearly related to our common Father and to ourselves *his* brethren—. *How just, wise, and good is this?* Then let him attend to our Lord's reasoning against anxiety, from the birds of the air, and flowers of the field, *&c.*—so well suited to the bulk of mankind, *Matt.* vi. 19, to the end--Luke xiii. 20, *&c. How easily* is *this* to be understood by

perſons of *very mean Capacities?* And, *how ſatisfying* to the mind of man.---Were not mankind ignorant, in our Saviour's days, (and are they not ſo now, where there is no revelation of God's will,) *whether God* would pardon *all* manner of ſins, and *upon what Terms?* Could any be *certain* that repentance would be accepted? how is this poſſible, till the Being offended himſelf aſſures us, that he would accept it?---How could it be known, which was fitteſt in the divine government either in juſtice to puniſh, or in mercy to forgive. What would be the wiſeſt Thing, as God is the ſovereign of other creatures in other worlds as well as ours: and how the wiſeſt ends would be beſt anſwer'd?—That this entire forgiveneſs is an univerſal concern, the ſacrifices of all ages and countries before Chriſt's appearance; ſince this, the methods uſed by Papiſts, depriv'd of the true Goſpel; the pilgrimages of the Mahometans, and ſeverities which the Bramins exerciſe on themſelves, abundantly teſtify. A wounded ſpirit who can bear? Now the Goſpel gives full aſſurances of our being pardon'd all manner of ſin, and accepted in the beloved, in whom there is redemption thro' his blood, the remiſſion of ſins through the grace and mercy of the offended God, upon our repentance towards himſelf, and faith towards our Lord *Jeſus Chriſt*. As we read, God hath *ſo* loved us; that great love with which he hath loved us: God is love. In this it is manifeſted, that he hath ſent his Son into the world, that we might live thro' him, to be the propitiation for our ſins; and 'tis a faithful ſaying, and worthy of all acceptation, that Chriſt came into the world to ſave ſinners, who appeared to put away ſin by the ſacrifice of himſelf, and gave himſelf an offering to God, *&c.*—What greater encouragement can the heart of man deſire to do what is neceſſary to forgiveneſs, or what can yield us the like comfort and ſatisfaction upon our compliance with the terms? God himſelf declares, that he will forgive us. All this is to the praiſe of the glory of his grace, and his wiſdom too, as herein he hath abounded towards us in all wiſdom and prudence. For the ſinner reconciled to the divine government and will, and in and thro' Chriſt, his treſpaſſes not imputed to him, at the ſame time is aſſur'd, unleſs he repent, he ſhall periſh.

Such is the *wiſe* ſcheme to induce us to it; our *gratitude*, *hopes*, and *fears* are wrought upon: All this is ſecuring the honour of the divine government, diſplaying God's unmerited grace, and promoting the real happineſs of man, in being holy in heart and life; partaking of a nature divine, obeying his Maſter; and becoming *meet* for the inheritance of the Saints. To encourage to all this, the ſpirit of God is promiſed to them who aſk it, to ſanctify them; and upon the faithful impovement of what is given, a greater meaſure is aſſur'd, to animate us, to the daily cleanſing ourſelves from the pollution of the fleſh and ſpirit: More than this to excite us to *perfect holineſs* in the fear of God, and leave the firſt principles of Chriſtianity, to be going on to perfection, we may hope, to be the *habitation of God* thro' his ſpirit; ſetting us right, eſtabliſhing good reſolutions, ſtrengthening us againſt all oppoſition, comforting us under our trials and preſſures, and building us up in our moſt holy faith, to life eternal; eſpecially informing

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us, that, as every one ſows ſo ſhall every one reap; he who ſows bountifully ſhall reap alſo bountifully: For as one ſtar differs from another ſtar in glory, ſo ſhall it be at the reſurrection of the juſt. He that hath one talent, and well improveth it, ſhall be rewarded according to this, whether he hath added two or five to it, thro' his diligence and fidelity; *what would any one deſire more than this?*

Nor is this an irrational ſcheme. As the great father of mankind preſides over their ſecular affairs, aſſiſting their thoughts and bleſſing their induſtry, &c. in the courſe of his wiſe and good providence; why not by his ſpirit preſide over the mind of man, in reference to his ſpiritual affairs? why not, by his word and ſpirit, bleſs man's endeavours after an improvement in piety, virtue, and goodneſs? And this without any compulſion on his will, or infringement of the mental powers God hath given him; why not ſtrengthen the mind in the path of wiſdom to a better world, as the body in labour for the advantages of this? Is not the one as congruous to the fitneſs of things as the other? As agreeable to the divine oeconomy as the other? And, ſhould any one aſk how this is done, I would deſire him firſt to anſwer, how God preſides and acts in his daily providence, on which, 'tis acknowledged, all events depend. Did not the Heathen moraliſts ſeem ſenſible of the want of this divine aſſiſtance by their words, *video meliora proboque deteriora ſequor*; and *nil ſine divino afflatu.* How much does it recommend the Goſpel, that this ſo frequently promiſes it, and to every one that aſks it?

Next, where have we ſuch an excellent ſyſtem of piety and morality, of univerſal virtue, as in our Lord's ſermon and diſcourſes, with the practical directions and commands in the epiſtles of his apoſtles? I would not in the leaſt depreciate from the excellent rules of *Socrates*, *Plato*, *Pythagoras*, *Seneca*, *Epictetus*, or any of thoſe *worthy* men; but the ſuperior rules of the Goſpel, ſhew our advantage in being bleſs'd with a Revelation of the Divine Will. As their ſyſtem is defective, their elaborate reaſonings may frequently exceed the capacities of the poor and illiterate; nor would they come with that force upon the mind, as this conſideration: *The word* of God contains and requires *this*, with *ſuch* promiſes of grace and glory annex'd to the performance; and, *forbids that*, with ſuch awful threatnings *connected.* Next, how uncertainly do the Heathen authors ſpeak of a future ſtate? They hoped, but doubted. And, as to the reſurrection of the refined body, for the happineſs of the compleat man, they had not a ſingle thought of it: No! 'Tis in the Goſpel of *Chriſt Jeſus* alone that life and immortality are repreſented in the cleareſt light; and, we are to be glorified with him, in proportion to our preſent conformity to his image, in temper and life. Who that will ſeriouſly and impartially conſider this, but muſt admire the Goſpel; and, who that puts himſelf under its excellent inſtructions, that frequently reads them, prays for the divine Bleſſing, and yields himſelf up to be modelled by them; to have himſelf entirely under its powerful influence, animated by love to God, *Chriſt*, and mankind, as it directs:—Who but will experience that peace of God which paſſes all underſtanding, poſſeſſing his heart thro' *Chriſt*

Jeſus, and might be ready to die with the teſtimony of a good conſcience, in hope of future bliſs, according to God's own Promiſe in his dear Son? I am, *&c.*

CHRISTIANUS.

A conſolatory Letter written by Dr. Luther, *to M.* Philip Melanhthon *(thus himſelf wrote his Name)*

Doctor Martin Luther *to M.* Philip Melanhthon.

GRACE and Peace in Chriſt; in Chriſt, I ſay, and not in the world. Amen. Concerning the apology for your ſilence, of this another time; Dear Mr. *Philip*. Your grievous cares, by which, as you write, you are much weakened, I hate from the bottom of my heart. That they ſo increaſe in your heart, ariſeth not from the greatneſs of our cauſe, but from the greatneſs of our infidelity. For, this very ſame matter has been much more difficult at the time of *John Huſs*, and many others, than in our times. And be it ſo that the cauſe is arduous, yet he, who has begun and directs it, (for, it is not our cauſe) is great alſo. What then do you trouble yourſelf for, ſo continually? Is the cauſe unjuſt? let us revoke it. But if it is juſt, why make we God a liar in ſo great promiſes, while he bids us be of good chear, and content? Caſt, ſays he, thy burden upon the Lord. The Lord is nigh unto all them whoſe heart is caſt down, and who call upon him. Do you think he ſpeaks this in the air, or caſts it before the brutes? Fear often attacks me alſo, but not always. Your philoſophy, not theology, thus torments you. The ſame vexes your friend *Joachim (Camerarius)* with like anxious cares, juſt as though you could effect ſomething by your uſeleſs ſollicitude. What can the Devil do more, than kill us? I pray you for God's ſake, ſince you are ſo backward in all other things, fight againſt yourſelf. For you yourſelf are the greateſt enemy to yourſelf, in that you afford the Devil ſo many arms againſt yourſelf. Chriſt has died for ſin once, but for the righteouſneſs and truth he will not die, but he liveth and reigneth. Is this true? why then are we ſollicitous about the truth, ſince he reigneth? Aye (ſay you) but it is caſt down through the wrath of God. Well then, let us be caſt down together with it, but not by ourſelves. He that is become our father, will be a father to our children too. Indeed I pray for you, and I am ſorry, that you ſuck grievous cares as eagerly as the leech the blood, and render my prayers ſo ineffectual. As for me, what concerns the cauſe (whether it ariſes from ſtupidity or the ſpirit, Chriſt my Maſter knows) I am not much troubled about it. What? I have a better hope, than I myſelf could have imagined. God can raiſe the dead; even ſo is he able to bear up his cauſe, though it be falling; to raiſe it, if it is fallen down, and to promote it, if it ſtands. If *we* ſhall not be judged ſufficient for it, be it done by others. For if *we* do not comfort ourſelves by his promiſes, what man elſe lives now in the world, to whom they belong? But of this another time, though I do nothing elſe but pour water into the Sea. Chriſt comfort you with his ſpirit, may he ſtrengthen and teach you. Amen.

If I ſhall hear that the matter will take a bad turn with you, I ſhall not eaſily be able to reſtrain myſelf; I ſhall haſten to you, that I may ſee, how the Devil gnaſheth upon you with his teeth, as the ſcripture ſpeaks. Given from our deſart * the ſecond day after the day of St. *John*, 1530.

A. C. R.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

YOU will oblige me much by inſerting the following anecdote reſpecting the great Mr. *Addiſon*, from Dr. *Young*'s tract on *Original Compoſition*.

Yours, &c.

T. P.

BUT you ſay, that you know his value already——You know, indeed the value of his writings, and cloſe with the world, in thinking them immortal; but, I believe, you know not, that his name would have deſerved immortality, tho' he had never written: and that, by a better title than the pen can give: You know too that his life was amiable, but, perhaps, you are ſtill to learn, that his death was triumphant: That is a glory granted to very few: And the paternal hand of providence, which ſometimes, ſnatches home it's beloved children in a moment, muſt convince us, that it is a glory of no great conſequence to the dying individual; that when it is granted, it is granted chiefly for the ſake of the ſurviving world, which may profit by his pious example, to whom is indulged the ſtrength, and opportunity to make his virtue ſhine out brighteſt at the point of death: And here, permit me to take notice, that the world will probably, profit more by a pious example of lay-extraction, than by one born of the church; the latter being uſually taxed with an abatement of influence by the bulk of mankind; Therefore to ſmother a bright example of this ſuperior good influence may be reputed a ſort of murder, injurious to the living, and unjuſt to the dead.

Such an example have we in *Addiſon*, which, tho' hitherto ſuppreſſed, yet when once known is inſuppreſſible, of a nature too rare, too ſtriking to be forgotten. For, after a long, and manly, but vain ſtruggle with his diſtemper, he diſmiſſed his phyſicians, and with them all hopes of life. But with his hopes of life, he diſmiſſed not his concern for the living, but ſent for a youth nearly related, and finely accompliſhed, yet not above being the better for good impreſſions from a dying friend: He came, but life now glimmering in the ſocket, the dying friend was ſilent: After a decent, and proper pauſe, the youth ſaid, "dear ſir, you ſent for me; I believe and I hope, that you have ſome commands; I ſhall hold them moſt ſacred:" May diſtant ages not only hear, but feel, the reply! Forcibly graſping the youth's hand, he ſoftly ſaid, "See in what peace a chriſtian can die." He ſpoke with

* He means the Caſtle of *Coburg*, where the Elector of *Saxony* in his journey to *Augsburg* left him, thinking it not ſafe to take him along with himſelf to *Augsburg*, before he had got a ſafe conduct. *Melanhthon* was at *Augsburg* with the Elector, when Dr. *Luther* wrote the above letter to him.

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difficulty and ſoon expired: Thro' grace divine, how great is man! Thro' divine mercy, how ſtingleſs is death! Who would not thus expire?

What an ineſtimable legacy were thoſe *few dying words* to the youth beloved? What a glorious ſupplement to his own invaluable fragment on the truth of chriſtianity? What a full demonſtration that his fancy could not feign beyond what his virtue could reach? For, when he would ſtrike moſt ſtrongly with the grandeur of *Roman* magnanimity, his dying hero is ennobled with this ſublime ſentiment.

While yet I live, let me not live in vain. CATO.

But how much more ſublime is that ſentiment when realized in life; when diſpelling the languors, and appeaſing the pains of a laſt hour, and brightening with illuſtrious action the dark avenue, and all-awful confines of an eternity? When his ſoul ſcarce animated his body, ſtrong faith, and ardent charity animated his ſoul into a divine ambition of ſaving more than his own. It is for our honour and our advantage, to hold him high in our eſteem; For the better men are, the more they will admire him; and the more they admire him, the better they will be.

By undrawing the long-cloſed curtain of his death-bed, have I not ſhewed you a ſtranger in him, whom you knew ſo well? Is not this of your favourite author, ——— ——— ———*Notâ major imago.* VIRG.

His compoſitions are but a noble preface, the grand work is his death: That is a work which is read in heaven: How has it joined the final approbation of angels to the previous applauſe of men? How glorioufly has he opened a ſplendid path, thro' fame immortal, into eternal peace? How has he given religion to triumph amidſt the ruins of his nature? And, ſtronger than death, riſen higher in virtue when breathing his laſt?

If all our men of genius had ſo breathed their laſt; if all our men of genius, like him, had been men of genius for *eternals*; *then*, had we never been pained by the report of a latter end ——— oh! how unlike to this? But a little to balance our pain, let us conſider, that ſuch reports as make us at once, adore, and tremble, are of uſe, when too many there are, who muſt tremble before they will adore; and who convince us to our ſhame, that the ſureſt refuge of our endangered virtue is in the fears and terrors of the diſingenuous human heart.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

DOES not the firſt conference of *Ariſtus* and *Eugenius* penn'd by M. *Bouhours* (notwithſtanding the gay manner in which it is expreſſed) give us a view of the wiſdom of God in the works of creation; and therefore deſerve a place in your Magazine? I know not whether it has ever yet been put into *Engliſh*, though it has had ſo many Editions in the original *French*. However, a tranſlation is here attempted, except of the *Spaniſh* and *Italian* verſes. Your Friend

is

is not ſkilled in thoſe languages. Neither has he attempted a verſion of the *French* Poetry; for he was not born a poet: and you know, a mere proſe tranſlation of verſe, does not always pleaſe. Here follows about a fourth part of the conference, which will be ſufficient for the preſent. The reſt ſhall follow, if you pleaſe.

I am, &c.

May, 1761. T. P.

THE SEA.

SOME months ago *Ariſtus* and *Eugenius* met in a ſea-port town in *Flanders*, in the pleaſanteſt ſeaſon of the Year. As they had been kept pretty much aſunder from the time their friendſhip firſt began, they were highly pleaſed to meet again, after ſo long an abſence, and to have an opportunity of enjoying at leiſure, the converſation of each other; and therefore they reſolved to meet every day, and that it might be done with more freedom, they choſe for the place of their interview, a commodious and agreeable ſituation on the borders of the ſea. For, not to mention the firmneſs and ſmoothneſs of the ſand, which makes walking eaſy: on one ſide there is a view of a well-built citadel; and on the other downs of a very odd figure, which range along the coaſt, and repreſent in perſpective, ſomething like the ruins of an old palace.

Upon this ſpot, *Ariſtus* and *Eugenius* held ſuch free and familiar, ſuch friendly and polite conferences as ceaſe not to be ſometimes witty, and even learned, though wit is not expected, nor has ſtudy any ſhare therein.

The firſt walk they took upon the ſhore, *Eugenius* began directly to gaze upon the ſea, which was then full, and not too much moved. Then, briſkly turning towards his friend, Is it not, my dear *Ariſtus*, ſaid he, an admirable ſpectacle? And are not you as much affected with it as I am? He muſt be either blind or ſtupid, anſwered *Ariſtus*, who is not charmed with it, and the ſurprize you were in, is indeed the moſt reaſonable thing in the world. I have long admired the ſea, continued he; in my youth I took a journey on purpoſe to ſee it, and was not leſs ſurprized at the firſt view than you are. The wonder is, that I have admired it every time I have ſeen it ſince, and ſtill admire it at this day, as if I had never ſeen it before.

I perceive, ſaid *Eugenius*, you find ſomething very wonderful in it. Yes, doubtleſs, replied *Ariſtus*. That immenſe extent of waters, that flux and reflux, the noiſe, the colour, the different figures of thoſe waves which regularly puſh each other, are ſo inexpreſſibly ſurprizing and ſtrange, that I know nothing in any meaſure like it. By looking upon other objects we ceaſe to admire them, we get accuſtomed to them, we grow familiar with them, if I may ſo ſpeak. We ſcarcely take notice of the ſun but when it is eclipſed, becauſe we ſee it daily, and after having ſeen it once, we diſcover nothing new in it. Not ſo with the ſea; it appears always new, becauſe it is never in the ſame ſtate. Sometimes it is quite ſtill, and its waves ſo ſmooth that it might be taken for a dormant water: ſometimes it is a little moved

moved as you ſee it now. There are hours in which it is ſtrangely agitated. It is high at one time, and low at another, Sometimes it advances, and ſometimes retires. It changes colours almoſt every moment: after a great agitation it is all white with froth; when the ſun riſes or ſets, it ſeems to be all on fire. Sometimes it appears the colour of purple, ſometimes green or blue. Theſe different colours ſometimes mix together, and that mixture makes a natural painting which art cannot imitate. The noiſe of its waves is ſometimes no more than a ſweet murmur, which lulls us agreeably; but ſometimes it is alſo a terrible roaring, which cannot be heard without dread. In a word, there is ſo much variety in the ſame ſubject, that the eye is never tired with looking at it, and the mind always finds ſomething in it to admire.—*How wonderful the great creator of this vaſt deep!*

All this is very well remarked, ſaid *Eugenius*, and I agree with you that in whatever ſtate the ſea is, it is always admirable. But, pray, tell me in what ſtate it pleaſes you moſt; do you like it beſt in a ſtorm or in a calm? To ſpeak the truth, anſwered *Ariſtus*, I have not yet determined; but as far as I can judge of myſelf, I ſhall eaſily do ſo: and without farther deliberation, I perceive already that the ſea pleaſes me much more when it is ſtill, than when it is agitated.

I am not altogether of your mind, replied *Eugenius*. Methinks the ſea is never ſo beautiful as when it is angry, when it ſwells, when it is agitated, when it roars horribly, making a ſort of war between the wind and waves. Thoſe waves which daſh one againſt another with ſo much impetuoſity; thoſe mountains of water and froth which riſe and fall at once; that noiſe, that diſorder, that craſh; all theſe inſpire an inexpreſſible horror mixed with pleaſure, exhibiting a ſpectacle equally terrible and agreeable. But in a calm there is nothing but what pleaſes, ſaid *Ariſtus*; all is gentle, all is fine. That gentleneſs which pleaſes you ſo much, replied *Eugenius*, is very inſipid; and the beauty of the ſea in that condition is at moſt but like that of perſons who have neither vivacity nor wit. I don't comprehend, ſaid *Ariſtus* ſmiling, that an exertion of anger can give a grace. I might anſwer, replied *Eugenius*, that there are perſons whom a little anger does not ill become. But be that as it will, I always hold that the ſea is never more beautiful than when it is irritated; then it is that it ſtrikes the eyes, and is looked upon with admiration.

Ah! interrupted *Ariſtus*, is not that element a beautiful ſpectacle when a profound peace reigns over it, under a ſerene ſky? And is there not great pleaſure in leiſurely ſurveying ſo vaſt and ſmooth an extent? And is it not a moſt agreeable thing to ſee a well-built ſhip pompouſly move upon the waters, like a great body which ſeems to move of itſelf? But, ſays *Eugenius*, is it not affecting, and at the ſame time diverting to ſee a ſhip made the ſport of the wind and waves? You ſpeak very coolly of it, interrupted *Ariſtus:* if you had ever met with a ſhipwreck, as I have done, I am ſure, notwithſtanding the humour you are now in, you would not find the ſea very beautiful in its anger; or, at leaſt, you would find the picture more beautiful than the original. After all, you muſt confeſs, continued he, it muſt have been very bold to expoſe oneſelf the firſt time to ſo

furious

furious an element. I allow it, ſaid *Eugenius*, and am even of opinion, that without pretending *mal à propos* to boldneſs, we ſhould be content to view tempeſts afar off. Perhaps the angry ſea will be yet more beautiful at a diſtance, and in perſpective: beſides, methinks, the mind is not enough at liberty in the height of a ſtorm, to obſerve what beauty ſhe has in her fury, and if I am not miſtaken, we have a little too much buſineſs upon our hands, when we are every moment in danger of periſhing, to take that diverſion at our eaſe.

As they converſed in this manner, they perceived a great veſſel juſt come out of port, ſailing before the wind, in high ſea; they ſtood a while to look at it, and when it began to get far off, *Ariſtus* preſently reaſſumed the diſcourſe. Had it not been for that daring man who firſt abandoned himſelf to the mercy of the waves, fearing neither tempeſts, ſhelves, nor monſters of the ſea; had it not been for this man, I ſay, to whom *Horace* gives a heart of braſs, we ſhould have wanted the convenience of making long voyages in little time, and going to the uttermoſt parts of the earth by ſuch ſhort ways, that even by meaſure do not ſeem very long. It is to the happy temerity of that intrepid man that we owe the advantages of navigation. It was his example encouraged others to go amidſt a thouſand dangers in queſt of lands heretofore unknown: by the art which he invented, and others have brought to perfection, the ſecret was diſcovered of uniting what nature has ſeparated by infinite ſpace. For navigation, at this day, joins all people together: the ſame waters that divide the new from the old world, ſerve for the means of communication between them; and have done ſo from the time that avarice made men capable of governing ſhips in horrible tempeſts, and hardy enough to deſpiſe every terrible danger of death ariſing from ſhipwreck.

For my part, ſaid *Eugenius*, whatever good navigation brings us, I have no great notion of one man's teaching others to daſh themſelves againſt the rocks, to be left unburied after death, and to ſeek a new kind of death at ſea, as if there were not enough at land. Believe me, we will not expoſe ourſelves to thoſe dangers; and though the ſhells which the ſea caſts upon the ſhore, are not ſo precious as the pearls which are contained in her boſom, we will content ourſelves with walking along her coaſts; beſides, our fortunes ſtand not in need of the treaſures of the new world; and in all appearance our private intereſt will never lead us to make vows for the ſhips that come from *India*.

Eugenius having thus ſpoke, *Ariſtus* and he amuſed themſelves a while by gathering ſhells, not thinking the diverſion of *Scipio* and *Lelius* below their notice. Are not, ſays *Ariſtus*, theſe ſhells which ſo well adorn the borders of the ſea, where we ſee an infinite variety of figures and colours, are not theſe productions of nature very pretty and very odd? If we muſt believe the man * who has ſtudied nature moſt, there is nothing wherein ſhe is more playful and gay. Would you not ſay, replies *Ariſtus*, that they are the works of art, they are ſo regularly wrought? I ſhould almoſt ſay with an *Italian*

* Pliny.

poet, anſwered *Eugenius*, that nature, to divert herſelf, ſometimes imitates *that* which always glories in imitating her. But what do you ſay, continued *Ariſtus*, when you obſerve the ſea bring theſe *trifles* aſhore with ſo much pomp and noiſe, when at the ſame time ſhe hides an infinite quantity of riches in her vaſt abyſs? I call to mind, ſaid *Eugenius*, thoſe covetous perſons who would act the magnificent, and give little things profuſely; whilſt they keep with great care every thing that is precious.

Then *Ariſtus* and *Eugenius*, being ſeated near the downs to obſerve the ſea gently retiring, and leaving upon the ſand the trace and figure of its waves, with the froth, gravel and ſhells; they were both for ſome time in a pauſe, without ſpeaking a word, and, perhaps, their converſation had languiſhed longer if *Eugenius* had not revived it by briſkly aſking his friend, What he was muſing upon?

[*To be continued.*]

To the EDITOR, *&c.*

SIR,

BY inſerting the following Letter to a Friend, you will oblige yours, &c.

SIR,

AS you deſired my opinion of the *Hiſtory of the Man after God's own Heart*, I have ſent you the following.

The deſign of this performance is evident, *viz.* to bring the Old Teſtament, and of conſequence the New, into the claſs of mere human writings; and that not of the beſt kind either, if the prophets are on a footing with *Butler*'s Sydrophel, as our Author hints.--But the Author's execution is not equal to his deſign.

To any one who will examine the hiſtory of *David*, with as much candour as he would do one of the lives of *Plutarch*, it will appear, that our Author has groſsly falſified ſome articles, and ſtrangely twiſted and groſsly miſrepreſented others.

The killing of the *Amalekite*, who brought to *David* the royal enſigns of *Saul*, boaſting he had killed him, and the putting to death the murderer of *Iph-boſheth*, are repreſented by our Author as unjuſt, cruel, and politic; yet, I am bold to ſay, they are actions that a *Tully*, or a *Demoſthenes*, would have extolled to the ſkies: --- *Brutus* killed his patron, and *Timoleon* murdered his own brother; yet who is ſo much applauded by many of the antients and moderns as they, for theſe very actions: how eaſy might ſuch a genius as our Author, turn theſe admired actions into cruelty, ingratitude, ſelf-intereſt and ambition. To attribute the good actions of a prince all to policy, and none to principle, certainly betrays a badneſs of heart. Such is our Author's account of *David*'s ſparing *Saul* in the cave; was it policy to ſave his implacable purſuer when he had it in his power to do as he pleaſed with him? "The people would not ſubmit to the "murderer of their late king." Surely, this Author has never read hiſtory, or is ſtrangely blinded by prejudice. How many a one, in all

all nations, and often in *Iſrael*, has filled the throne of the king, he ſlew? How often has one man with a few deſperadoes awed a whole nation that hated him? But here, *David* was beloved by the people, and had all the tribe of *Judah* at his nod; and, his thus ſparing his irreconcileable enemy can be accounted for in no other way, than as proceeding from principle.

I believe there was ſcarce ever ſo glaring a falſity in print, as our Author's repreſenting *David* as a rebel, who had juſtly incurred the diſpleaſure of his ſovereign, and of conſequence puniſhment. When, in truth, the matter ſtands thus.--- *David* had ſome time been the captain-general of *Saul*'s forces, had fought ſeveral battles, in one of which all *Iſrael* were in deſpair, and was always victorious.--- *Saul* himſelf deems him a fit match for his daughter.--- *Jonathan*, his ſon, contracts the warmeſt friendſhip for him; and *David* is, in every reſpect, the darling of the people.--- *Saul* perceives this, and grows jealous of his power; and, leſt he ſhould put in for the throne, moſt ungenerouſly deſigns to murder his ſon-in-law and faithful champion.---While at the royal table, *Saul* flings his javelin at him to kill him; *David* eſcapes, and flies from his furious maſter.--- *Jonathan* gets the peace made up. --- *David* returns, but meets with the ſame treatment again and again.--- He flies to the wilderneſs, wanders about from cave to cave; flies to the king of *Gath*, hears his death propoſed there, feigns madneſs, and is driven out.--- He returns again to *Judah*, and is hunted from wood to wood, and from rock to cave.--- At laſt, about four hundred debtors and banditti join him, and with theſe he makes inroads on the enemies of his native country. But, though *Saul* purſues him with an armed force, he never turns his arms againſt him, nor raiſes one man for that purpoſe, though about ſeven years* paſt in this miſerable life; more than five of which he never ſlept but in danger of being the priſoner of *Saul* ere he waked, and he well knew the conſequences. Now, are theſe like the actions of a rebel? --- This like a young pretender to a crown, of ſuch known valour too, never to raiſe one man to fight againſt the incumbent, though he might have raiſed thouſands; and always to fly from him; nay, often to leave his native country, and once for a year and four months altogether? But above all thoſe facts, ſo far was he from being a rebel (unleſs it was rebellion not to yield his throat to be cut), or deſerving the diſpleaſure of his king, that the ſon and heir of the king, a wiſe and valiant man, often comes to ſee him, when lurking in the woods, and to the laſt, retains the warmeſt friendſhip for his perſecuted friend.--- a circumſtance that muſt for ever refute all objections to the behaviour of *David* towards his maſter *Saul*.

The ſtory of *Nabal* is likewiſe ſtrangely repreſented by this Author, and *David* ſet forth as an idle and dangerous vagrant, and impudent beggar, and *Nabal* as a blunt honeſt man. All who are in the leaſt acquainted with antient hiſtory and manners, know that hoſpitality was looked on as an incumbent duty. Travellers went free,

* Vide the margin of the Bible.

from country to country, from *Perſia* to *Italy*; and a breach of the ſacred laws, as they called them, of hoſpitality, was eſteemed, by *Greeks*, *Jews*, and *Barbarians*, as ſacrilege. Here, then, is the late General of *Iſrael*, to whoſe valour *Nabal* and all his countrymen ſtand highly indebted, purſued by his uninjured maſter, begging ſome ſuſtenance from a rich farmer, to whom he claims a ſort of friendſhip; and at the time of a feaſt too, when the antients always ſent gifts to their friends: what is the farmer's anſwer? Not only a flat denial, but ſcorn and obloquy; (what would *Homer* have ſaid of ſuch a character?) while his own ſervants could witneſs that (though in an age and country ſo liable to depredations) they had loſt nothing ſince *David*'s men had been with them in the wilderneſs; but that they had been a wall to them by night and day. One may eaſily judge that *David* had not all the eaſe in the world to keep his banditti from ſuch plunder.—A circumſtance greatly in his favour.

The wars of *David*, and his ſlaying his captives, may at leaſt partly be juſtified by the command of *Moſes*, and example of *Joſhua*, for which there can be found many political reaſons. It was the cuſtom of all antient nations, either to kill their captives, or make miſerable ſlaves of them, for which *David* had no occaſion. That his faults were great and many has never been denied; no, not by himſelf: and that his repentance was as real as his puniſhment was ſevere, we have all the reaſon, we poſſibly can have, to believe. His teſtament is indeed ſhocking; but let us lay aſide our modern manners, and look back to three thouſand years ago, when it was commanded, Thou ſhalt hate thine enemy;---when government was ſo unſettled, that every brave leader had it oft in his power to do as he pleaſed;---how oft *Joab* lorded it over him, and by two baſe murders had endangered each time an inſurrection, that might have ended in the expulſion of *David*.---Theſe things conſidered, and *Joab* actually at the head of a party both againſt *David* and the young king, will make his teſtament not ſo much to be wondered at as it often is.

As our Author has likewiſe ſeveral rancorous touches at *David*, as a Pſalmiſt, upbraiding his odes, as breathing nothing but blood and revenge, I muſt view him in that light ere I have done. Let us view then this innocent fugitive, lying in the corner of ſome dark cave, fainting with hunger, and not daring to put out his head, leſt his furious maſter ſtrike it off: let us hear the vehemence of his prayer (Pſ. 70th): "Make haſte," he cries, "O God, to deliver me; make "haſte to help me, O Lord: let them be aſhamed and confounded "that ſeek after my ſoul: let them be turned backward, and put "to confuſion, that deſire my hurt: let them be turned back, for a "reward of their ſhame, that ſay, aha, aha: but let all thoſe that "ſeek thee rejoice, and be glad of thee; and let ſuch as love thy "ſalvation ſay continually, God be magnified! But I am poor and "needy, (or hungry) make haſte unto me, O God, thou art my "help and my deliverer: O Lord, make no tarrying." This now is nearly as much againſt his enemies as any of them all, except the 109th Pſ.---And can any man think on the circumſtances,---ſeven years perſecuted,--- not only he himſelf, but his aged parents obliged

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to take ſhelter in a foreign land: can any man lay his hand on his heart, and put theſe circumſtances to himſelf, and ſay whether or not he would wiſh his enemies put to ſhame and confuſion and deſtroyed? if he ſays otherwiſe, he belies the human heart, and knows not himſelf. As for the 109th Pſ. the dreadful curſes in it are by St. *Peter* expreſsly applied to *Judas*; and it will be a difficult taſk, in all the hiſtory of *David*, to find out any of his enemies they can be properly applied to. In the 7th Pſalm, *Cuſh*, a *Benjamite*, is ſingled out; and the worſt wiſh on him is, that his miſchief may return on his own head, and his violent dealing on his own pate. In the 52d Pſalm, *Doeg*, a Pagan and a great enemy of *David*, is ſingled out; the worſt againſt him is, after being characteriſed as one that put not his truſt in God, but in his riches, he is aſſured that God would deſtroy him, and pluck him out of his place. The 3d Pſalm, and probably ſeveral others, are againſt *Abſalom* his ſon; yet afterwards he wiſhes he had died in his ſtead. Againſt *Saul* are ſeveral; yet to his, and his ſon's memory, he compoſed the fineſt elegy that ever was written: and againſt the wicked of all ages he has denounced judgments; ſo does our Saviour. To whom then ſhall we apply the 109th Pſalm? If we will not follow St. *Peter*'s opinion, we ſhall ſurely go aſtray.

To come now to the real character of *David*.--- He was from his youth a bulwark on every ſide to his native country; he was always faithful to *Saul* his maſter; and, in all his unmerited diſtreſſes, never ſought to extricate himſelf by force of arms, though he often might have done it.

Many of the actions of *Saul* tended directly to the ſubverſion of the *Moſaic* ſyſtem; particularly his inhuman murder of the innocent *Abimelech*, and eighty-five of the chief prieſts, beſides what he maſſacred in *Nob*, their city, where he ſlew the men, women, children, and ſucklings, the oxen, aſſes, and ſheep. --- (Obſerve here, our Author ſays *Saul*'s characteriſtic was mercy)--- So that, in all probability, in another ſuch reign or two, the *Moſaic* ſyſtem had been entirely loſt, and the *Iſraelites* joined in religion with their Pagan neighbours. On the contrary, *David* eſtabliſhed and confirmed the *Moſaic* ſyſtem, and at his death left it in its higheſt ſtate of perfection. (See 1 *Chron.* 23d to the end) and it is in *this* reſpect he is called THE MAN AFTER GOD'S OWN HEART: —— To imagine that ſuch a character would be given to the *moral* behaviour of the beſt man that ever lived, is both abſurd and prophane.

That the conduct of *David* is ſometimes dubious, and oft blameable, highly blameable, was never denied; that he himſelf knew it, and was very ſorry for it, is as certain. (Pſ. 25.) "Remember not the "ſins of my youth, O Lord; pardon mine iniquity, for it is great." (Pſ. 38.) "Mine iniquities have gone over mine head; as a heavy "burden they are too heavy for me." Pſ. 51.) "Deliver me from "blood-guiltineſs, O God." Theſe impaſſioned ſentences, and many more ſuch, are his own words. But what an unparallelled piece of heroic virtue is it, that the odes that contain theſe, ſhould, by himſelf, be made a part of the public worſhip of his kingdom? A modern deiſt muſt own, that, in the worſt of afflictions, we ought ſtill

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to adore and put our truſt in the Supreme Being. This *David*, in all his diſtreſſes, moſt ſingularly did: a thing, I believe, few of our polite deiſts would do, if as ſeverely tried as he was. Let theſe irrefragible circumſtances ſpeak for the goodneſs of his heart; and the ſplendor, power, opulence and happineſs of his people, characteriſe him as a king.

Thus, inſtead of being like a *Nero*, or a *Caligula*, Sodomites, inceſtuous contemners of the gods, and who wiſhed for nothing more than the miſery and deſtruction of their own people, to whom this anonymous Author has moſt unjuſtly compared him, it will be found, that the illuſtrious *Hebrew* is ſo far above mediocrity, that ſet good action for good action, and vice for vice, he will loſe nothing by being compared to the moſt celebrated hero of antiquity; not excepting the admired *Antoninus*, who inhumanly cauſed to be put to death the good and learned *Juſtin Martyr*, and many thouſand Chriſtians, merely becauſe they would not ſacrifice to, and worſhip his idols, to which he was of all mankind the moſt ſuperſtitiouſly addicted.

Now, I ſhall leave it to yourſelf to judge of the miſrepreſentations and the deſign of our Author; no leſs ſhocking, than to pour the higheſt contempt on the ſacred writings: --- for which I wiſh him as ſincere a repentance, as *David* had for his crimes, though, God forbid, he meet ſo ſevere a puniſhment.

Sir, I am, &c.

Edinburgh, May, 1761.

To the GENTLEMEN concern'd in writing the CHRISTIAN'S MAGAZINE.

The following ſketch was drawn up for private uſe, the only inducement to make it more publick, is in order to ſubmit ſome particular thoughts, which occur in it, to the conſideration of abler and perhaps more impartial judges, than *your humble Servant*, &c.

A ſketch of the wiſe and kind proceedings of God towards Man, in order to take them in at one view.

THOUGH God created Man as well as every other Creature *very good*, it does not follow that he made him at once as perfect and happy as ever he intended he ſhould become. God is the *Father* of Mankind: if we conſider the proper conduct of a Father towards his Children through the ſeveral ſtages and circumſtances of their advancement towards maturity, we ſhall find this to have been the conduct of God towards mankind. God makes man a compound of animal functions, appetites and paſſions, join'd with a rational nature, or powers of reaſon and conſcience to govern and controul thoſe appetites and paſſions, and conſequently a free and a moral Agent. The Animal Nature firſt diſplays itſelf, and like all other animal natures is under the protection and guidance of God, or other ſubordinate rational beings, whom he conſtitutes and appoints its governors and guardians for the proper time. — Human Reaſon gradually opens and prepares to take this charge upon itſelf, under the inſpection and patronage of this great Father of Spirits.

Thus

Thus Man becomes (according to his meaſure) a Light and a Law unto himſelf, to whom his heavenly Father may yet give what ſupernatural Lights or poſitive command he ſees proper, and enforce a regard thereto by what Sanction he pleaſes, to keep up ſuch a filial regard to him and dependence upon him as men's finite imperfect natures rendered *neceſſary* as well as becoming them. Such Proviſion is made in the very conſtitution of mankind and the Providence of God for our right and ſafe behaviour, and right uſe of thoſe Faculties, and of that degree of freedom he has endow'd us with. But ſtill, thro' the force of the animal appetites and paſſions, the weakneſs or inattention of reaſon, and the example or ſeduction of others, evil beings, man is liable to act amiſs, to ſtifle reaſon, ſlight divine revelation and authority, heighten his appetites and paſſions by indulgence, wound and ſear his conſcience, abaſe and corrupt his nature, inſtead of perfecting it; for tho' created good, he has no way even whilſt innocent, to become confirm'd in goodneſs and obedience to reaſon and to God, but by habituating himſelf thereto, and overcoming trials and temptations to the contrary: therefore is plac'd in a ſtate of trial, and expos'd to temptations, but ſtill under the gracious eye of his heavenly Father.

This was the caſe of *Adam* in Paradiſe, and is the caſe of every man that is born into the world. Thus every man is effectually and criminally tempted, when inſtead of hearkening to his reaſon and to his God, he is drawn away of his own Luſt and enticed. *Jam.* i. 14.

The grand Seducer of our firſt Parents knew (perhaps from his own fatal experience) the propenſity of a rational creature endow'd with a conſiderable degree of liberty, to graſp at more; to affect independency, *to be as Gods knowing good and evil* their own ſelves without or even contrary to paternal information or precept. And this is the thing to be firſt guarded againſt in the education of children, or it will coſt a ſeverer diſcipline to reduce them to filial obedience and a proper neceſſary ſubmiſſion of their wills to that of their Superiors. The ſecond *Adam*, our better Pattern avoided this Rock the other ſplit upon, baffled the Tempter, and *being in the Form of God* ουκ αρπαγμον ηγησατο, *did not* (like our firſt Parent) *act the robbery to be equal with God*, or lead the way to ſuch impiety; *but humbled himſelf, and became obedient to death, even the death of the croſs; wherefore God hath highly exalted him. Phil.* ii. 6. and he is moſt juſtly ſtiled and recommended to our Imitation above all other Examples whatſoever, as τον της πιστεως αρχηγον και τελειωτην, *the leader and perfecter of Faith*, or of thorough ſteady Religion towards God, and dependence on him carry'd to the utmoſt pitch of Perfection. *Heb.* xii. 2.

The all-wiſe God well knew what he did, when he created this world, and ſuch a creature as man, and plac'd him for his trial in ſuch circumſtances; and how at laſt to bring good even to man himſelf out of the evil which might ariſe. He mercifully deſign'd therefore before the World began to pardon man's Sins upon his repentance, and to make allowance for human infirmities and temptations, where there was a ſincere, honeſt, religious purpoſe of heart to cleave to him, or return to our duty. This grace or favour he intended to ſhew us, in and through a mediator, in order to endear him to us, whom he deſign'd,

ſign'd, from before the Foundation of the World, to be Lord over us; him *for* whom, as well as by whom the World was made, *Col.* i. 16. Him, under whoſe tuition we were to be made perfect, or train'd up to the higheſt pitch of rationality, ſpiritual-mindedneſs, confirmed piety, charity, purity, wiſdom, and ſelf-government our nature was capable of. 1 Cor. xv. 45—49. Heb. xi. 40.

This grace of God was various ways ſignify'd to *Adam* and all his Poſterity, *Cain* not excepted, for their encouragement though fallen, and ſome no doubt in all ages and countries anſwer'd the end of it; fear'd, obey'd and truſted in God (ſincerely tho' not perfectly) in proportion as he made himſelf and his mercy known to them. Thus was chriſtianity (truly and without a ſneer) as old as the Creation. But the generality of mankind in time corrupted their Notions of God, and of a Mediator, and in their vain imaginations form'd to themſelves gods many, and lords (or mediators) many, and religions as many, if they may be call'd gods, and lords, and religions. And the Almighty ſuffer'd this for ſome time, as he did our firſt Parents fall, to prove mankind, to let them find out their own weakneſs and need of divine mercy to pardon and of grace to help them in their time of need; and their need of his paternal inſtruction and government which they had, more or leſs, univerſally ſlighted. So that not only the Law to the Jews, but the providence of God to the whole world was a kind of Schoolmaſter to bring them to Chriſt that they might be juſtify'd by *Faith*.— At laſt the long promiſed Saviour and Mediator appear'd in our nature to reform all theſe abuſes; to bleſs us in turning away every one of us from our iniquities; to make us more rational, ſpiritual, religious, virtuous, and heavenly minded. He became fleſh and dwelt amongſt men, expoſed to all the ſame and as great temptations and trials, as ever innocent mankind were or could be expos'd to living and dying, yet without the leaſt ſin. Was he not by this compleatly qualify'd to reform the world; He who had neither beam nor mote in his own eye to pluck the one or the other out of ours? This therefore is his Office.

And as in order to ſtrike mankind with the greater terror on account of ſin, and particularly *irreligion*, *unbelief*, or *diſobedience to their maker*, and *caſting off their dependance upon him*, God puniſhed *Adam* for *this* his firſt tranſgreſſion, by adjudging him and his poſterity to death; and drowned the old world at once by a flood, for their abuſe of his grace: ſo, to encourage all mankind to repent, and to aſpire to the piety, wiſdom, virtue, and perfection they were deſign'd for; He rewards the ſecond *Adam*, the Lord from Heaven, for his moſt perfect obedience even unto the death of the croſs, by reſtoring not only him, but all mankind to life *for his ſake*, and giving eternal life and happineſs *for his ſake* to all who truly believe and ſincerely repent, from the firſt man *Adam* down to the laſt man that ſhall be born into the World.

To *believe* is to pay a due regard to God, and to whatſoever either reaſon or ſupernatural revelation, informs us, is his will and purpoſe concerning us, not only as it appears in itſelf reaſonable, but *as it is the word and will of God*; in ſhort, a voluntary religious dependence upon God. To *repent*, is to be ſuitably affected with what either we ourſelves

ourſelves or mankind in general have done amiſs, and heartily to engage in a reformation.

Faith, or *religion towards God*, in an innocent rational creature, is the beſt preſervative againſt ſin; Adam's *faith* fail'd him, or he had not tranſgreſs'd, and *unbelief* or *irreligion* is perhaps the ευπερισχατον αμαρτιαν Heb. xii. 1. the ſin which ſo eaſily beſets us, 'tis certainly what that writer is particularly cautioning againſt. *Faith*, in a fallen creature to whom divine mercy is ſhewn, produces repentance and reformation; and our moſt merciful Father of his own free grace accepts of it, and imputes it to ſuch a one for *righteouſneſs*. — This *Faith* ſo acceptable to God, can only be expected in proportion to the Informations given mankind of his merciful nature and merciful intentions, and proceedings towards them: Therefore not only *Adam*, *Abel*, *Enoch*, *Noah*, *Abraham*, *David*, and thoſe, who before our Saviour's coming, enjoy'd ſupernatural revelations from heaven, were capable of this *juſtifying Faith*: But God left not himſelf without witneſs, in the darkeſt parts of the heathen world, in that he did men good and gave them rain from heaven, and fruitful ſeaſons, filling their hearts with food and gladneſs, and therefore in every age and every nation, he that *feareth God* (i. e. believeth) and worketh righteouſneſs, is accepted of God, *Acts* x. 35. but without *Faith*, or *a religious regard to God*, it is impoſſible to pleaſe Him. *Heb.* xi. 6.

As God's treating frail and fallen mankind, upon this moſt encouraging footing is of mere grace, ſo is every different degree, in which, from time to time he opens or reveals to them, or any of them, this his gracious purpoſe. And the laſt revelation by his Son from heaven in the goſpel, exceeds all former ones, is *Light* and *Grace*, by way of eminence and diſtinction, and calls for proportionable *faith* in all thoſe who are ſo highly favoured; demands the higheſt gratitude, obedience, and confidence towards God, and his Chriſt, whom he hath conſtituted our Prophet, Prieſt and King to turn us (if any thing will do it) from all the power of Satan unto God. That life and immortality, which was but darkly ſhadowed out before, is brought to light by the goſpel, and yield mankind the greateſt conſolation; and this is life eternal, that men may know (i. e. believe in) the only true God and Jeſus Chriſt whom he hath ſent, *i. e.* may devote and yield themſelves freely and abſolutely to his inſtruction and government; truſt in his mercy and acquieſce in his providence under this moſt worthy mediator, who has purchas'd them with his precious blood, and is inveſted with full authority over them, and over all things for the carrying on of this ſalutary ſcheme of divine grace to mankind.

Thus hath he, who may do what he will with his own, given to ſome perſons, ſome countries, and ſome ages of the world, five talents to occupy: to others two; and to ſome in compariſon but one: Yet ſome light and grace more or leſs to all men in all ages and countries; and will accept, or reject them in proportion to their improvement or neglect thereof. To whom much is given, of them will the more be required.

Chriſtians ſtand the faireſt of all men for the higheſt improvements and advancements in true wiſdom, holineſs, uſefulneſs and happineſs;

and at the ſame time are in danger of ſinking into the greateſt degeneracy, and ſevereſt condemnation, according as they improve on the one hand, or on the other hand reject or neglect this *ſo great Salvation*. They have by far the moſt ſtriking demonſtration of God's good-will towards men, the greateſt encouragement to truſt in God, notwithſtanding his moſt holy nature, ſtrict juſtice, and their own manifold offences againſt him; the greateſt inducements and helps to reſiſt temptations to ſin; to reſolve and ſtrive to deny all ungodlineſs and worldly luſts, and live ſoberly, righteouſly, and godly in this preſent world, and to do good as they have opportunity to all men. They have the plaineſt inſtructions for this purpoſe, inculcated continually on them, the moſt perfect and amiable pattern ſet before them in their own nature; the greateſt rewards imaginable tender'd to draw them; the moſt awful warnings and threatnings denounc'd againſt impenitent abuſes of this grace to drive ſinners to repentance, and the holy ſpirit, and wiſe and kind providence of God to befriend them in all their ſincere endeavours to pleaſe God and to imitate and obey his Son Jeſus Chriſt.

And laſtly, when the father of lies, the firſt ſeducer of mankind, had found means to draw even the profeſſors of chriſtianity into the groſſeſt corruption of this moſt rational religion, God in his providence open'd a way for the reformation thereof, by preſerving his written word, and variety of ancient copies and verſions thereof, and raiſing up men of integrity and judgment, and ſpirit to teach theſe ſcriptures, and ſtand up for pure primitive chriſtianity, againſt all innovations, notwithſtanding all diſcouragement; and even great earthly princes and potentates to countenance and encourage this truly chriſtian ſpirit and liberty, and protect inquiſitive perſons in theſe reſearches after truth. So that God may with the higheſt reaſon *now* ſay, what could have been done for mankind, and I have not done it? and we have abundant reaſon to reflect on his moſt gracious diſpenſations with the higheſt gratitude and love.

THOUGHTS *on* MARRIAGE.

Arbiter Æthereus, tibi ſit mellita voluptas;
Et deſideriis annuet illa tuis.
Hoc duce, carpe viam, mediis in fluctibus unum
Hunc ſpecta; portum quem petis ille dabit.

Johnſton in Pſ. 37.

IN the beginning, God ſaw it was not good for man to be alone. Man was then in his perfect ſtate, as he was created in the image of his maker; there was no byaſs upon his will, no diſorder in his affections; every thing he was connected with, had (by virtue of the divine bleſſing annexed to his obedience) an immediate tendency to promote his happineſs; and the beauty, uſe and comfort, he found in the creatures, were ſo many ſteps by which he advanced in the knowledge, love and enjoyment of his great Creator.

The

The moment he fell, this happy order was interrupted, and a far different ſcene took place. Man himſelf, and all the creation around him, for his ſake, became ſubject to vanity. His creature-comforts no longer remained in ſubordination to his real good, but uſurping the ſupreme place in his affections, became *ſnares* to entangle him in the path of his duty; and *ſcreens* to intercept the divine preſence and favour from him.

Thus in *Adam* we loſt all: and every attempt in our natural ſtate, to obtain peace and ſatisfaction in a world upon which our ſins have entailed a curſe, is but renewing the raſh and unſucceſsful deſign of the builders of *Babel*. However great our diligence, however promiſing our proſpects, God from on high beholds and mocks our empty toil, he breaks our well contrived bubbles, and leaves us under the perpetual ſhame and reproach of having begun that which we are utterly unable to finiſh.

Theſe are mournful truths, confirmed by the repeated diſappointments of every day; however, we are not left to ſink under their weight. The Goſpel teaches us, that through our Saviour *Jeſus Chriſt*, all his faithful followers have a renewed title to the good things of both worlds, every creature of God is again ſanctified to our uſe, and all things made clean to us. Yet ſo—that though the curſe is wholly taken off, the vanity in ſome meaſure ſtill continues. And this is a wiſe appointment, equally neceſſary to exerciſe and ſtrengthen our faith, and to quicken our deſires after a better and more enduring inheritance.

This vanity which is ſo apparent in the painful purſuit, and the uncertain, unſatisfying poſſeſſion of all temporal goods, might be more eaſily borne were our judgment of them according to truth, and if we knew how to value things in proportion to their real importance, and their ſubſerviency to our beſt intereſt. But, alas! ſin blinds our eyes, inflames our paſſions, and like a poiſoned arrow too often renders thoſe wounds incurable and fatal, which would otherwiſe have been only painful. In vain do we reſolve againſt the breach of any poſitive divine precept, while an undue ſollicitude and affection, for things *lawful in themſelves, and only evil to us in their abuſe*, are no leſs contrary to our Chriſtian profeſſion, no leſs deſtructive to our true peace, than a courſe of outward wickedneſs. For as the firſt and greateſt of the Commandments is to love the Lord our God, with all our minds, and ſouls, and ſtrength, ſo undoubtedly the firſt and greateſt of ſins, is to ſet up idols in our hearts againſt him, and to love, truſt, and rejoice in any inferior object, while we live inſenſible of our obligations to the author of our being, the fountain of happineſs; who formed us for himſelf, and has therefore endowed us with capacities and deſires which nothing ſhort of himſelf can ſatisfy.

From hence it appears, that there is not the leaſt repugnancy between the declaration of God (which I before mentioned) *It is not good for man to be alone*, and the judgment of the Apoſtle, 1 *Cor.* vii. 8. The one was ſpoken of man, when his moſt common bleſſings inſpired him with gratitude; the other of man in his preſent ſtate,

ſo fatally perverted, that his moſt peculiar and endearing poſſeſſions prove the occaſion of alienating his heart from their gracious donor. Yet, ſince marriage was not deſigned for the ſtate of innocence only, ſince it is inſtituted by God himſelf, ſince it is the way appointed by divine providence ſucceſſively to keep up the human race, ſince it is a ſtate eminently liable to the dangerous ſnares I have mentioned, and when theſe are happily obviated, is productive of the moſt generous and heart-felt pleaſures, we are capable of as ſocial creatures; it is a point of no ſmall weight, duly to conſider how this important engagement may be entered upon and conducted, ſo as moſt to promote our preſent ſatisfaction and future peace.

We may often obſerve, that many amiable qualities, and a ſincere mutual affection at the beginning, are not ſufficient to ſecure a continuance of happineſs between perſons *joined* by the moſt ſolemn ties, and *cemented* by an interchange of the moſt intereſting obligations. Numbers who ſet out with theſe advantages inſenſibly decline into indifference and diſguſt. And this not from the want of neceſſary qualifications on either ſide, nor through any imprudence which their moſt intimate friends can obſerve; but from an error in the foundation of their plan—that being too much elated in their proſpects, fondly terminating their hopes in each other, and forgetting their immediate dependence on the Almighty, he has refuſed them that bleſſing without which no union can ſubſiſt.

Mr. *Addiſon*, and ſome other writers have occaſionally treated of many little impropriеties, which perſons in the marriage relation are apt through inadvertency to give into. Their inſtructions upon theſe heads are worthy of notice in their proper place, but none of them (that I have ſeen) go to the bottom of this ſubject. The great impropriety, and the firſt cauſe of every other miſcarriage, is our unhappy propenſity to propoſe a reſt and ſatisfaction merely in the creature. So far as we attempt this, the Lord, either in mercy or judgment will aſſuredly diſappoint us, and multiply the ſorrows of thoſe who in ſo notorious a manner preſume to ſeek after another God; for he is jealous of his glory, and will not give it to our idols.

It is the holy ſcripture alone that furniſhes us either with rules or motives, ſufficient to direct and animate us in the various relations of life; eſpecially in this which is of all others the moſt honourable, the moſt intimate, and the moſt important; it is the moſt honourable, as inſtituted by God himſelf, and appointed as a type or emblem of the love and indiſſoluble union between *Chriſt* and his Church; in which reſpect the Apoſtle ſcruples not to call it a great myſtery. It is likewiſe the moſt intimate for the reaſons juſt mentioned, and becauſe it is expreſly ordained to ſuperſede all other relations and connections; for this cauſe ſhall a man leave father and mother, and cleave to his wife, and they two ſhall be one fleſh. And it is by far the moſt important, as having a neceſſary influence either good or bad upon every future action and circumſtance of our lives, which cannot be ſaid of any other of our engagements.

To treat the ſubject I am upon in its full extent, would lead me far beyond the limits I have aſſigned myſelf. I may, perhaps, take

ſome

ſome future occaſion to point out and illuſtrate, the nature, riſe, improvement, and properties of that peculiar ſympathy of ſoul, which takes place in thoſe whoſe hearts as well as hands are joined in marriage, which ſo far reſembles the joy of a good conſcience, that it is hard to repreſent it to thoſe who have not felt it, and impoſſible to deſcribe it but from experience. Conjugal affection wherever it appears, exhibits the faireſt proſpect of human happineſs, though too often, like a beautiful edifice raiſed upon an inſufficient foundation, it gives us a mournful occaſion to apply that of the poet.

——*Et celſæ graviore caſu*
Decidunt turres.
The tower that higheſt rears its head,
With heavieſt ruin falls.

But when the plan is laid, and the building conducted by the rules of true religion, it reſts upon an immoveable baſis, and ſtands ſuperior to the aſſaults of time and change. This, I ſay, is a theme not eaſily exhauſted, but at preſent I chiefly write for thoſe whoſe temper or circumſtances inclining them to a married life, have yet their choice to make. Few perſons warm in the perſuit of their own inclinations, and who rely on the ſufficiency of their own judgments, will be either pleaſed or profited by any thing I can offer; but thoſe who are truly ſerious will ſee the expediency of the following rules. I recommend them as preliminaries, which, if duly attended to, will make the perſuit eaſy, and the profeſſion ſafe; but if neglected, it is hardly poſſible but the beſt laid deſigns muſt end in diſappointment and diſguſt.

Whoever therefore would hope for comfort upon good grounds in the marriage relation, muſt in the firſt place, humbly ſubmit himſelf and his deſigns entirely to the diſpoſal of the Almighty, and earneſtly ſeek the direction of his wiſdom and providence. It was a great fault in the *Iſraelites* that they preſumed to make a common league of amity with the people of *Gibeon*, without firſt enquiring of the Lord. Much more raſh and imprudent muſt it be for a Chriſtian to enter into ſo cloſe an union, under no better guidance than his own partial and blinded Judgment. We have a promiſe, that if we acknowledge God in all our ways, he will direct our paths; but if we reject his proffer, and will chuſe for ourſelves, what can we expect but to be filled with our own devices, and where we have ſown the Wind, to reap the Whirlwind?

And as it is neceſſary to begin this great deſign in ſubmiſſion to the will of God, ſo it muſt with reſpect to the *End* be conducted in ſubordination to his glory. Thus far the heathens themſelves attained in theory; however they fell ſhort in practice. Both theſe rules are compriz'd in one line by *Horace*.

Huic omne principium, huic refer exitum.
To him your firſt deſigns commend,
To him refer your purpos'd end.

And

And he deduces all the calamities of the ſtate, as well as the diſorders in private life, from the neglect of them. Surely then it muſt be highly unſuitable for chriſtians to propoſe their own convenience or ſatisfaction as their relief, much more their only view in any undertaking. We cannot conſiſtently with our profeſſion, either entreat or expect a bleſſing upon ſuch of our deſigns as terminate in ourſelves. So far as we can upon the cloſeſt conſideration foreſee the circumſtances and engagements which our new relation may bring us into, it behoves us to reſolve (by divine aſſiſtance) that we will act in them all, as thoſe who are bought with a price, and are therefore no longer their own.

The due obſervance of theſe two Points, will neceſſarily lead to a third, which can only be neglected ſo far as theſe are not attended to: I mean, to make choice of ſuch a partner for life, as we have good reaſon to believe is under the influence of the ſame principles, and not to be miſled by the moſt plauſible appearances, to unite with any perſon in whom thoſe principles have not in ſome meaſure taken place. A want of care in this matter, has filled many a pious heart with anguiſh thro' all the remaining years of life. For a truly religious perſon to marry one who has no reliſh for ſpiritual things, is taking up a heavy burden which can never be ſet aſide. How greatly muſt the worſhip of God in the cloſet, and in the family be interrupted, or diſtracted in ſuch a caſe? How muſt the improvement of children and domeſtics be hindered, and the force of good example leſſened? How muſt the real chriſtian be wounded in his Soul, when deeply impreſſed with the love of God ſhed abroad in his heart, he would fain apply to the perſon deareſt to him, to ſhare and to improve his joys; or when, under diſtreſs or temptation he needs, and earneſtly deſires the aſſiſtance of her counſel and prayers, but in either caſe can meet with no return but coldneſs, ſuprize, and miſapprehenſion! How muſt it add to his grief in a time of trouble, and damp his pleaſures in his brighteſt hours, to reflect on the dangerous ſituation of one, whoſe intereſt is dearer to him than his own life! If divine providence takes her from him in ſuch eſtate, how deep and bitter muſt his mourning be! How hard will he find it to ſilence the bodings of his heart, and to reſign her into the hands of that God, to whom he fears ſhe lived and died a ſtranger! If he ſhould be called firſt from her, with what anguiſh muſt it probably fill his dying hours, to think that their preſent parting muſt perhaps be an eternal ſeparation; and that he leaves her in the midſt of the ſnares and calamities of an evil world, without an intereſt in thoſe precious promiſes, which he knows are alone able to ſupport her! A union of affection which either obviates or ſoftens all other trials, will in this caſe greatly heighten and aggravate the diſtreſs. The more tenderly they love, the more ſenſibly they muſt grieve each other while together, and the more awful and overwhelming their ſeparation will prove.

How different is the experience of thoſe who are united in grace as well as in affection! How are their pleaſures heightened, and their neceſſary trials alleviated by the ſenſe of their redeemer's love, while their prayers are enlivened, and their praiſes multiplied upon each others account! Whoever departs firſt, can with faith and comfort, commit

the

the ſurvivor to the gracious protection of their heavenly father: whoever remains longeſt here, has always the unſpeakable conſolation to know, that their deareſt companion is ſafely arrived at the haven of eternal reſt; and that a few rolling years will reunite them in a ſtate of unchangeable happineſs, beyond the power of death, or ſin, or ſorrow, to interrupt or embitter their harmony for ever. Where their love refined from every dreg of earthly impurity, and ſpiritualized by the conſtant enjoyment of the divine preſence, ſhall ſubſiſt and flouriſh in immortal life, when the tranſient circumſtances whereon it was founded, and whereby it was maintained in this frail ſtate, ſhall perhaps be no more deemed worthy remembrance. *Minor.*

An Idea of the Word CHURCH.

AS there is ſcarce any one word perhaps in the *Engliſh* Tongue ſo much tortur'd and *maul'd* as the word church has been, it being turn'd quite upſide down in ſome men's brains, whoſe heads do very much reſemble a *Camera obſcura*, inverting the objects it repreſents; it may not be amiſs to give an explanation of its various ſignifications.

The word Church then, as in modern language, ſo alſo in the writings of the primitive fathers, is equivocal and latitudinarian, bearing different ſignifications according to the different ſubjects to which it is applied. — I ſhall not here concern myſelf about the derivation of the original word *Eccleſia*, or its received uſe amongſt the heathens, from whom it was tranſlated into the chriſtian church, but only take notice of its various uſe amongſt the ancient chriſtians, which were many. —For inſtance.

1. It is very often underſtood of the church univerſal; that is, of all thoſe whereſoever ſcatter'd or howſoever diſpers'd over the face of the whole earth; thus *Irenæus* and *Origen* call it the church under heaven. This is what they call'd the catholic church, for catholic ſignifies the ſame as univerſal. Thus *Polycarp*, we are told, when he was in the hands of his murderers, pray'd for the catholic church throughout the world. And in this ſenſe *Dionyſius Alexandrinus* ſtiles the perſecuting emperor *Marcian*, a warrior againſt the catholic church of God.

2. This word is frequently underſtood of a particular church, *i. e.* of a company of believers (*Cœtus fidelium*) who at one time, and at one and the ſame place, aſſociated themſelves together, and unanimouſly concurr'd in the participation of *all* the inſtitutions and ordinances of *Jeſus Chriſt*, with their proper paſtors or miniſters; thus *Irenæus* mentions the church which is in any place, *ea quæ eſt in quoque loco eccleſia, apud Euſeb. lib. 2. cap.* 56. And ſo *Dionyſius Alexandrinus* writes that when he was baniſhed to *Cephro* in *Lybia*, there came ſo many chriſtians to him, that even there he had a church. *Tertullian* thinks that three were ſufficient to conſtitute a church. "*Ubi tres, ibi eccleſia. Exhort. ad coſtitat. p.* 457." —— In this ſenſe we are to underſtand the church of *Rome*, *Alexandria*, *Antioch*, *Smyrna*, *Athens*,

or the church, in any other place whatſoever, that is a congregation of chriſtians aſſembled together, for the performance of certain religious exerciſes at *Rome*, *Alexandria*, *&c.* or ſuch like places.

3. The word is ſometimes uſed for the places, building and houſe itſelf, no matter what form or conſtruction the building is of, where a particular church or private congregation met for the celebration of divine ſervice. Thus in the apoſtolical writings we read of a domeſtic church, "The church which is in thy houſe": And thus *Paulus Samoſatenus* the heretical biſhop of *Antioch* ordered *certain* women to ſtand in the middle of the church, and ſing pſalms in his praiſe. By the way, what could be a ſurer ſign of hereſy than ſuch pride? properly ſpeaking, none are heretics but thoſe who ſeparate, divide, or depart from the graces of the church's ſpirit, or if you pleaſe, from the mind which was in *Chriſt Jeſus*. —— So again *Clemens Alexandrinus* adviſes, that men and women ſhould, with all modeſty and humility, enter into the church. And ſo the clergy of the church of *Rome* in their letter to *Cyprian* concerning the reſtoration of the lapſed. *Tertullian*, *Origen*, and others uſe the ſame word in the ſame ſenſe.

4. This word is once uſed by *Cyprian*, for a collection of many churches. Epiſt. 71. where he ſpeaks of the church of God, in *Numidia* and *Africa* in the ſingular number, but in this ſenſe I am not certain whether it is uſed by any other.

5. Hitherto the word principally reſpects what is commonly call'd the viſible or outward, but it frequently occurs for the inviſible or inward church, that is, all convicted ſinners, who by a ſound repentance and lively faith are actually intereſted in the Lord Jeſus Chriſt, who have the church, I mean the ſpiritual kingdom of God within them, and who by virtue hereof, continually live by faith and not by ſight, looking for and haſtening unto the coming of our Lord Jeſus Chriſt, the Lord of glory, to eternal life. After this ſignification we muſt underſtand *Tertullian*, when he ſays that Chriſt had eſpouſed the church, and that there was a ſpiritual marriage or union between him and her; and that of *Irenæus*, that the church was fitted and framed according to the form or model of the ſon of God. And thus is the word often uſed in others of the fathers in the very ſame manner, as our church confeſſes her belief in the inviſible communion of ſaints militant here on earth, or triumphant in heaven.

6. The word likewiſe is frequently underſtood of the doctrine and faith of the church. Thus *Irenæus* prays, that the heretics might be reclaim'd and converted to the church of God, and exhorts chriſtians. (note, he does not compel them with fire and ſword as the manner of ſome is, eſpecially in all arbitrary governments, thank God it is not ſo with us the free-born ſubjects of *Great-Britain*) not to follow heretics, but adhere to the church. Thus heretics are ſaid to have left or abandoned the church, as *Tertullian* told *Marcian*, that when he *hereticiſed*, he departed from the church of Chriſt, *i. e.* from the true faith, which as I ſaid, is properly ſpeaking, the right notion of hereſy, and not the leaving one communion to go over to another. This a man may do, and yet be a heretic ſtill, and 'tis poſſible he may do this, and not be a heretic from Chriſt. —— For every diſſention or diviſion from a particular church in opinion and practice is not hereſy, tho' the world

world in general are agreed to condemn it as ſuch. Nay none are ſo forward to fix the charge of hereſy upon a man, I have obſerv'd, as thoſe very perſons who are heretics themſelves in the account and eſtimation of the *Romiſh* church, the original mother, it is ſaid, of all the reſt. —— So inveterate and ſo infatuated is the blind ſpirit of bigottry in thoſe Zealots, who never look farther than the outſide appearance, unluckily confounding or miſtaking the viſible for the true inviſible church of God, and not conſidering that the former is only intended to be an expreſſion *publickly* of the latter.

7. Several other meanings are affixed to this popular word ſo well known, and yet ſo little underſtood, but theſe are not ſo common as thoſe already mentioned.

8. *Laſtly*, the uſual acceptation of the term in its primary and apoſtolical intention, is that of a particular congregation, be it great or little, *i. e.* a ſociety of chriſtians meeting together in unity and love, with one heart and one ſoul, and in one place, under their proper paſtor or miniſter regularly and epiſcopally ordain'd (by virtue of a commiſſion given to the prieſthood by our Lord himſelf the common head and ſaviour of all) for the performance of religious worſhip and the exerciſe of chriſtian diſcipline, " Go ye into all the world, and preach the goſpel to every creature, *&c.* " was the original indefeaſible character inveſted in the hands of the apoſtles, and from and by them, convey'd to all thoſe, that ſhall ever be *ſent* (lineally and ſucceſſively ſent) upon the ſame important errand, by *ſuch* governors of the church, who maintain, as far as they can, its ancient *ſpirit*, as well as *form*, together with its undoubted rights and privileges.

Framptonienſis ſuper Sabrina.

To the EDITORS *of the* CHRISITAN MAGAZINE.

GENTLEMEN,

AS the following Interrogatories, &c. coincide ſo pertinently with the general plan of your work I ſhall take the liberty, without farther apology, to inſert and recommend them to all who have the *Care of Souls*. No Chriſtian Miniſter, I apprehend, will be offended at a freedom where nothing is meant but the advancement and the honour of religion. If any Gentleman, out of pride ill-nature, or party-conſiderations, is pleaſed to be of another opinion, I ſhall not think it worth while to contend with him, but ſhall only wiſh we were better agreed.

Queries to the Clergy.

SEEING the Order of the Clergy (or Miniſterial Order) was inſtituted by *Chriſt* himſelf for the preſerving of religion and true piety in the world; when any place is ſhamefully ſunk in vice and impiety, ought not the Paſtor thereof to be deeply afflicted, yea, greatly affrighted at it, and to ſuſpect and fear his own conduct, ſince that, which is his particular work, has had ſo little ſucceſs? Ought he not (if he will be honeſt to his own conſcience) to ſuſpect ſome dege-

degeneracy of ſpirit, ſome common miſbehaviour, ſome general negligence, ſome want of example, ſome failure in doctrines, ſome defect in zeal and care in himſelf towards his own particular flock, that has too much contributed to ſo general a corruption of manners? ——

Mr. ——— is therefore humbly invited by a Brother of the Order, to try his own ſtate by the following *Queries* laid home to his conſcience.

" If Chriſtianity has not done that to my flock which is the only end and intent of it, is there nothing of this failure chargeable upon my conduct over it? Can my righteous Judge lay nothing to my charge on that account? Can my own heart bear me witneſs, that I did not run in my own will, was not driven by human paſſions, intereſt, or convenience, but ſtayed and waited till the Holy Spirit *called* me to this office? Have I not undertaken the care of others ſouls, before I had ever any true and real care or concern for my own? Have I not preſumed to convert and ſtrengthen others, before I was converted myſelf? --- to preach by hear-ſay of the grace, and mercy, and ſalvation of the Goſpel, whilſt I myſelf was an obedient ſlave to ſin? Have I not taken upon me to explain and lay open the myſteries of God's Love in *Chriſt Jeſus*, before they had their proper entrance into my own ſoul? Has my own repentance, compunction, deep ſenſibility of the burden of ſin, and want of a Saviour, taught me how to make the terrors of the Lord known in the deep of every man's *heart*, and to awaken and pierce the *conſciences* of ſinners? Has my own true and living faith in *Chriſt* my Saviour, my own experience of the atoning, cleaning, ſanctifying power of his precious blood, enabled me with great boldneſs, to tell all ſinners, " That to the faith, which worketh by love, *Chriſt* always and infallibly ſaith, what he ſaid in the Goſpel, Thy ſins are forgiven; Thy faith hath ſaved thee; Go in peace."

Can my own heart, and God, who is greater than our hearts, bear me witneſs, that, in my ſacred office, I have not ſought myſelf, or my own things, but the things of *Jeſus Chriſt*? If I have changed one flock or ſtation for another, have I done it in ſingleneſs of mind, as unto the Lord, and not for myſelf? Has all that I have ſought or done of this kind, been only from this motive and in this view, that I might be more truely faithful to him that hath called me, and be more and more ſpent and ſacrificed for the ſalvation of ſouls? Have I neglected no means of fitting and preparing myſelf for the illumination of God's Holy Spirit, which alone can enable me in any meaſure, to ſpeak to, and work upon the hearts and conſciences of men?

Have I earneſtly longed and laboured after every kind and degree of inward and outward holineſs and purity of body, ſoul, and ſpirit, that my ſtanding at the altar may be acceptable to God, and my prayers and interceſſions for my flock may avail much before him? Has my own ſelf-denial, renunciation of the world, and love of the croſs of *Chriſt*, enabled me to preach up thoſe duties in their full extent? Has my own ſtrictly pious uſe of the things of this world, my own readineſs to relieve and aſſiſt every creature to the utmoſt extent of my ability, fitted me to call others to thoſe things with power and

authority? Have all ages and conditions of people under my care had their proper inſtruction and warning from me, ſo that I have ſpared no folly, vanity, indulgence, or conformity to the world, that hurt mens ſouls, and hinder their progreſs in piety? Have I done all *that* by my prayers and preaching, life and example, which *Chriſt* expects from thoſe whom he has enjoined to feed his ſheep? Can my flock, by looking at me, ſee what virtues they want? Can they, by following me, be led to every kind and degree of Chriſtian perfection, ſo far as it is attainable in this life? —— Laſtly, has the Will of God, and the Spirit of the Goſpel, been the beginning and end, the reaſon and motive, the rule and meaſure, of my liking and diſliking, doing or not doing, every thing among thoſe people with whom I have lived as their Miniſter? If not; have I not largely contributed to the ſin? Am I not deeply involved in the guilt of this Chriſtian land?--- And is there not a cauſe for the deepeſt humiliation, contrition, and converſion, in my own particular?

May the LORD grant you honeſtly to aſk, and honeſtly to reply, as in his ſight! Amen. *Framptonienſis ſuper Sabrina.*

Out of Dr. WATTS's *Miſcellaneous Thoughts.*

WORDS without SPIRIT.

To PREACHERS.

EMERA was much diſpleaſed with her maid ſervants for ſome pieces of groſs ill conduct in domeſtic affairs. The occaſion of her diſpleaſure was great and juſt, but ſhe had not the ſpirit of reproof. *Criton* the partner of her life, happened then to be in his cloſet, ſhe went up and made her complaints there, he intreated her to excuſe him from the oeconomy of the kitchen and the parlour: it was all entirely under her dominion, and if her maids were ſo culpable, ſhe muſt reproof them ſharply. "Alas, ſaid ſhe, I cannot chide; however, to ſhew my reſentment, if you will write down a chiding, I'll go immediately and read it to them." This is no fable, but hiſtory. Now what better improvement can be made of it than to make a parable like it?

Lectorius is a pious man, and worthy miniſter in a country pariſh; his diſcourſes are well formed, his ſentiments on almoſt every ſubject are juſt and proper, his ſtile is modern and not unpolite, nor does he utterly neglect the paſſions in the turn of his compoſures: yet I cannot call him a good preacher, for he does not only uſe his written notes to ſecure his method, and to relieve his memory, which is a very proper and uſeful practice; but he ſcarce ever takes his eye off from his book to addreſs himſelf with life and ſpirit to the people: for this reaſon, many of his hearers fall aſleep; the reſt of them ſit from *January* to *December*, regardleſs and unconcerned; an air of indolence reigns through the faces of his auditory, as if it were a matter of no importance, or not addreſſed to them, and his miniſtrations have little power or ſucceſs.

In his late ſermon he had an uſe of reproof for ſo[illegible] were practiſed in a public and ſhameleſs manner in [illegible]

as the Apoſtle required *Timothy* to reprove ſuch ſinners before all, ſo he ſuppoſed that theſe ſins, at leaſt, ought not to eſcape a public rebuke. The paragraph was well drawn up, and, indeed, it was animated with ſome juſt and awful ſeveriſies of language; yet he had not courage enough to chide the guilty, nor to animate his voice with any juſt degree of zeal. However, the good man did his beſt, he went into the pulpit and read them a chiding.

His conduct is juſt the ſame when he deſigns his addreſs in his paper to any of the ſofter paſſions; for by the coldneſs of his pronunciation, and keeping his eye ever fixed on his notes, he makes very little impreſſion on his hearers. When he ſhould awaken ſenſeleſs and obſtinate ſinners, and pluck them as brands out of the burning, he only reads to them out of his book ſome words of pity, or perhaps a uſe of terror; and if he would lament over their impenitence and their approaching ruin, he can do no more than read them a chapter of lamentation.

Since there are ſo many of the kindred of *Lectorius* in our nation, it is no wonder that ſome of them ariſe to vindicate the family and their practice. Do not the *Engliſh* ſermons, ſay they, exceed thoſe of other nations, becauſe they are compoſed with ſo much juſtneſs and accuracy, and by careful reading, they are delivered with great exactneſs to the people, without truſting one ſentence to the frailty of the memory, or the warmth of ſudden imagination?

I am ſure it may be replied, that if the *Engliſh* ſermons exceed thoſe of our neighbours, the *Engliſh* preachers would exceed themſelves, if they would learn the art of reading by the glance of an eye, ſo as never to interrupt the force of their argument, nor the vivacity and pathos of their pronunciation; or if they made themſelves ſo much maſters of what they had written, and delivered it with ſuch life and ſpirit, ſuch freedom and fervency, as though it came all freſh from the head and heart. 'Tis by this art of pronouncing, as well as by a warm compoſure, that ſome of the *French* preachers reign over their aſſemblies, like a *Cicero* or a *Demoſthenes* of old, and that with ſuch ſuperior dignity and power, as is ſeldom ſeen now a-days in an *Engliſh* audience, whatſoever eſteem may be paid to our writings.

A paper with the moſt pathetic lines written upon it, has no fear nor hope, no zeal or compaſſion; 'tis conſcious of no deſign, nor has any ſolicitude for the ſucceſs; and a mere reader, who coldly tells the people what his paper ſays, ſeems to be as void of all theſe neceſſary qualifications as his paper is."

GENTLEMEN,

As the ſubject relating to the ſtory above is but too often to be found in gentlemen of the ſame function, your inſertion of this in your Magazine, may probably amend ſome of the elder, or at leaſt prevent ſome of the younger from continuing in the ſame way, and will oblige ſeveral of your conſtant readers.

Staffordienſis,
6 *June*, 1761. R. S.

To

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

SHOULD not the moſt exalted praiſe to God make up the chief part of the devotions of Chriſtians and Chriſtian churches, and our redemption, and ſalvation by *Jeſus Chriſt* be the principal topic of theſe praiſes? ſhall angels, diſintereſted angels, deſcending from Heaven in hoſts, celebrate his *birth* with hymns, ſaying, *glory to God in the higheſt, on earth, peace, good will towards men?* Shall ten thouſand times ten thouſand, and thouſands of thouſands of them continually in Heaven ſay with a loud voice, *worthy is the lamb that was ſlain to receive power and riches, and wiſdom and ſtrength, and glory, and honour, and bleſſing; bleſſing, honour, glory and power, be unto him that ſits upon the throne, and to the lamb for ever and ever?* Shall the Chriſtian Church here on earth, in the firſt and pureſt age of it join unanimouſly in this heavenly conſent? And ſhall not the practice be continued with vigour as long as the world laſts, as long as there are two or three Chriſtians in it, to gather themſelves together in the name of *Jeſus? If theſe ſhould hold their peace, the ſtones would immediately cry out.* Luke xix. 40.

HYMNS *of Praiſe.*

HYMN II.

Pſ. cv. 1. O give thanks unto the Lord, call upon his name, make
known his deeds among the people, ſing unto him, ſing
2. Pſalms unto him. Talk ye all of his wonderous works,
3. glory ye in his holy name. Let the heart of them re-
5. joice that ſeek the Lord. Remember the marvellous-
works that he hath done, his wonders, and the judge
ments of his mouth.
8. He hath remembered his covenant for ever, the word
which he commanded to a thouſand generations.

Joh. i. 14. The word was made fleſh, and dwelt amongſt men, and
16. they beheld his glory, the glory as of the only begotten
of the father, full of grace and truth.
17. Of his fullneſs have all we received, even grace upon
grace. For the law was given by *Moſes*, but grace and
truth came by *Jeſus Chriſt*.
18. No man hath ſeen God at any time. The only be-
gotten ſon who is in the boſom of the Father, he hath
declared him.

iii. 2. And we know that he is a teacher come from God. For
no man could do thoſe miracles which he did, except
God were with him.
16. Thou, O God, didſt ſo love the world, that thou
gaveſt thy only begotten ſon, that whoſoever believeth in
him ſhould not periſh; but have everlaſting life.

17. God

17. God ſent not his ſon into the world to condemn the world; but that the world through him might be ſaved.
31. He that came from above, is above all; and what he
32. had ſeen and heard, that he teſtified. He whom God
34. ſent, ſpake the words of God; for God gave not the ſpirit by meaſure unto him.
35. The father loveth the ſon, and hath given all things into his hand.
36. He that believeth on the ſon, hath everlaſting life; and he that believeth not the ſon, ſhall not ſee life; but the wrath of God abideth on him. He is that living
vi. 51. bread which came down from Heaven. If any man eat of this bread, he ſhall live for ever; and the bread that he giveth is his fleſh, which he gave for the life of the world.
68. Lord, to whom ſhall we go? Thou haſt the words of
69. eternal life. And we believe, and are ſure that thou art that *Chriſt* the ſon of the living God.
vii. 46. Never man ſpake like this man. He is the light of
viii. 12. the world. He that followeth him ſhall not walk in
x. 14. darkneſs, but ſhall have the light of life. He is the good ſhepherd, and knoweth his ſheep, and is known of his.
15. He layed down his life for the ſheep.
27. His ſheep hear his voice, and he knoweth them, and they follow him; and he giveth unto them eternal life, and they ſhall never periſh; neither ſhall any man pluck
28. them out of his hand, His father who gave them him is greater than all, and no man is able to pluck them out
29. of his father's hand. He and his father are one. He is
30. the *reſurrection* and the life. He that believeth in him,
xi. 25. though he were dead, yet ſhall he live; and whoſoever
26. *then* liveth and believeth in him ſhall never die.
xii. 13. *Hoſanna*, bleſſed is the King of *Iſrael* that cometh in the name of the Lord.
Pſ. lxxii. His name ſhall endure for ever. His name ſhall be
17. continued as long as the ſun. And men ſhall be bleſſed in him: all nations ſhall call him bleſſed.
18. Bleſſed be the Lord God of *Iſrael*, who only doth wonderous things, and bleſſed be his glorious name for ever.
19. And let the whole earth be filled with his glory. Amen.

G. G.

We promiſed, in our laſt account of books, to give a ſpecimen of Dr. Ward's *diſſertations; and accordingly the three following are offer'd to our readers attention.*

I. NOAH's

I.

NOAH's *Curſe upon* CANAAN, *not an imprecation*, but *a prediction. Gen.* chap. ix.

THE words expreſſed by *Noah*, as they ſtand in our tranſlation, are theſe: *Curſed be* Canaan, *a ſervant of ſervants ſhall he be to his brethren*, ver. 25. The occaſion of which is related by the ſacred Hiſtorian, who ſays, That *Noah* being drunk with the wine of his new vineyard, and lying uncovered in his tent, *Ham* his younger ſon, and father of *Canaan*, ſaw his nakedneſs, and told it to his two brethren, *Shem* and *Japhet*, who taking a garment upon both their ſhoulders, went backwards, and covered the nakedneſs of their father. When *Noah* therefore awoke and knew what *Ham* had done, he denounced the curſe above recited upon *Canaan*: but to curſe or wiſh evil to the ſon for a fault of his father, has been thought not ſo conſiſtent with the character of *Noah*, nor indeed would it be ſo; but that is not really the caſe, for the words in the original do not expreſs any ill wiſh upon *Canaan*. There is no verb either in the *Hebrew* text, or verſion of the Septuagint, and therefore it may be ſupplied in the future tenſe, *curſed will be Canaan*, as denoting only a prediction by a prophetic ſpirit of what would afterwards befall the poſterity of *Canaan*; for *Canaan* is not here to be underſtood perſonally, but his poſterity. *Noah* ſays nothing of the other Deſcendants of *Ham*, but only lets him know, that as he had miſbehaved to himſelf, who was his father, ſo the progeny of his ſon *Canaan* would prove very wicked, and conſequently very unhappy. And this may be very proper for *Moſes* to mention, in order to ſhew the fulfilment of that propheſy, which was ſoon after to take place by the *Iſraelites*, who were the Deſcendants of *Shem*, and then about to expel the *Canaanites*, and poſſeſs themſelves of their country (*a*). So *Iſaac* foretold what would befall the progeny of *Eſau* and *Jacob* (*b*). And *Jacob* did the like with reſpect to all his own ſons, and the two ſons of *Joſeph* (*c*).

As thoſe predictions therefore of *Iſaac* and *Jacob* were ſpoken by a prophetic ſpirit, this of *Noah* alſo may be ſo underſtood, as the truth of it appeared in the like manner by the event. And as to the form of words uſed by *Noah*, though the verb be not expreſſed, as has been obſerved already, yet that it may be ſupplied in the future tenſe, appears from ſeveral inſtances of ſuch denunciations in the writings of the prophets. Thus when king *Ahaziah* ſent three captains ſucceſſively with a band of fifty men to *Elijah*, as he was ſitting on a hill, to order him to come down, the prophet thus anſwered each of them, according to our verſion, *If I be a man of God, let fire come down from heaven, and conſume thee and thy fifty* (*d*). Where, as Mr. *Morris* has obſerved (*e*), it may be rendered from the *Hebrew*,

(*a*) What Dr. *Leland* has ſaid upon this ſubject, in anſwer to the objections of Lord *Bolinbroke*, may be ſeen in the Supplement to his View of the Deiſtical Writers, p. 261.

(*b*) Gen. chap. xxvii. (*c*) Gen. chap. xlix.

(*d*) 1 Kings, chap. i. (*e*) Vol. i. Serm. 4. p. 112.

Fire

Fire will come down from heaven. And accordingly the Septuagint tranſlate it, καταβήσεται πῦρ. So again we tranſlate that paſſage of *Jeremiah, Render unto them a repentance, O Lord:* but in the Septuagint it is, ἀποδώσεις, *thou wilt render (f)*, in the future tenſe. And as the learned writer above mentioned juſtly remarks, had this been duly attended to, ſeveral paſſages in the Pſalms, which now ſeem to be revengeful wiſhes and imprecations, would have plainly appeared to be what they really are, prophetical denunciations and predictions *(g)*. The like alſo may be ſaid with relation to that paſſage of St. *Paul*, where ſpeaking of the ill treatment he had met with, from *Alexander* the copperſmith he ſays, *The Lord reward him according to his works* (*h*), for this ſeems rather declarative of what by inſpiration he knew would befall him, than properly an imprecation. Agreeable to which ſenſe, the *Alexandrian* copy reads the verb in the future tenſe, ἀποδωσει, *will render.* And the ſame Apoſtle elſewhere ſpeaking of *Satan*'s inſtruments, uſes that tenſe, ἔσται, when he ſays, *Whoſe end ſhall be according to their works (i).* The caſe of *Ananias* and *Sapphira*, mentioned in *Acts*, chap. v. as likewiſe that of *Elymas* the ſorcerer, chap. xiii. who was ſtruck with blindneſs by St. *Paul*, were of a peculiar nature, and neceſſary at that time both to prove and vindicate the apoſtolical miſſion and inſpiration.

II.

Balaam's *Character, and, Whether his Aſs ſpoke with an human voice.* Numbers, *chap.* xxii.

BALAAM ſeems to have been a worſhipper of the true God, *Num.* xxii. 18. where he calls him, *The Lord my God.* And that he was a prophet, appears from his predictions concerning *Iſrael*, chap. xxiv. However, he muſt have been an ill man, by his complying with *Balak*'s invitation to curſe *Iſrael.* For in chap. xxii. 12. it is ſaid, that upon *Balaam*'s conſulting God, whether he ſhould go with *Balak*'s meſſengers, God ſaid to him, *Thou ſhalt not go with them; thou ſhalt not curſe the people, for they are bleſſed.* Here are two prohibitions, with a reaſon given for the latter. But *Balaam* reported only the former to the meſſengers of *Balak*, ver. 13. which was contrary to the duty of a prophet, as we are told by *Jeremiah*, whoſe words are theſe: *The prophet that hath a dream, let him tell a dream; and he that hath my word, let him ſpeak my word faithfully (a).* This encouraged *Balak* to ſend a ſecond meſſage, which there would have been no room for, had *Balaam* reported the whole of God's anſwer to him at firſt. And therefore when he again conſulted God upon this ſecond meſſage, he receives for anſwer: *If the men are come to call thee, go with them; but yet the word, which I ſhall ſay unto thee, that ſhalt thou do*, ver. 20. But this anſwer is not ſo explicit as the former: for then he was told expreſsly, what reply to give to the meſſengers; but now he is not directed, what to ſay to *Balak*, when he ſhould ſee him. And tho' before he had been ordered not to go with the meſſengers; yet upon

(*f*) Chap. iii. ver. 64. (*g*) Morris's Serm. Vol. i. p. 112.
(*h*) 2 Tim. iv. 14. (*i*) 2 Cor. xi. 15. (*a*) Chap. xxiii. 28.

preſuming

preſuming thus again to conſult God, after he had received that prohibition, God ſays to him, *Go with them*; which is not to be conſidered as a direction, but rather a permiſſion; like *Eliſha*'s anſwer to the ſons of the prophets, when they preſſed him to ſend them to ſeek *Elijah*. Where it is ſaid: *And when they urged him, till he was aſhamed, he ſaid, ſend. They ſent therefore fifty men, and they ſought three days, but found him not. And when they came again to him (for he tarried at* Jericho*) he ſaid unto them: Did not I ſay unto you, Go not (b).* So in like manner it is ſaid here, with reſpect to *Balaam*, that *God's anger was kindled, becauſe he went*, ver. 22. By which it appears, that this was not an order for him to go, but only a conceſſion; leaving it to his own choice, when he knew the mind of God.

It was a cuſtom with the *Romans* to endeavour firſt by their prieſts to invite the gods of their enemies from them, and then curſe the country *(c)*. And *Balak* ſeems to have thought, that if *Balaam*, as a prophet, could by gifts and fair promiſes be prevailed on to curſe the *Iſraelites*, he ſhould afterwards be too many for them, and, as he himſelf ſays, *Drive them out of the land*, ver. 6. But tho' *Balaam* appears to have taken the uſual method of pious men in thoſe early times, for conſulting the divine mind *(d)*, with a view to gratify *Balak*; yet he could not obtain a favourable anſwer for him againſt *Iſrael*. *Balaam*'s crime therefore was an exceſſive deſire of riches and honour, with the unjuſtifiable methods he purſued, in order to attain them. And ſo it is repreſented by the apoſtle *Peter*, when he ſays, that *he loved the wages of unrighteouſneſs (e)*. If he had acted right, he ſhould not have entertained *Balak*'s meſſengers at firſt, who carried gifts with them. Becauſe the prophets were not to take money, when conſulted; for doing which they are blamed by *Micah*, who ſays by way of complaint: *The prophets divine for money (f)*. Beſides *Balaam* was ſtill more culpable in perſiſting in his journey to *Balak*, notwithſtanding the admonition given him to the contrary, not only by the angel, who appeared in the way to prevent him, but likewiſe by the ſurprizing miracle of the aſs's ſpeaking, when ſtruck by him. For that this was a real fact, and not a dream, as ſome have imagined, is evident by her cruſhing *Balaam*'s foot againſt the wall; as *Saul* was ſtruck with blindneſs, when *Jeſus* appeared to him in his journey to *Damaſcus* (g). And St. *Peter* plainly repreſents it as ſuch, when he ſays: *The dumb aſs ſpeaking with man's voice forbad the madneſs of the prophet* (h). With whom likewiſe *Joſephus* agrees in the account he has given of it *(i)*. And indeed what was it but madneſs, that after ſo plain a prohibition, as was given him by God's firſt anſwer, he ſhould conſult him again? And then upon a ſecond anſwer, with only a permiſſion attended with diſpleaſure, he ſhould determine to go? However God was pleaſed thus by a miracle to try him once more, which having no effect, it is no wonder, that he was at length ſlain by

(b) 2 Kings ii. 17, 18. (c) *Plin. N. H. E.* xxviii. c. 2. *Macrob.* l. iii. c. 9. (d) See Gen. chap. xv. (e) 2 Epiſt. ii. 15. (f) Chap. iii. 11. (g) See Acts chap. ix. (h) 2 Ep. ii. 16. (i) *Antiq. Jud.* iv. 6. 3.

the *Iſraelites* (*k*), for his perverſeneſs, and the wicked counſel afterwards given by him to *Balak* againſt them (*l*).

III.

How to reconcile the two Accounts concerning the death of Judas, *recorded* Matthew xxvii. 3, 4. *and* Acts i. 18, 19.

LEARNED men have differed very much in their ſentiments concerning this fact; and great diſputes have been occaſioned by it, particularly between the two *Leyden* profeſſors, *James Gronovius* and *Perizonius*.

Salmaſius ſays, that ἀπάγχεσθαι always ſignifies *ſuſpendere ſe*, or *ſuſpendi*; and therefore, as there were different reports of the death of *Judas*, the two evangeliſts give different accounts of it (*a*).

Caſaubon attempts to reconcile the two evangeliſts, by ſuppoſing, that *Judas* hanged himſelf; but the rope breaking, he fell down, and by the fall broke his belly (*b*). He thinks therefore, that *Matthew* tells only the beginning of the ſtory, and *Luke* the concluſion.

Stephanus in his *Lexicon* ſays, *in ſuſpendio* πρηνὴς γένεται, *qui, laqueo aptato, ex alto ſeſe in caput dejicit* (*c*) which he applies to *Judas*. So that according to him, when *Judas* had put the rope about his neck, throwing himſelf forward from the place where he ſtood, by the ſhock, which he received, broke his belly. Which is ſomewhat a different way of conciliating the two evangeliſts. And with this opinion Dr. *Whitby* ſeems to agree (*d*).

Heinſius interprets ἀπήγξατο in *Matthew* by *angore mentis ſuffocatus eſt*. To which he applies what is ſaid by the *Septuagint* in other inſtances (*e*). And adds *in tali ſuffocatione ruptura fieri ſolet*; which he thinks is applicable to *Luke*'s account.

Gronovius underſtands ἀπήγξατο in *Matthew* to ſignify *ſuſpendit ſe*; but then he interprets πρηνὴς ἐγένετο in a paſſive ſenſe, as if the body of *Judas* when dead was cut down by ſome other perſon, and ſo burſt by the fall (*f*).

Laſtly, *Perizonius* agreeing with *Heinſius*, underſtands *Matthew*, as ſpeaking only of a ſuffocation ariſing from a melancholy diſorder, which ſenſe of the word he proves from a variety of examples. But then he ſuppoſes, that this did not kill *Judas*, who afterwards threw himſelf down from ſome eminence upon his face, and broke his belly by the fall; which is what is refered to by *Luke* (*g*).

This laſt ſenſe ſeems beſt to reconcile the two evangeliſts. For *Matthew* might chuſe to carry his account of *Judas* no farther than to relate, what happened to him before our Saviour's aſcenſion; and *Judas* might poſſibly live ſo long in a deſponding ſtate. But between that, and the time, when *Peter* propoſed the electing another apoſtle into the place of *Judas* (*h*), he might deſtroy himſelf in the manner there deſcribed. For if he really did hang himſelf, but the rope

(*k*) See Numb. ch. xxxi. 8. (*l*) Revelat. ii. 14. (*a*) See *Periz. ad Aelian. V. H.* l. 5. c. 8. *in fin.* (*b*) Exercit. xvi. n. 69. p. 598. (*c*) In voc. πρηνὴς. (*d*) Paraph. on Matth. xxvii. 5. (*e*) See 2 Sam. xvii. 23. Job vii. 15. and Tobit. iii. 10. (*f*) *Apud Periz. de morte Judae, in princip.* (*g*) *De morte Jud. paſſim.* (*h*) Acts i. 15.

breaking

breaking before he expired, his belly burſt by the fall, as *Caſaubon* ſuppoſes; one would ſcarce imagine, that *Matthew* ſhould have omitted thoſe circumſtances, which were the immediate cauſe of his death. And ſuppoſing them to have happened after he was dead, as they would carry in them no appearance of any thing judicial, and they are omitted by *Matthew*; it might ſeem not very eaſy to conceive, why *Luke*, if he referred to the ſame tranſaction, ſhould take notice of them after ſuch a length of time, as the writing his hiſtory of the *Acts*. For what is ſaid in the eighteenth and two following verſes, may contain the words of the hiſtorian himſelf, and not of *Peter*; and ſhould therefore be included in a parentheſis. This one may be led to think from the manner of expreſſion in verſe 19. *And it was known to all the dwellers at* Jeruſalem, *inſomuch as that field is called in their proper tongue* Aceldama, *that is to ſay, the field of blood.* Which neither ſeems to ſuit ſo well with a ſpeech made by *Peter* in that city; nor with the narrative of a fact, which had then ſo lately happened, as the death of *Judas*. For the verbs ἐγένετο and κληθῆναι are both in a tenſe, which uſually denotes ſome conſiderable diſtance of time paſt. Beſides, could the words *in their proper tongue*, be thought neceſſary, if he had been ſpeaking to perſons, who uſed that language? But if this be taken for an additional circumſtance of the fact inſerted by *Luke*, when writing his hiſtory afterwards, at ſome diſtant time and place, the whole will appear exceedingly proper; as a confirmation of what he had related in the preceding verſe concerning the manner, in which *Judas* deſtroyed himſelf, as explained by *Perizonius*, and which had not been recorded by *Matthew*.

Miſcellaneous Hints to Clergymen.

A Clerk or Clergyman, from κλῆρος, for a lot or portion, is ſo called becauſe he belongs to the Lord, or that the Lord is his portion. He that hath the Lord for his portion, ought to be ſuch as may enjoy the Lord, and be poſſeſſed again by him. He who poſſeſſes the Lord, and ſays with the prophet, *The Lord is my portion*, can enjoy nothing without the Lord. For, if he has any thing except the Lord, his portion is not the Lord. For inſtance, if he delights in gold, ſilver, or the like, the Lord will not have only a part of his affections. Having food and raiment, I am therewith content to follow the croſs without other accommodation.

Do not take the office on you for gain; nor deſire to be richer than when you took the office.

Entertain the poor and ſtrangers, and the Lord will be with you. It is ſcandalous to make your calling a trade. Evil communications corrupt good manners, therefore ſhun ſuch as make advantage of the gown.

The good clergyman puts no value on wealth; the other loves it: the one rejects it; the other puſhes for it. The one is ſilent, mild, divulges no ſecrets; the other is clamorous, bold, loves public company, and rich men's tables. How vaſt is the difference between theſe two characters!

Give no room to be looked upon as inclined to wantonneſs, or to be too converſant with women. When you viſit their ſick chambers, never go alone. Do not keep ſcandalous company; and whatever your company is, let their manners chiefly be regarded. If you are detracted by malicious men, it is to your praiſe. Let your chief glory be to provide for others. Bleſſed are they who think of no preſent gains. If a perſon was to labour with half the aſſiduity for ſpiritual gains, as for temporal, he might more eaſily obtain even the crown of glory, than the leaſt worldly advantage.

Read the Scriptures; never be without them. Learn what you teach. Know, that there you are taught by the Holy Ghoſt; hence you will be wiſe to ſalvation. Let not your actions contradict what you preach. Your heart, words and actions ſhould agree. Love God as his ſon, fear him as his ſervant. Touch the hearts of the congregation; if you affect them it is laudable. Let your words be out of the Scriptures. I would not have your ſermon be filled with words and no reaſon; but underſtand the Spirit of God's Word, and learn the wonderful things of his law. Inſtruct the people devoutly. Don't be gaudy in your dreſs, but clean. Never give to the poor through oſtentation. It is better to be pious without eloquence, than eloquent without piety. Be not given to feaſting, or haunting rich tables. Drink not too much. Shun the cauſes of what may overturn reaſon. "A fat belly, no ſenſe." The beſt faſting is on bread and water, which will not breed fumes, or darken your mind. Do not pleaſe men, and diſpleaſe God: it is better to have a good conſcience than the careſſes of men. Live *ſoberly*, *righteouſly*, and *godly*: let this be your guard and ornament. Speak no ill of any one. Make yourſelf acquainted with the misfortunes of others. Hearken not to a defamer, and he will change his diſcourſe. Tell not at one houſe what happened at another. He is ſlighted who *never* refuſes to dine when aſked by another. Never aſk a favour; and when deſired to accept one, be modeſt. When you have received even what has been preſſed upon you, you are leſs eſteemed than before; and it is ſtrange, if you properly refuſe a favour, but you are the more reverenced. Love your wife with piety. It is a *cheat* to defraud a friend; *ſacrilege*, a church. It is the worſt of crimes to cheat the poor.

Theſe precepts are only as advice againſt defaults: it is general and not particular advice. If the cap fits, let him that is angry wear it: for I have intended only to adviſe a friend, and not reflect on any who may be wanting in their duty. Y. Z.

The Societies for promoting and propagating the Goſpel recommended.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I Moſt highly approve of your CHRISTIAN MAGAZINE, and now being very old and not able to go abroad, I recommend it to all perſons that come to viſit me, and importune them to buy it; as many now do, and we have it every month from Mr. *Collins*, who ſends it to us from *Saliſbury*. It is a very great duty incumbent upon

us

us all, who profess the Christian religion, to promote it in the world. And therefore I should be mightily pleased, if in your Magazine you now and then did recommend to your Readers the encouragement of the two Societies for the Propagation of the Gospel and Promoting Christian Knowledge in the world. In my humble opinion, as I have thought a long time, all persons of ability, who really believe the Christian religion, and hope for salvation by their belief and profession of it, ought to use, nay that they sin, if they do not use their best endeavours to promote their schemes and pious designs. I do verily believe, that all persons, by a pious zeal in doing this, will procure a blessing not only upon themselves and their own families, but upon the nation in general. Surely, every good Christian must think, that, seeing miracles are now ceased, God has left this good work to such as profess Christianity, and are able to contribute something towards it, till the fulness of the Gentiles, as St *Paul* says, be come in. Some Subscribers to these two Societies, I own, are not willing to have their names printed, and in that they must be indulged. But give me leave to observe; that when we contribute any thing to the widow, and fatherless, to the blind, lame, or sick, or to some in prison, I own, that then our left hand should not know what our right hand doth, that is, it should be kept secret. But when we do something to promote God's honour and glory, and that the light of the gospel may shine abroad; then our light should so shine before men, that they may see our good works and glorify our Father, which is in heaven; that is, that in my humble opinion our names then may be justly, or ought to be published, that others may do so too: for we ought to provoke one another to love and to good works. And as our most excellent and truly apostolical and orthodox Church in one of her collects expresseth it, we ought constantly to pray, that God would *grant unto all them, that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same through our Lord Jesus Christ*; Let me add, To whom with the Father and the Holy Ghost be all honour and glory both now and evermore. Amen! I am, with great Respect and Sincerity,

Worthy Gentlemen,

Your hearty well-wisher and most humble servant,

April 24, 1761. THOMAS TROUGHEAR, D. D. Vicar of Carisbrook, &c. in the Isle of Wight.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

THE utility, as well as entertainment, that glows in every page of your excellent Magazine, term'd, with the greatest propriety, a treasury of divine knowledge, has embolden'd me to trouble you with the following thoughts, penn'd upon a subject truly serious and grave; and, if upon the perusal, you think them worthy of a place in your Magazine, I shall think myself not a little honour'd. I am, Gentlemen, Your constant reader,

and most obedient servant,

Jan. 3, 1761. MARCUS.

On NIGHT.

Night is fair Virtue's immemorial Friend.

Night Thoughts, No. V.

THE approach of night, naturally intimidates the heart of man; its ſolemn ſilence, and its awful darkneſs, creates in the benighted traveller's breaſt, a ſudden fear of danger when none is near, and even makes the hardy ſoldier ſtart, and ſtand aghaſt, at the ruſtling of a leaf, who but the day before, could face undaunted, the cannons roaring, and the claſh of arms! ſilence and darkneſs the friends of robbers and the beaſts of prey, are but the too convenient ſeaſons for the approach, of both the ſpiritual and temporal enemies of man; yea ſuch is the thoughts of danger in theſe duſl, and dark, and dreary hours, that an infidel could almoſt pray; for to uſe the words of a celebrated writer, "By night an atheiſt half believes a God."

This is the ſeaſon when man is expoſed to innumerable hazards, and unleſs protected from on high, liable to the greateſt dangers; ſleep locks up his ſenſes, and renders him incapable of the leaſt reſiſtance. The bloody murderer may ſtand beſide his couch, ready to transfix the fatal blow. The devouring flames may be even burſting through his chamber-door, while tied in ſleep's infatuating chains, he lies as ſenſeleſs of his danger as the child unborn. In theſe dreary hours, ſuch are the vagaries of the wiſeſt brain, that the moſt ſocial breaſt frequently puts on the moſt pitileſs ſavage, or in the words of Mr. *Hervey*, "Knows not the father that begat him, and takes no notice of the friend that is as his own ſoul; the wife of his boſom may expire by his ſide, and he lies more unconcerned than a *Barbarian*." The bloody monſter to compaſſion, may be glutting his cruelty in the murder of his children, and he, though in the ſame chamber, remain as untouched at their diſmal fate, as though he knew them not. This is the ſeaſon when ſenſe reſigns her ſeat and office, and man becomes the captive of each ſilly dream, eagerly purſues the fleeting phantom of each inventive thought, and is made, perhaps, a Monarch, though a beggar ſtretched on a bed of ſtraw; or ſhudders at the ſight of the dangers that ſurround him, though all the while he lies reclining on a ſoft and eaſy couch; or is ſtarving with hunger, though ſurrounded with the greateſt plenty. "Here it is that the intrepid warrior, who never declined the battle, is ſeen to fly with timidity before imaginary foes: it is here the abſtemious Stoic, who contemns all the pleaſures in the field of ſenſe, is found purſuing ideal pomp, and eagerly catching at the airy lures of inventive thought *. Such are the mad deluſions of the brain while ſleep maintains its dominion over the ſenſes, and keeps our bodies locked within its chains: but too juſt a picture of thoſe unhappy ſons of folly, whoſe minds are overſpread with darker ſhades, even than the duſky ſhades of night; and all the faculties of whoſe ſouls are faſter bound in folly's chains, than ever the chains of ſleep bound the limbs and ſenſes of the man repoſed

* Vide Mr. *Lee*'s Sophron, vol. i. p. 3.

within

within its arms. Thus even dull night may become inſtructive, and teach us the moſt important truths, even to embrace and ſpend in virtue's cauſe the preſent ſhort-liv'd day of life; that ſo we may be well prepared for that long and darkſome night, the night of death, which ſoon will ſpread its awful ſhades around us all;—at which deciſive period, if the ſhort and fleeting day of this life, has not been ſpent and laid out in purſuits after the celeſtial wiſdom, little will all our other purſuits then ſtand us in any ſtead. Such are ſome of the important truths the wiſe may learn from the dark and ſilent night; which, notwithſtanding its darkneſs and ſilence, conveys to the attentive mind, inſtruction truly celeſtial and divine. Thus even night itſelf becomes inſtructive, "Nor ſport vain dreams in vain," ſince their fleeting ſhadows, which inſtantly diſappear when morning light awakes the man, preſent to our view a near reſemblance of what this world calls happineſs and joy, whoſe higheſt ſatisfactions but too nearly picture the empty ſhadows of each tranſitory dream, and whoſe faireſt promiſes will at the laſt as much deceive its unhappy votaries, as ever the airy viſions of the night did the man awakened from his dream.

A ſerious Exhortation to the CLERGY *to Meekneſs and Forbearance.*

St. Matthew, chap. xi. ver. 29.

"*Learn of me, for I am* meek."

Epheſ. chap. iv. ver. 2.

"*In Love* forbearing *one another.*"

THE arch-deacon of *Wilts*'s letter to the dean of *Briſtol*, in 8vo. price ſixpence, printed for *Davis*, I have perus'd with care and attention more than once. It is a labour'd piece, wrote with great ſpirit; and he appears thereby to have conſider'd every argument which the Dean hath advanc'd. Nevertheleſs, "*Have we a few things againſt*" this maſterly performance, Rev. chap. ii. ver. 14. One is, the great acrimony and ſevority wherewith he treats his opponent.

Sacerdotal combatants ſhould avoid rancour.

The *other* ſhall be mention'd in its proper place.

INVECTIVE, wit, and ſatyr, may, perhaps, give pleaſure to ſome ſort of readers, but contribute very little to the eſtabliſhment of truth.

Hath a man *reaſon* on his ſide? what would he have more? why then doth he fly out into paſſion? which, as it gives no ſtrength to a *bad* argument, ſo I could never yet ſee that it was any grace and advantage to a *good* one.

Abuſe and ſcurrility are unbecoming the *gentleman*, and ſit with a ſtill worſe grace on the *Chriſtian*. Perſonal reflections can have no connection with any kind of literary controverſies, leaſt of all in religious diſputes, where "*the wrath of man* cannot be ſuppos'd to *work the righteouſneſs of God.*" St. *James*, chap. i. 20.

It

It is pity one of ſuch acknowledg'd abilities as the deep and truly learned Dr. *St --bb---g*, ſhould deſcend ſo far beneath his dignity, as to make uſe of any arms againſt his opponent, but the weapons of truth, which he is always able to manage with dexterity, and ſeldom without ſucceſs.

When men of eminent parts and talents forget to preſerve in their writings the importance of their own character, and deſcend to perſonal altercations, to interſperſe ſarcaſms and laſhes,—it, in a great meaſure, defeats that one great end of ſcience; which is to enlarge and improve the mind, and to remove all contracted views.

When thoſe, from whoſe exalted genius one naturally expects *better things*, are guilty of theſe little ſlips and inadvertencies of the pen, and riſe into improper warmths, it gives a kind of ſanction to what is wrong, (and ought, on that account, to be more particularly taken notice of) at the ſame time that it gives occaſion to the world, (always ready to form that judgment which has leaſt good-nature, and fondeſt to be ſevere againſt the moſt diſtinguiſh'd) to ſay that the *man*, and not the *opinion* is attack'd, imputing all to envy, malevolence, and an illiberal mind, unbecoming a man of letters, but more eſpecially *indecent* in a divine.

We lament it as an unhappineſs attendant upon the Clergy, that, inſtead of meeting with *double honour* from the world on account of their function (as the Apoſtle expreſſes it, 1 Tim. v. 17) they are by the generality of mankind *lightly regarded*; ſhall I aſſign a reaſon for it? 'tis plainly this: *The clergy uſe one another very ſcandalouſly*, and what elſe, but theſe perſonal altercations can be aſſign'd as a principal ſource of that contempt of the order ſo loudly and ſo long complain'd of.

Certainly, the way to be ſcreen'd from the blaſt of obloquy is, for *themſelves to walk in the houſe of God as friends*, as becometh the ſervants of the Lord, who was *not* to be found in the ſtormy *wind*, in the *earthquake*, *or in the fire*; but in the *ſtill ſmall voice* of harmony and union. 1 Kings chap. xix. ver. 11, 12. *i. e. within* are ſchiſms and diviſions, there neceſſarily muſt be ſcoffs and contempts without; ſhall *the ſons of Belial* ſet themſelves to decry the orders. The greater is the obligation that lies on the *ſons of Levi* to expreſs themſelves in a manner becoming thoſe who reverence, *that worthy name by which they are called*; to *ſmite friendly* when oblig'd to *reprove*, never ſuffering themſelves to be ſo far tranſported as to forget *what manner of ſpirit they are of*.

The Epiſtles of St. *Paul* to *Timothy* cannot be too often read, too much admir'd, nor the excellent precepts therein contain'd, too much attended to by the Clergy; there they will find that the man of God muſt be *gentle*, and that *meekneſs* beſt becomes the ſervant of him who is the *Prince of peace*, and who, when he was revil'd, revil'd not again.

The Arch-Angel would not debaſe his dignity ſo much, would not act ſo inconſiſtent with his character (for ſo muſt the expreſſion, "*He durſt not*," be underſtood) as to "*Bring a railing accuſation*" againſt *Satan*, Jude, ver. 9. but left the deciſion of the cauſe to "*Him*

who

who judgeth righteously," and hath said "Vengeance is mine, I will repay." Rom. xii. 19.

One distinguishing characteristic of the ambassador of *Christ*, is to *be meek in every thing adorning the doctrine* of him *whose he is and whom he serves*; *shining as a light in the world*; setting himself as a pattern, and, in nothing more than in marks of candour and moderation towards such as may happen to differ in opinion and sentiment, to *admonish as a brother*, looking on personal invectives and controversial virulence, as alike beneath the religion he explains, and the faith he professeth.

Seeing what an inclination and natural propensity there is to rejoice greatly at every *little slip*, and cry "Ha, ha, so would we have it," *should*, (I am sure, *ought to*) teach them caution and circumspection, *to take heed unto themselves*, while the united and vigorous efforts of their enemies should inspire them with a spirit of union and zeal in the support of one another. Conscious of being under the eyes of the nicest observers, they must cut off occasion, if possible, from the seekers of it; and, by acting up to the dignity of their character, so confute calumny by their conduct, as, in that emphatical expression of the great Apostle St. *Paul*, to *let no man despise them*, Titus ii. 15. It has always been observ'd, (and very much does it redound to the honour) of the bishop of *Winchester*, that, in all the controversies which he has held with his brethren (and no man has had more) he ever maintain'd an equanimity of temper, the meek and candid Christian was never lost in *the disputer of this world*, never betray'd into any asperity of expression, any misbecoming flights, or those sallies of passion which cause men to "shoot out arrows, even bitter words," Psalm lxiv. 3.

The other particular wherein I observed the Doctor was not defensible, is this: there is an ambition which is laudable, and *this* the chancellor discountenances.

The passion which the mind of man has for glory, as it tends to excite a noble spirit of emulation, ought, by no means, to be discouraged.

It is an argument of a magnanimous disposition to be mov'd by the consideration of transmitting their name to futurity; and it is no less a sign of pusilanimity, of a low and base spirit, to neglect it. He that hath no regard to his *fame*, is lost to all purposes of virtue and goodness. When a man is once come to this, *not to take care of what others say of him*, the next step is, *to have no care what himself does*. Those of the most shining parts and abilities are remark'd by the great *Roman* orator, to be most actuated and fir'd by ambition; and it is, doubtless, a strong indication of magnanimity, to be very desirous of a good name, and very careful to do every thing that we innocently or prudently may. *Famam tueri illæsam*, to perpetuate our names; is a principle, which, as the soul of man is an active being, seems to be a spring implanted by nature to give motion to all the latent powers of the soul, and is observ'd to exert itself with the greatest force in the most generous dispositions.

The men whose characters have shone the brightest among the ancient *Romans*, appear to have been strongly animated by this passion.

The renowned *Pliny* confeſſes, "Nothing employ'd his thoughts more than the deſire he had of perpetuating his name; which, in his opinion, was a deſign worthy of *a man*, at leaſt of ſuch a one, who, being conſcious of no guilt, is not afraid to be remember'd by poſterity.

What ſhall I do to be for ever known,
And make the age to come my own?

ſays the celebrated *Cowley*.

Can it then be ſuppos'd, with any colour of reaſon, that a perſon, not loſt to all generous emotions, would, after deceaſe, be clean forgotten as a dead man out of mind? Pſ. xxxi. 14.

What! ſhoot away, and leave no *track behind?*

"Like a flower of the field, which, as ſoon as the wind goeth over it is gone, and the place thereof knoweth it no more." Pſ. ciii 15, 16.

Was it not the greateſt curſe *David* wiſh'd might befal his bittereſt enemy, that "in the next generation his name might be clean put out," Pſ. cix. 12. In the cloſe of the letter the chancellor expreſſes himſelf to the dean in this manner: "You cannot bear the thought, that when you die, your name ſhould periſh, or that your memorial ſhould periſh with you? Pſ. ix. 6.

Nothing will ſatisfy you, but to go down to poſterity, and to live in the voice and memory of men."

What is there blame-worthy in this? How is the Dean culpable?

Does not *every good man* wiſh and deſire, to perpetuate his name? It is a paſſion, which for the benefit of mankind ought not to be extinguiſh'd. So far from being a fault that, on all hands, it is allow'd to be a great and indiſpenſible duty.

That "the righteous ſhall be in everlaſting remembrance," Pſ. cxii. 6. What, ſurely, can be a ſtronger incentive to great and glorious actions, and at the ſame time a greater reſtraint from doing what is mean and contemptible?

"*Tentanda via eſt, quâ me quoque poſſim*
"*Tollere humo, victorq; virûm volitare per ora.* Virgil.

For a fuller and more explicit confirmation of this point, and to ſee it in a ſtill clearer light, I will refer my reader to what Biſhop *Headly* ſays at large in his preface to Dr. *Clark*'s ſermons. "As the works of Dr. *Clark* muſt laſt as long as any language remains to convey them to future times, perhaps I may flatter myſelf that this faint and imperfect account of him may be tranſmitted down with them; and I hope it will be thought a pardonable piece of ambition and ſelf-intereſtedneſs, if, fearful leaſt every thing ſhould prove too weak to keep the remembrance of myſelf in being, I lay hold of *his* fame, to prop and ſupport *my own*: and I ſhall think myſelf greatly recompenced for the want of any other memorial, if *my* name may go down to poſterity thus cloſely join'd to *his*, and I myſelf be thought of and ſpoke of in ages to come under the character of

The Friend of Dr. Clarke."

Thus did the Biſhop *think*, and thus does he *write*. The world ſees in him (I had almoſt ſaid) an *inimitable* pattern that,

I. Sacer-

I. Sacerdotal combatants may write without rancour, and that,

II. To deſire to "go down to poſterity, and to live in the voice and memory of men" is *not* culpable.

Which were the *two points* I undertook to prove.

EDWARD WATKINSON.

Propoſal for Premiums on Theological Subjects.

To the AUTHORS *of the* CHRISTIAN MAGAZINE.

GENTLEMEN, *Octob.* 18, 1760.

IT is really ſurprizing that Chriſtianity makes ſo ſlow a progreſs in the world, that ſuch a number of Magazines have appeared in relation to arts and ſciences, while that of the Chriſtian Religion has either been totally overlooked, or at beſt account put only upon an equal footing with the reſt; nay, in ſome reſpects, the advancement of arts and ſciences, and the improvement of our manufacture, has been preferred to the propagation of Chriſtianity; the various premiums allotted in favour of the former, though right and reaſonable, excellent and commendable, is notwithſtanding a tacit acknowledgment, that mankind are not ſo much in earneſt with regard to the latter: this, however, I apprehend, does not proceed ſo much from a want of inclination in the rich and powerful, as from their not having the means and method ſufficiently pointed out. If premiums were allotted for the beſt expoſition of ſuch and ſuch an abſtruſe and difficult text, or for the beſt ſolution of ſome knotty point in divinity, I preſume it would anſwer a very valuable purpoſe; the honour, as well as profit reſulting from it, would encourage the inferior clergy of every denomination, would cauſe them to ſtudy hard, and the miſunderſtanding of the Chriſtian Religion, which is the ſource of innumerable calamities, would ſtand a fair chance for being removed. I hope ſome of your judicious correſpondents will purſue this hint further, and place it in a proper light: which would contribute, I conceive, to public advantage in general, and to the ſucceſs of your Magazine in particular. I am,

Your's, &c. &c.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN.

By inſerting the following, you will oblige, amongſt many others,

your conſtant reader, S. T.

A ſhort account of John Heylin, *D. D. late Prebendary of* Weſtminſter, *and Rector of St.* Mary-le-Strand.

THE learned and ingenious Doctor *Heylyn*, (who bequeathed this volume * to the world, having prepared it himſelf for the preſs) was diſtinguiſhed in his time, as an eminent divine, a celebrated preacher, and a chriſtian philoſopher.

* See our liſt of books. No. 12

He never appeared in public, without impreſſing a laſting opinion of his piety and abilities. But his fame was much leſs extenſive than it might have been: For humility was one of the ſtrongeſt features of his character. He was not only averſe to an active diſplay of his excellencies, but too deficient of himſelf, to aſpire to the ſtations from which his light might have ſhone more diffuſively.

However he was ſo warmly admired and eſteemed for many years, by all who knew and heard him, that his character will ſtill ſecure a favourable reception of any work of his. He had all the advantages of education which form men for the world; ſtrong natural parts; a fine imagination, improved by an early and intimate acquaintance, with the beſt writers; and he had ſpent many years of his life in foreign parts, in converſation with the moſt pious and eminent men of their time.

The reader will trace theſe ſeveral advantages in his works, and the unprejudiced reader will not be offended, if his ſermons ſhould retain ſome tincture of the life and energy with which preachers in warmer climates, either naturally or artificially addreſs their hearers; he might inſenſibly adopt their manner, but it appear'd natural in him, and as it reſulted in great meaſure from his own thoughts, and his own heart, it became ſo peculiarly his, that, notwithſtanding the ſucceſs he always had in preaching, no one has yet ventured to imitate him. He had every talent requiſite in an excellent preacher. Of his language the reader will judge: but his action, every look and geſture of his, was ſo adapted to the nature and variation of his ſubject, that he hardly ever failed to inforce and enliven his language by his manner: And by the united force of manner, language, and ſentiment, a ſingle period from him had ſometimes the power, at once to convince, to awaken, to delight, and to inculcate.

The principal rule of his eloquence was, to carry his real thoughts into the pulpit, and to preach, as if he were ſpeaking to his congregation. Many of his expreſſions were ſingular, becauſe many of his thoughts were ſo; but he was only ſingular, either in thought or expreſſion, becauſe the ſtrength of his own mind ſupplied him with reflections, and words in which to expreſs them, without the aid of what had been written or ſaid upon the ſubject by other men. He was ſtiled by ſome, the myſtic Doctor, and he was deeply read in the writings of the myſtic divines. It is no uncommon thing for men of the beſt underſtanding, to carry about them ſome marks of the company they keep. But though many things, in that mode of divinity, had naturally acceſs to a mind and heart form'd like his; he was ever averſe to any thing that had the apperance of faction in the chriſtian religion, and profeſſed himſelf of no party, being indeed as true a member of the church of Chriſt as any ſince the earlieſt ages. He would even confeſs in converſation, that ſome things in thoſe writers argued a diſordered mind, and, by way of apology for any thing that ſeemed extravagant in them, he would ingeniouſly apply to them a *Spaniſh* proverb, of which the import is, "that light makes its way into a dark room through a *crack*."

It would be ſmall praiſe to attribute to ſo pure a character the common virtues of a good ſort of man. It would ſound like attributing to a ſcholar, a competent ſkill in the rudiments of learning. His character was ſuch as pre-ſuppoſed the good qualities, by the bare profeſſion of which men often paſs reputably through the world.

He had formed his mind early for an indifference to the common pleaſures and purſuits of human life; and this early habit invigorated by a religious fortitude, frequently broke out in converſation, in ſo cool and radical a contempt of the objects upon which men are apt to be ſeriouſly bent, that a ſingle incidental expreſſion of his, would ſometimes convey all the force of a regular ſatire, even though it proceeded from a moſt benevolent mind.

Hence many things both in his converſation and preaching paſſed for wit, which were not intended ſo by him: For he delivered only his natural ſentiments, which being original, lively, and uninfluenced by prejudice or faſhion, had ſometimes the appearance of being ludicrous, and in many caſes recommended a ſevere morality, even to thoſe, who hear and converſe merely for entertainment.

He affected not the ſuperiority of a philoſopher, or a contempt of the perſons and things which the order of the world had placed above him. He was too ſincere to affect any thing, and too humble to deſpiſe other men with petulance. But as his obſervations ſometimes fell inſenſibly upon ridiculous men or things, he was in his own heart too ſuperior to the world to diſſemble an inſtructive thought. To this part of his character we are indebted for many lively paſſages in his ſermons, and he was no leſs delightful to his private friends, than inſtructive to his hearers, by this happy mixture of vivacity and good humour with affections intirely ſet on things above.

According to the vulgar idea of good-breeding, it ſhould ſeem hardly credible, that, he excelled in that accompliſhment. But he was a ſtriking inſtance of the cloſe connexion between a good and a well-bred character, without the advantage of a graceful perſon, and probably without having ever-ſtudied the exterior of good-breeding, he was always engaging. He had ſo eaſy and natural a complacence to others, and ſuch inattention to himſelf, in matters of an inferior nature, about which good-breeding is chiefly converſant, that, with all his abilities, he never appeared arrogant, and, with great bodily infirmities, he ſeemed rather, intent upon the eaſe and condition of his friends, than ſenſible of his own.

It is hoped, that no part of his character is exaggerated, ſome perſons now living knew him intimately: And if it be their opinion that he reſembled this account of him, the public will admit, that ſuch a character, ſo negligent of praiſe and popularity during life, merited at leaſt ſo cheap a tribute as this. After his death, among his ſurviving friends, ſome are too diſcerning to be impoſed on by extravagance of panegyric; and thoſe, who were unacquainted with Doctor *Heylyn*, will think this account of him corroborated, if we may take the liberty of naming the Duke of *Argyle*, the Earl of *Granville*, and the late Biſhop *Butler* of *Durham*, as perſons, whoſe eſteem he had the honour to enjoy.

Nelſon's

NELSON's *ſcheme for doing good.*

THE following extract is made from an excellent little Book, intitled, *An addreſs to perſons of quality and eſtate*, well deſerving a Place in every family, and particularly the attentive peruſal of the *great*; wrote by the celebrated *Robert Nelſon*, Eſq; Author of that well known Treatiſe, *The practice of true devotion*, and of *the companion for the feſtivals and faſts.*

" I am not ſo vain, as to imagine, that *this addreſs* will be able to make any impreſſions upon ſuch *great perſons* as have abandoned all principles of religion, who live *by ſenſe*, and not *by faith*; and who confine all their expectations of happineſs to this world.—Thoſe whom I hope to influence are ſuch, as have been inſtructed in all the neceſſary points of chriſtianity, and have not caſt off all care of their ſalvation, and yet thro' the falſe maxims of a corrupted world are often carried down the ſtream, and made a prey to the allurements of it: Who tho' they *believe* religion and the happy conſequences which attend it, yet are *languid* and *negligent* in the purſuit of it, and do not apply themſelves with *vigour* and *watchfulneſs* to ſecure their everlaſting ſalvation, and to avoid the certain miſeries of a *ſad* Eternity.

" 'Tis a dreadful misfortune to the *great*, that they have no body to put them in mind of their duty; no body that will unmaſk their darling vices; and even thoſe who attempt it, are forced to do it, out of prudence, in a ſlight manner.——There is conſequently the more need that perſons of large eſtates ſhould frequently examine themſelves in the preſence of God, in order to acquire that ſelf-knowledge, which is ſo neceſſary for their Salvation; eſpecially as their Station in this world affords them great leiſure for proſecuting the buſineſs of religion—and they are maſters of ſure and eaſy methods of doing God the moſt important ſervice by their example and their authority.

" Now as the condition of men of rank frequently ſets them at a diſtance from the lamentable complaints which the lower ſort labour under; and renders them incapable of performing their alms-deeds to the beſt advantage, I have here repreſented a *ſcheme* of the ſeveral wants of the poor and miſerable part of mankind, that whenever they are diſpoſed to do an act of charity, they may never want a proper method to exert it.

" To make this proſpect of the *wants of our Neighbour* more diſtinct, I ſhall conſider them under *two different* views: Thoſe that relate to their *ſouls*, and thoſe that relate to their *bodies.*

I. " 1. Diſpenſing bibles, common prayer-books, and other plain practical treatiſes of religion. 2. Subſcribing largely to the ſociety for promoting Chriſtian Knowledge *here*; and to the Society for the propagation of the goſpel in *foreign* parts. 3. Promoting the life and ſpirit of chriſtianity at home, by endeavouring to revive the piety and charity of the primitive times, and countenancing all good deſigns and good men. 4. By erecting charity-ſchools, and contributing to the ſupport of them. 5. By giving ſome of the beſt comments on the holy ſcriptures, and the moſt approved treatiſes of practical divinity, to be kept in ſuch pariſhes, where the living is but *meanly* endowed

dowed, for the use of the present and succeeding ministers, who cannot else afford to purchase them.

II. "1. By relieving orphans and widows, particularly the widows of clergymen. 2. Providing for the able poor in a way of industry. 3. Relieving poor distressed housekeepers. 4. Relieving decayed tradesmen, and putting them into a capacity to maintain themselves for the future. 5. Relieving poor prisoners."

To these may be added, the contributing to the *Magdalen* * house, for the reception of penitent prostitutes; and towards the *foundation* and *support* of *infirmaries*; particularly giving *benefactions* or *legacies* towards the religious instruction of the patients there; which is a very important †† branch of this kind of charity; and if we have any regard to the good of our country, we should be sollicitous to have *this design* properly executed; as no time is so likely to influence the poor to become *pious* and *virtuous*, as while they are sick; being *then* at leisure as well as in a disposition to receive suitable directions; by which they may be made not only useful and happy *here*, but may likewise be fitted for the regions of *eternal* happiness.

Mr. *Nelson* concludes his benevolent and striking *address* by intreating the *great*, "That their zeal to do good may exceed the forwardness of those who press to be relieved; and always to remember the words of our compassionate Saviour, *It is more blessed to give than to receive*;"—of *that* saviour, who has filled the rich with great plenty, that the poor might be sufficiently supplied—and who has commanded them to do it by his precepts, invited them by his promises, and excited them by his threatnings.

* See a sermon preached before the governors of the Magdalen charity by the Rev. Mr. *Dodd*.

†† The late Mrs. *Webster* of *Northampton* has left 100*l.* towards the support of the Magdalen House: and has likewise (as the establishment of a chaplain to the *Northampton* Infirmary had been so strongly recommended by the late bishop of *Peterborough* in his sermon before the governors) left a legacy of 130*l.* to the *Northampton* infirmary, thirty pounds of which she has allotted towards the support of a chaplain for *one* year to officiate at the said infirmary; and in case no other benefaction or legacy shall be given by the end of the year, for the continuance of such chaplain, then the like salary is to be paid out of the remaining hundred pounds for the three succeeding years. The overplus 10*l.* of the said 130*l.* Mrs. *Webster* has applied to the purchase of the bishop of *London's serious advice to persons recovered from sickness*; and of Dr. *Stonehouse's friendly advice to a patient*; being the two books which the governors of the *Northampton* infirmary, and of several others have for many years thought proper to distribute to the patients at the expence of the charity.—Now in order to promote Mrs. *Webster*'s good design by her legacy of a temporary chaplain at 30*l.* a year; and in hopes that there may be a provision found to *perpetuate* the spiritual assistance which the patients will receive from so necessary a branch of the charity, a benefaction of two guineas has been given *by a person unknown* towards providing a moveable desk or low pulpit, that the different offices may be performed with more decency and order, in the same manner as in several infirmaries where the income would not admit of building a chapel; these desks or pulpits being moved from one ward to another, or *occasionally* into the governors room at their discretion, for the better accommodation of the patients in hearing the minister at different seasons.

To

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IT is hoped the *Family Prayers* in the close of your Supplement for last year will be well received, and will excite some masters of families to use them. If so, it will be proper that every domestic of such family, who assists at them, should either be able to repeat the answers by heart, or have a printed or a written copy. Now, methinks, six printed copies might be sold for six-pence; and therefore the poorest family might easily procure a sufficient number. And if they really have not leisure to use the whole *daily*, a discreet master will know how to abridge. But on supposition that any Bookseller will, at your recommendation, print the same family prayers; suppose again some Devotions for private persons were added to them, to make that which would be but a very little book, a little, and but a little bigger? I am going to make you a present of what I hope you will think proper for that purpose; so that the Bookseller's copy will cost him nothing. And if devotion be thereby encouraged, the world will become better. At present I send, for your approbation, what I think a proper introduction. It is, if I mistake not, a sort of an epitome of the Christian system, and therefore whether the devotions follow or not, may be inserted in your Magazine. Since you testify your approbation of what has been already sent you, if health and leisure permit, perhaps you may receive more, from, Gentlemen,

Your humble servant,

March 11, 1761. T. P.

The PREFACE.

WHOEVER attentively considers the frame of the universe, or only the frame and texture of his own body, or indeed any part of the rational, animal, vegetable, or material world, ought to conclude that every thing is the work of an all-wise and almighty creator; that a Being, who is eternal, unchangeable, omniscient, omnipresent, who is all perfection, and whom we call GOD, must have been the maker and preserver of all we see.

Now we cannot *by searching find out God, we cannot find out the Almighty* perfectly, or *to perfection*. We cannot conceive, much less express what *God* is: Something we can think and say of what he is not, by removing all imperfection from the notion of him. But sometimes we must speak of him after the manner of men; as when we say, in the words of the scripture, for instance, that such and such things are the work of his *hands*, or *fingers*; for language is very defective. Now,

As the being and attributes of God evidently appear to an attentive mind, so does the weakness and frailty of our mortal nature. We see and perceive that our weak and frail bodies will moulder into dust: but then are not the souls by which these bodies of ours are animated, immortal? Are they not destin'd by God to live for ever? That they are so, has been firmly believed by the wisest of the heathen world, however they came by the notion. Let them have

have diſcovered it by the light of reaſon, or ſuppoſe ſome glimmering of revelation to have come down to them: But from the revelation God has been pleaſed to make to his *Iſrael*, his *church*, it has deſcended from age to age, as a thing moſt firmly to be believed, not only that our ſouls ſhall live after the death of our bodies, but that theſe alſo ſhall be raiſed again, and come to judgment.

Now, though the conſideration of God's greatneſs and our littleneſs, his goodneſs and our inclination to wickedneſs, ſhould, one would think, naturally lead us to adore and worſhip him, to praiſe him, and to pray unto him, to ſupplicate his mercies, and deprecate his judgments; we have moreover the higheſt obligation to do ſo, from his own injunctions in the revelation he has been pleaſed to make of his will.

The five books of *Moſes* are the firſt in order, and they contain an account of God's creating one man and one woman, of placing them in a ſtate of temporal happineſs, with free will, giving them a plain and eaſy law, a commandment not to eat of the fruit of one particular tree, as a proof of their obedience; which law they broke, plunging themſelves and us their deſcendants into this ſtate of weakneſs and error.

But God was pleaſed to promiſe a redeemer and ſaviour; he repeated that promiſe ſeveral times to ſeveral of their deſcendants, and by his prophets foretold the coming of that redeemer who was to be *God with us*. And in the *fulneſs of time*, lo! he came, *was conceived by the Holy Ghoſt, born of the Virgin Mary; ſuffered under Pontius Pilate, was crucified, dead and buried; he deſcended into Hades; the third day he roſe again from the dead; he aſcended into heaven and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead.*

He eſtabliſhed a church, a ſociety, to which he made great and precious promiſes, and left paſtors to feed and govern it by ſacraments and laws. Sacraments or myſteries, are *outward and viſible ſigns* of *inward and ſpiritual grace*. They are always accompanied by prayer and thankſgiving: Our ſaviour himſelf often ſpent whole nights in prayer, *and he ſpake a parable to this end, that men ought always to pray, and not to faint:* He taught his diſciples *that* form which we call *The Lord's Prayer:* And one of his Apoſtles in particular, has ordered us to *pray without ceaſing:* that is, to be always ready and diſpoſed to pray. And Church Hiſtory informs us, that the primitive Chriſtians, eſpecially, were very aſſiduous in that duty, not only when they aſſembled together *to break bread*, that is, to celebrate the Euchariſt, which was their ſtated and daily worſhip, but alſo in private, and with their families. And indeed *this* is a good preparation for *that*. Private prayer diſpoſes for the ſolemn aſſemblies of the church. There are, thank God, many good books, helps to devotion: but why may not another be added? The eſſentials being preſerved, variety of *form* may be allowed; "For why ſhould men of "devotion be denied variety of books any more than men of other "ſocieties?" *Out of the abundance of the heart the mouth ſpeaketh*, all manner of ſpeech; and, when it meets with a form of words that

ſuit it, eagerly embraces them, and gravely and affectionately uttereth them. And that affectionate *manner*, that ardour of ſoul, proceeding from a lively and ſtedfaſt faith, is acceptable to God, who needs not the words of our prayers to inform him of our wants; *he knows our neceſſities before we aſk, and our ignorance in aſking*; "but by the lively "impreſſion which the words make in our hearts, and by the purity "of our love, ſeen by our heavenly father, who knoweth all things, "and to whoſe infinite wiſdom all ages are preſent; *by theſe* we ob- "tain the effect of our prayers, which, being devoutly offered up, "purify the heart, and make it more and more capable of being "filled with the gifts of the Holy Ghoſt."——

Chriſtians of all denominations, (for alas! we are not all of one,) profeſs to maintain *the unity of the ſpirit in the bond of peace*; but there are ſome particulars even in the *matter* of our prayers in which we are not all agreed. This compendium, however, contains nothing that can be exceptionable. Such as it is, the compiler offers it with all ſubmiſſion, and deſires the prayers of every devout chriſtian, &c. See the *Family Prayers* in our laſt *Supplement*.

A Private Penitential Office.

IN the name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

Lord, have mercy upon me.

Chriſt, have mercy upon me.

Lord, have mercy upon me.

O Lord, correct me, but with judgment; not in thine anger, leſt thou bring me to nothing, Jer. x. 24.

I will ariſe and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſon, Luke xv. 18, 19.

The Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins and wickedneſs, and that we ſhould not diſſemble nor cloke them before the face of Almighty God, our heavenly Father, but confeſs them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. I muſt therefore examine my life and converſation by the rule of God's commandments, and wherein ſoever I perceive myſelf to have offended either by will, word, or deed, there I muſt bewail my own ſinfulneſs, and confeſs myſelf to Almighty God, with full purpoſe of amendment of life. And if I perceive my offences to be ſuch as are not only againſt God, but alſo my neighbours, then I muſt reconcile myſelf unto them, being ready to make reſtitution and ſatisfaction, according to the uttermoſt of my power, for all injuries and wrongs done by me to any other; and being likewiſe ready to forgive others who have offended me, as I would have forgiveneſs of my offences at God's hand. Thus I muſt judge myſelf, that I be not judged of the Lord? I muſt have a lively and ſteadfaſt faith in Chriſt my Saviour; and I muſt return to him who is the merciful receiver of all true penitent ſinners; aſſuring

myſelf

myself that he is ready to receive me, and most willing to pardon me, if I come unto him with faithful repentance; if I submit myself unto him, and from henceforth walk in his ways; if I take his easy yoke and light burden upon me, following him in lowliness, patience, and charity, being ordered by the governance of his holy spirit, seeking always his glory, and serving him duly in my vocation with thanksgiving. This if I do, Christ will deliver me from the extreme curse which shall light upon them that shall be set on his left hand; and he will set me on his right hand, and give me the gracious benediction of his father, commanding me to take possession of his glorious kingdom; unto which may he vouchsafe to bring me, of his infinite mercy. Amen. *Common-Prayer-Book.*

[*Pause for Recollection. Kneel down*, and say,]

Almighty God, Father of our Lord Jesus Christ, Maker of all things, judge of all men; I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against me.——It grieves me, O most amiable Goodness, it grieves me that ever I offended thee.

1. By loving or delighting in any thing more than in thee my God, my chiefest Good; by preferring pleasure, profits or honour, before the performance of my duty.

2. By entertaining vain, wandering, or impertinent thoughts in times of devotion.

3. By taking thy holy name in vain; by rashly, vainly, or adventurously swearing by it; or, by irreverently using it upon trifling occasions.

4. By neglecting to attend thy publick worship.

O Lord God, most gracious and reconcileable, pity and pardon me.

It grieves me, O most amiable Goodness, it grieves me that ever I offended thee;

5. By any undutifulness towards my superiors, spiritual, political or natural;—— by pride, haughtiness, or negligence towards my equals or inferiors.

6. By excessive anger, revenge, or cruelty.—"I lament, O Lord God, for all the countenance which I have given to other men's sins, for compliance with them, or neglect to reprove the same when I have had an obliging call so to do. For all the provocation which I have ever given others; and for all the sinful passion which I have ever shewn, and opprobrious speeches which I have ever used, and the ill-will which I have ever retained towards them when at any time, they have provoked me. For all the ungrounded jealousies, and evil and uncandid surmises, and for all the backbiting and evil-speakings which I stand guilty of towards any *."

It grieves me, O most amiable goodness, it grieves me that ever I offended thee,

* *Kettlewell.*

7. By impure thoughts, words, or actions.
8. By unjuſt detaining of my neighbours goods,
9. By lying, ſlander, tale-bearing, flattery,
10. By covetouſneſs, envy at the proſperity of others, or diſcontent with my own condition.

O Lord God, moſt gracious and reconcileable, pity and pardon me.

Lord, have mercy: I beſeech thee to hear me, good Lord.

O Almighty and Eternal God, Lord of the whole world, Creator and Governor of all things, who by Chriſt haſt made man to be the great ornament of the world, and haſt given him both a natural and a written law, that he might live by the rules thereof as a rational creature; who haſt alſo when he hath ſinned, given a motive and encouragement to repent, even thine own goodneſs; do thou now look down upon me, who bow the neck of my ſoul and body unto thee †; for thou deſireſt not the death of a ſinner, but his repentance, that he may turn from his evil way and live. O thou who didſt accept the repentance of the *Ninevites*; who wouldſt have all men to be ſaved and come to the knowledge of the truth; who didſt receive again the Prodigal Son that had ſpent his ſubſtance in riotous living, with the compaſſionate bowels of a father, on account of his repentance: Do thou now accept the repentance of me thy ſupplicant, for there is no man that ſinneth not againſt thee; and if thou, Lord, wilt be extreme to mark what is done amiſs, O Lord, who may abide it? But with thee there is mercy and propitiation.—Reſtore me therefore to thy gracious favour, thro' Chriſt our God and Saviour, by whom glory and adoration be to thee in the Holy Ghoſt, world without end. Amen." *

"Turn thou me, O good Lord, and ſo I ſhall be turned. Turn, O Lord, the whole ſtream of my affections from ſenſual love to the love of thee. O my God, let thy heavenly love be the conſtant biaſs of my ſoul, O may it be the natural ſpring and weight of my heart, that it may always move towards thee.

O heavenly Father, accept my imperfect repentance, compaſſionate my infirmities, forgive my wickedneſs, purify my uncleanneſs, ſtrengthen my weakneſs, fix my unſtableneſs, and let thy love ever rule in my heart, through the merits and ſufferings, and love of the Son of thy love, in whom thou art always infinitely pleaſed. Amen." ‖

Have mercy upon me, O Lord, have mercy upon me,
For my ſoul truſteth in thee:
And under the ſhadow of thy wings will I hope, till my iniquities paſs away.
Why art thou ſo ſad, O my ſoul? and why art thou ſo diſquieted within me?
Still truſt in God; for ſtill I ſhould praiſe his name, he is my Saviour and my God.

† Reverently bowing the head.
* Clementine Liturgy, and Complete Collection. ‖ Biſhop Kenn. Praiſe

Praise the Lord, O my soul, for he is good; and his mercy endureth for ever:

He was mindful of me in my lowest state; for his mercy endureth for ever.

And redeemed me from my enemies; for his mercy endureth for ever.

He will guide me here in the ways or peace; for his mercy endureth for ever.

He will bring me hereafter to the joys of eternity; for his mercy endureth for ever.

O God, protect and defend thy church; bless and preserve all kings and princes whom thou hast appointed to reign upon earth: comfort the afflicted: bless my relations, friends and acquaintance: forgive my enemies: convert those who are in error. And, O Father of mercies, bless the whole creation for the sake of Jesus Christ our Lord. *Amen.* *

Our Father, which art in heaven, hallowed be thy name, &c.

A Meditation on Fasting Days.

THough God commanded the earth to bring forth "all sorts of fruits for our comfort and nourishment, for our use, our health and *delight*;" yet there is great danger of transgressing in this particular. It is an evil which daily assaults us, and, with Saint *Augustine*; I wish it were the only one. For, to use his words, "† We are daily obliged by eating and drinking to repair our decaying bodies, *till thou*, O God, *destroyest the belly with the meat*, as the apostle speaketh, when by an admirable satiety, thou wilt extinguish my hunger and thirst, and cloath this corruptible flesh with eternal incorruptibility.

But at present this necessity is *delightful* to me, so that I am obliged to strive against it, that it may not get the dominion over me. I continually war against my corrupt self, by fasting and abstinence, often reducing my body into subjection. But still it is this same *delight* which drives away my grief For hunger and thirst are a kind of grief, seeing they scorch and kill, as well as a burning fever, if food, like a favourable remedy, does not come in to our assistance. But because *that* is ready at all times, it having pleased thee to comfort our miseries by the innumerable favours which we receive from thy bounty, who hast caused the earth, air, and waters, to furnish us with all the things we have need of, these unhappy necessities pass with us as *delights*. Upon which thou, O Lord, hast taught me, not to seek after food, but as I do after remedies, and to use it in the same manner. But when I pass from the incommodity of hunger, to the refreshment which eating gives me, concupiscence lays snares in the way: For the passage is accompanied by voluptuousness; and there is no other way to arrive at this refreshment, which necessity obliges us to seek.—In the midst then of these temptations, I daily strive against the excess which may happen in eating and drinking: it is necessary in this to bridle the appetite, by a just medium between the

* This Penitential Office may be used for morning or evening prayer, by inserting, *Lord, as thou hast awaked,* &c. Or, *O blessed Lord,* &c.

† Confessions, B. x. Cap. 31.

too

too little and the *too much*. And who is he, Lord, that is not some times carried beyond the bounds of neceſſity? Whatever he be, he is much to be commended, and is bound to glorify thy holy name. For my part, I am not ſuch; for I am a ſinner; but yet I will not ceaſe to glorify thy name, and to comfort myſelf with this hope, that he who has overcome the world, and conſiders me as one of the weakeſt and moſt infirm parts of his body, intercedes with thee for my ſins; becauſe thy eyes do not diſdain to look upon that which is yet imperfect in the body of the church, and to write in thy *Book* the names of thy ſervants."

In private humiliations, our bleſſed Lord requires that we ſhould *not appear unto men to faſt*;—but we may, nay we muſt, excite one another to the due obſervation, as of the *Sundays* and the other *feaſts*, ſo of the *Lent* and other *faſts* of the church, as far as each man's circumſtances and health will permit. And tho' there are various degrees of thoſe *bodily exerciſes* practiſed by the various members of our church; yet if we every one profit a little by them, like the needle-work of divers, which compoſeth the raiment of the king's daughter, the church will be all glorious within.

With this harmonious variety, *Lent* was obſerved in St. *Chryſoſtom*'s and St. *Auſtin*'s churches, in conformity with the practice of the univerſal church, of which they were two eminent branches.

Chriſtians in the firſt and pureſt ages of the church, were accuſtomed to *endure hardſhips as good ſoldiers of Jeſus Chriſt, in faſtings often.* "*And why* (ſaid St. Auſtin) *cannot I do what Chriſtians of both ſexes have done before me?*" Our church lays down rules for the practice of her members in this particular of faſting: and that I have not neglected to *preſs forward towards the mark* "ſhall not (I hope it ſhall not) be objected againſt me, when the coronets of glory come to be diſtributed at the reſurrection ‡." Yet———— [*Here kneel.*]

I. My God, never let me ſo rely upon any outward performance, that I neglect the improvement of my mind, leſt my faſting become an unprofitable trouble, and my prayer a vain lip-labour: The ſoul and the body make a man, and the ſpirit and diſcipline make a Chriſtian, Never let me ſo pretend to inward perfection, that I ſlight the outward obſervances of religion, leſt my thoughts grow proud and fantaſtic, and all my arguments but a cover for licentiouſneſs: the ſoul and the body make a man, and the ſpirit and diſcipline make a Chriſtian.

O my ſoul, when wilt thou underſtand the gracious providence of the Lord, in chaſtening whom he loveth, and correcting every child that he receiveth?

Gold is tried and refined in the fire; and the faithful man in the furnace of affliction.

O God, who by my great Maſter's dear example haſt taught me what labours and ſufferings heaven deſerves, and that I am to take

‡ Diſc. concerning keeping the Lenten-faſt, publiſhed by Dr. *Hickes*.

it

it by force; confound in me, I humbly beseech thee, the nice tenderness of my nature, which is averse to that Discipline and hardship I ought to endure as a disciple and soldier of Jesus Christ: and since flesh and blood cannot enter into the kingdom of heaven, enable me by thy grace to deny them even their just cravings and contentments, in order to the highest degrees of perfection here, and to help me in my way thither by self-denial and mortification; for the sake of our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, ever one God, world without end. Amen.

Hickes's Compl. Collections.

II. O my Lord, who for my sake didst fast forty days and forty nights; refuse me not, I beseech thee, thy grace, that my flesh may be subdued to the spirit, and that I thereby may ever obey thy godly motions in righteousness and true holiness. *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

O God, who didst severely punish our first parents for eating the forbidden fruit; and hast so often recommended to me the necessary duties of abstinence and fasting; grant, I beseech thee, that by observing diligently thy holy discipline, proposed to me in the laws and practice of thy church, I may correct my levities, revenge my excesses, and subdue my irregular appetites, may frustrate the temptations of the enemy, secure my perseverance, and daily proceed to new degrees of virtue and devotion, till in the end of my life I receive the end of my labour, the salvation of my soul; through our Lord Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth ever, one God, world without end. Amen. *Idem.*

III. Grant me grace, O God, to follow my divine Master in his retirement and fasting; who needed not (as I do) the means of religion, but all that he did was for my example, that I might learn to flee from the danger of occasion to sin, and take away the fuel of my passions; and so by using to contradict the appetite of sense, enure myself to obey the commands of reason.

Now will I take an holy revenge on my past sins;

And strive for the future to bring forth works meet for repentance.

O Lord Christ, who by thy holy doctrine hast taught me to fast, and watch and pray, and by thy blessed example hast powerfully engaged me to follow thy steps; vouchsafe me, I beseech the, by thy grace so to mortify my body, by withdrawing the fuel from my unruly passions, and reducing my immoderate sleep to the measure of necessary refreshment, that my mind may be better disposed for prayer and meditation; and that by devoutly celebrating the fasts and festivals of thy church, I may eternally rejoice with thee hereafter in the kingdom of thy glory; where with the Father, and the Holy Ghost, thou livest and reignest, ever world without end. Amen. *Idem.*

A Prayer

A Prayer for the graces and virtues neceſſary to form a true chriſtian; with an eye to the Ten Commandments.
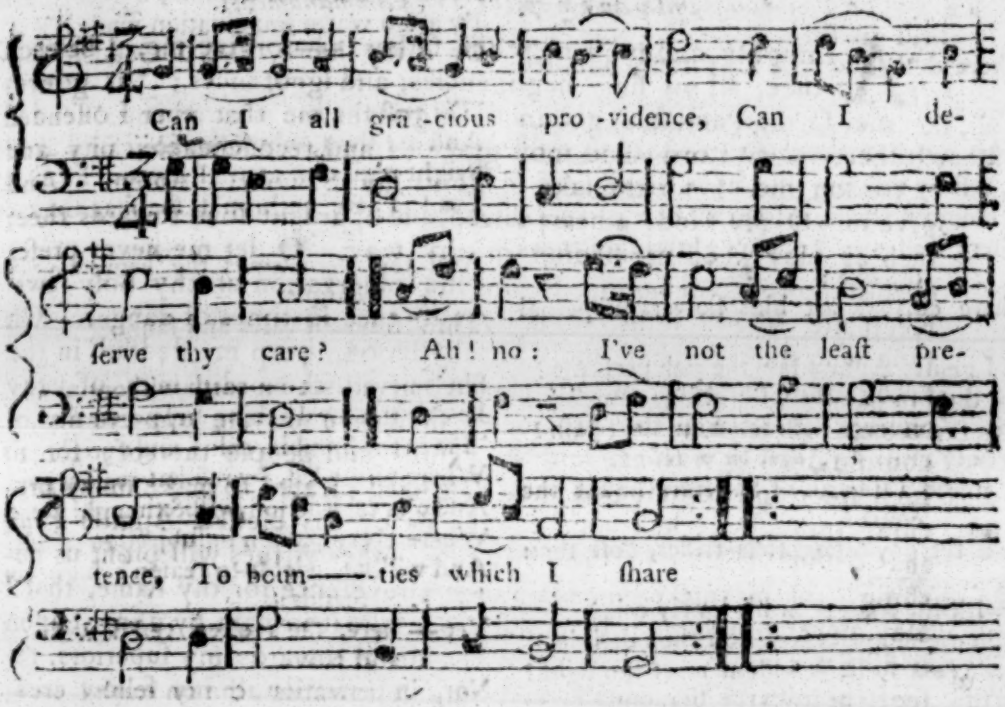
"ALmighty and moſt merciful father;—forgive me, I beſeech thee, all my ſins, negligencies, and ignorances; * it grieves "me, O moſt amiable goodneſs, it grieves me that ever I offended "thee.—O Lord God moſt gracious and reconcileable, pity and "pardon me." † for the ſake of Jeſus my Saviour. Amen. And give me, O my God, a heart ſuſceptible of ardent love towards thee, ſuch as may keep me ſtedfaſt in thy way. O let me never prefer pleaſure, profit, or honour before the obſervation of thy holy laws. Keep me, bleſſed Jeſus, from denying thee in times of danger. Oh thou who didſt purchaſe me with thy blood, keep me ſtedfaſt in the faith, and conſtant in attendance on all the ordinances of thy church, as often as thy providence ſhall give me the opportunity of communicating with the faithful paſtors and people thereof; for to ſuch union and communion thou haſt been pleaſed to make many precious promiſes ‡, and haſt taught us by thy bleſſed Apoſtle *Paul*, that without charity or brotherly love, other virtues will profit us nothing. O let me ever retain ſuch a reverence for thy name, that I may never prophane it by perjury, nor take it in vain by uſing it upon trifling occaſions. Teach me to be dutiful towards my ſuperiors, reſpectful towards my equals, and humble towards all my fellow creatures; give me purity of heart, and honeſty of intention; let me be found true and juſt in all my dealings, prudent in my ſpeech, and moderate in all my deſires.

"Prevent me, O Lord, in all my doings with thy moſt gracious "favour, and further me with thy continual help, that in all my "works begun, continued, and ended in thee, I may glorify thy "holy name, and finally by thy mercy obtain everlaſting life, thro' "Jeſus Chriſt our Lord. Amen." *Eng. Liturgy.*

* *Eng. Liturgy.* † *Bp. Kenn's Catechiſm.*

‡ Mark xvi. 16. John iii. 5. Acts ii. 38, 41. viii. 12, 37, 38. John xx. 19, 20, 21, 22, 23.

A Birth-day Thought.



Have I not been defended ſtill
From dangers and from death;
Been ſafe preſerv'd from ev'ry ill
E'er ſince thou gav'ſt me breath.

I live once more to ſee the day
That brought me firſt to light;
O! teach my willing heart the way
To take thy mercies right.

Tho' dazzling ſplendor, pomp, and ſhow,
My fortune has deny'd;
Yet (more than grandeur can beſtow,)
Content hath well ſupply'd.

No ſtrife has e'er diſturb'd my peace,
No miſ'ries have I known;
And that I'm bleſs'd in health and eaſe
With humble thanks I own.

I envy no one's birth or fame
Their title, train, or dreſs:
Nor has my pride e'er ſtretch'd its aim,
Beyond what I poſſeſs.

I aſk, nor wiſh I to appear
More beauteous, rich, or gay:
Lord, make me wiſer ev'ry year,
And better ev'ry day.

The Character of an happy Life.

By Sir Henry Wotton.

How happy is he bred and taught,
That ſerveth not another's will,
Whoſe armour is his honeſt thought,
And ſimple truth his utmoſt ſkill.

Whoſe paſſions not his maſters are,
Whoſe ſoul is ſtill prepar'd for death;
Unty'd unto the world by care
Of public fame, or private breath.

Who envies none that change doth raiſe,
Nor vice hath ever underſtood;
How deepeſt wounds are giv'n by praiſe,
Nor rules of ſtate, but rules of good.

Who hath his life from rumours freed,
Whoſe conſcience is his ſure retreat,
Whoſe ſtate can neither flatt'rers feed,
Nor ruin make oppreſſors great.

Who God doth late and early pray,
More of his grace than gifts to lend;
And entertains the harmleſs day,
With a religious book or friend.

This man is freed from ſervile bands,
Of hope to riſe or fear to fall;
Lord of himſelf, tho' not of lands,
And having nothing, yet hath all.

A Search after HAPPINESS.

O Happineſs! ſay where doſt thou reſide,
To thy bleſt manſions, who my ſteps ſhall guide!
Where doſt thou raiſe thy throne, admired fair,
Of all, the hope; of all, the wiſh and care?
Doſt thou delight to range th'enamel'd meads,
Or, reſt by tinkling rills, in waving ſhades,
On blooming beds, in fragrant bow'rs repoſe,
Where well-mix'd odours glowing charms diſcloſe;
Where curious art bids flowers perpetual bloom,
And gentle zephirs fan the rich perfume?
Doſt thou in palaces with Kings remain,
Or in the cottage with the humble ſwain?
To buſy cities ſay, doſt thou reſort,
Or, midſt a ſwarm of flatterers haunt the court?
With the gay thoughtleſs trifler, doſt thou dwell,
Or with the ſtudent in his lonely cell?
In ſoft amuſements ſay, doſt thou delight,
Or where diverſions ſeldom meet the ſight?
Doſt thou repoſe beneath the diamond's blaze
And roll in ſtate, of wond'ring crowds the gaze;
May'ſt thou be found in pomp, and ſhow, and noiſe,
Or in calm ſolitude with ſilent joys;
Art thou midſt circles of the young and gay,
Where tempting pleaſure does its charms diſplay?
In the ſage ſtoic's breaſt may we thee find?
Or in the rude uncultivated mind?
At rich *Lucretius* tables doſt thou feaſt?
Or, at the homely cottage-board a gueſt?
Doſt thou with poets live, and ſprightly wit;
Or, with the great ones in the ſenate ſit?
With the ſoft ſenſualiſt may'ſt thou be found;
Where pleaſures roll in an eternal round?
Or, reſt ſupine with indolence and eaſe,
In the dull ſoul where nought can pain or pleaſe?
Doſt thou reſide with honours, fame, or wealth,
With blooming beauty, or, with chearful health?
Perhaps, in love and friendſhip's bands thou'rt bound;
But, where is love and friendſhip to be found?
Tho' oft faint copies are to view reveal'd,
With thee the bright original's conceal'd.
Vain is the ſearch! For ſtill my heart replies,
In none of theſe gay flowery ſcenes ſhe lies.
Art thou then but a name, a painted ſhade,
By a too warm imagination made?
Or is thy throne, bleſs'd Goddeſs, plac'd ſo high,
'Tis paſt the ken of every mortal eye?
And art thou only found in realms above,
Bright region of eternal joy and love?
Yes! There enthron'd ſhe ſits, there ever reigns,
And tho' ſometimes the heavenly virgin deigns
Thro' fragrant vales and fanning ſhades to ſtray,
She's never met on earth without allay.
If e'er the lovely thing below we find,
'Tis in the humble, calm, and upright mind,
Where virtue led, by radiant reaſon guides,
And o'er each action, wiſh & thought preſides;
Where every paſſion in ſubjection ſtands,
And willing, yields to reaſon's high commands:
Yet — here, ſhe's often veil'd with grief and pain,
Nor, in perfection, can on earth remain.
My ſoul, then with her emanations reſt,
Nor vainly hope to be compleatly bleſt.
Slight not thoſe joys Heaven's bounty doth beſtow,
Purſuing what was never found below:
So many ills in ſtormy life abound,
'In Heaven alone true happineſs is found.'

The Meditations *of a Country* Clergyman *in his way home from church on a dark rainy* Sunday *evening.*

COME heav'nly penſive contemplation, come,
Poſſeſs my ſoul, and ſolemn thoughts inſpire.
The ſacred hours that with ſo ſwift a wing
Inceſſant hurry by, nor quite elaps'd,
Demand a ſerious cloſe. Then be my ſoul
Sedate and ſolemn as this gloom of night
That thickens round me. Free from care compos'd
Be all my ſoul, as this dread ſolitude,
Through which with gloomy joy I make my way.
Above thoſe clouds, above the ſpacious ſky,
In whoſe vaſt arch theſe watery oceans roll,
Diſpenſing fatneſs to the world below,
There dwells the Majeſty whoſe ſingle hand
Props univerſal nature, and who deals

His

His lib'ral blessings to this little globe,
The residence of worms, where *Adam*'s sons
Thoughtless of him who taught their souls to think,
Ramble in vain pursuits. The hosts of heav'n,
Cherubs and seraphs, potentates and thrones,
Array'd in glorious light, hover on wings
Before his throne, and wait his sov'reign nod;
With active zeal with sacred raptures fir'd,
To his extensive empire's utmost bounds
They bear his order and his charge perform.
Yet He, even He, (ye ministers of flame,
Admire the condescension and the grace!)
Employs a mortal form'd of meanest clay,
Debas'd by sin, whose best desert is death;
Employs him to proclaim a Saviour's name
And offer pardon to a rebel world.
This day my tongue, the glory of my frame,
Enjoy'd the honour of his advocate;
Immortal souls of more transcendant worth
Than *Ophir* or *Peru*'s exhaustless mines,
Are trusted to my care. Important trust!
What if some wretched soul, (tremendous thought,)
Once favour'd with the Gospel's joyful sound,
Now lost, for ever lost thro' my neglect,
In dire infernal glooms, with flaming tongue
Be heaping execrations on my head,
Whilst here secure I dream my life away!
What if some ghost, cut off from life and hope,
With fierce despairing eyes, turn'd up to heav'n,
That wildly stare, and witness huge dismay,
Be roaring horrid, 'Lord, avenge my blood,
On that unpitying wretch who saw me run
With full career the dire inchanting road
To these devouring flames, yet warn'd me not,
Or faintly warn'd me, and with languid tone,
And cool harangue, denounc'd eternal fire,
And wrath divine!" At the dread shocking thought
My spirit shudders, all my inmost soul
Trembles and shrinks. Sure if the plaintive cries
Of spirits reprobate can reach the ear
Of their great judge, they must be cries like these.
But oh how blest,—if of the happy choir,
That with eternal symphony surround
The heav'nly throne, the meanest thus shall speak;

"Next to Almighty grace, to his lov'd care
My faithful pastor, all my present bliss
Let me attribute grateful; for his hand
Regardless of the frowns or smiles of men,
Snatch'd me reluctant, from approaching flames;
And brought me to my father and my God!
May love omnipotent reward his zeal
With some bright mansion in this world of bliss!
Chief Shepherd with the crown adorn his brow."
Transporting thought! then blessed be the hand
That form'd my elemental clay to man,
And still supports me! What a boon is life,
When we may live to purposes so great!
Awake my dormant *zeal*! for ever flame
With gen'rous ardor for immortal souls!
And may my head, and tongue, and heart, and all,
Spend and be spent in service so divine!
His service, who for me scorn'd not the form
Of servant, nor the death of slave condemn'd.

Framptonienſis ſuper ſabrinâ.

To JESUS *the* SAVIOUR.

INcline, mild offspring of thy father's love,
From regal thrones of glory where thou reign'st
High o'er th'innumerable sons of heaven,
And sway'st thy princely sceptre; dwell'st complete,
In pure perennial firm beatitude
And joy that no emergency can move;
O let thy ear attend the fault'ring song,
The feeble accents of an humble muse
Fir'd with the wonders of redeeming love
Amply display'd for mankind lost. To thee
She fain would offer grateful sacrifice
And pay due honour.——
——Thou, her blest support,
Her everlasting, grand, exhaustless theme
That furnishest her strains when morn appears,
And art the substance of her evening lays,
Claim'st the prime incense, well deserv'st the first,
And sweetest odours of inspired praise.
Thy matchless kindness who can reach? thy care
Of poor dejected sinners wrapt in woe,
Absorb'd in various crimes, depress'd throughout,

Who can ſufficiently admire? Or who
Rate the high favours thou conferr'ſt on all.
When man tranſgreſs'd in *Eden*, when he broke
The ſov'reign law, the prohibition ſcorn'd,
And drank the poiſon of iniquity,
Which has tranſmitted down from age to age
It's fatal influence and corrupted all,
Thou then regarded his profound diſtreſs,
Tho' by himſelf created, and ſought means
That might reſtore him to his injur'd God,
Preſerve him (tho' polluted) from perdition,
And bend his heart, to ſeek his ſureſt bliſs.
But oh, beyond conception's fartheſt ken,
What mercy was beſtow'd, which did not end
In bringing our grand parents to perceive
The juſt demerits of their wide revolt.
Thy wond'rous condeſcenſion lower ſtoop'd,
Thy goodneſs magnify'd itſelf ſtill more;
Tranſcended that of all th'immortal throng,
And thro' the Empyrean ſhed amaze,
In off'ring up thy life.—How ſhall the muſe
Addreſs thee with an ardor ſuitable
To the vaſt depth, height, breadth, and length of love!
Divine retriever of fall'n man! 'Tis thou,
And only thou that can exalt her ſtrain.
Had not the exertion of prevailing grace
Our paradiſe reſtor'd, what total loſs
Should we ſuſtain, how blaſted every joy,
Intended by the Almighty for our lot:
What diſmal proſpects every eye muſt view
What piercing horror ev'ry heart muſt feel!
No pleaſing hopes would elevate the mind,
Or bliſs immortal dawn it's rays on man;
Earth's brighteſt ſcenes would ſoon their luſtre loſe,
And nought but perfect darkneſs long endure.
How boundleſs and immenſe the praiſe we owe!
A debt which mortals ne'er can clear, tho' all
Eternity is exerciſed in pay!
How ought our ſpirits to adore thy name,
Immutable, Immaculate, Great Son
Of the Eternal Father, who thus ſought
To render happineſs the lot of man,
Tho' forfeited and loſt.---Henceforth to thee
My ſoul ſhall conſtantly devote her ſongs
When with excurſive wings ſhe travels thro'
The pathleſs æther, views the planets round,
And contemplates the rolling globes; thy love
Shall be united;---or when ſweetly roving
Thro' nature's flow'ry fields and peaceful groves
Gath'ring rich ſtore from ev'ry vernal haunt,
Thou there ſhalt be the object of her thought.

May 2, 1761. D. B.

A Commentary *from the* 21*ſt Chapter of* Matthew, *to the Concluſion of the Book.*

WHEN *Jeſus Chriſt* to humble *Bethphage* came,
The mount of *Olives* ſmil'd and hail'd his name!
To that imperial ſeat of eaſtern Kings,
A village aſs, the great *Meſſiah* brings,
Who meekly rode deſpiſing all that vain
Triumphant greatneſs of a monarch's train.
The grateful crowd the duſty paths beſtrew
With leaves pacific from the olives bough;
With loud hoſannahs hills and vallies ring,
At the approach of *Iſrael*'s glorious King.
This Lord of Lords did not aſcend his throne,
To give man honours, but to ſave alone;
Crimes were eras'd, the blackeſt ſins forgiv'n,
By the all bounteous humble Lord of heav'n.
Inſtead of regal favours, earthly toys,
He gave health, ſight, and ſpeech, eternal joys.
The firſt bleſt object that the blind beheld,
Was *Iſrael*'s *Saviour*, juſt, unparallel'd;
The lame run on with ſtrength unknown before,
And through the ſtreets the dumb th' Hoſannah bore.
With ſmiles the crowd on their kind Saviour wait,
And ſing Hoſannahs at the temple gate.
From thence the holy one of *Iſrael* drove,
Thoſe who profan'd his church, and him above;
And tho' they ſaw the miracles he'd done,
They cry'd, ſhall he then reign great *Iſrael*'s ſon?
Shall this low *Nazarene* ſit on *David*'s throne.
Then did theſe mean ignoble ſouls conſpire,
With bribes, the death of our all bounteous Sire.
But being no ſtranger to their dire deſigns,
He his Diſciples of the ſtorm reminds.
Tho' prieſts deride thee, and tho' Princes frown,
Peter thy perſon, Lord, will ne'er diſown.

Beware

Beware this night, the Son of God reply'd,
When the cock crows, then think whom
you've deny'd."
Thus was the God omnipotent betray'd,
And with his blood the great last debt he
pay'd;
What eye can view? Or say, what tongue
can tell,
The day that Lamb a sinner's victim fell?
Who is that mock'd! Thus buffeted and
spurn'd?
Drag'd like a felon, crown'd with thorns,
and scorn'd?
Simon behold, the bloody cross he bears!
Shock'd with compulsion, overwhelm'd with
fears;
Where will they drag my Saviour and my
King?
Oh! will he die to expiate their sin?
Is it my Lord, my God, my Saviour, say?
That they thus force and drag to *Golgotha*;
Alas it is, the sight who can behold?
The tear must flow, when e'er the tale is told.
It's morn, yet night seems to dispel the day,
The sun's eclips'd, the moon has left no ray.
See! to his breast his sacred head he bends,
And with a groan the following line descends.
Eli, eli, lama sabacthani——
Hear me, O God, forsake me not,—I die.
Then with a sigh he wafts his soul to rest,
Earth felt the wound, and nature seem'd
oppress.
The graves unfold,—whilst horror gave a
groan,
The dead awake,—arise, converse and moan.
Temples and rocks, the mutt'ring thunders
tore;
Which are the quick? Alas! the dead's no
more.
Nature thro' all her works, gave signs of woe,
Dubious to rest—or with her Founder go.

1757. EDW. RIGDEN.

The 100th PSALM, *for a Scotch Tune,*
By CHRISTOPHER SMART, *M. A.*

REjoice in God, ye blithsome lands,
With all your voices all your hands,
Bent knees and faces prone;
With mickle gladness and content
Your goodly songs and selves present
Before his awful throne.
Nought in ourselves but life and limb,
We are the workmanship of him,
He is our God besure;
Our shepherd too, as well ye k n,
He feeds us congregated men,
Like sheep upon the moor.
O gang your way and gang with glee,
Into his courts with melody,
And do his goodness right.
His gates are not too straight nor strong
To keep out sicke a lively song,
And sicke a menceful sight.
For gracious is the Lord our rest,
Sith by his merits we are blest,
And rescued from our crimes.
And us his just decrees he learns,
For fires to teach their bonny barnes
Through all succeeding times.

An HYMN *upon the* Divine Goodness.

WE sing to thee, whose mercies great,
Above the highest heav'ns ascend,
We can't thy praises due repeat,
Thy gracious ear to us extend.

O Lord, we'll strive thy praise to sing,
Tho' small the tribute we can raise;
And unto thee, of heav'n thou King,
Devoutly consecrate our days.

To do thy laws great joy we find,
Who live within this earthly frame;
Implant thy fear, inspire our mind,
That we may praise thy glorious name.

How oft thy mercy's balm revives
Our souls, exceeds our pow'r to say;
O still from sin defend our lives,
And virtue's sacred paths display.

In all our works prevent us Lord,
In thy due time vouchsafe success;
To give thy grace to us accord,
Our prayers with thy acceptance bless.

Then we thy temple will frequent,
In joyful hymns thy praise declare,
While all our future hours are spent
To serve thee with an holy fear.
Hallelujah. P. C.

CONTEMPLATION, *an* ODE.

Tecum vivere amem, tecum obeam libens.
HOR.

COntemplation, lovely fair,
Far from scenes of noise and care,
Evermore delights to dwell,
In the still sequester'd cell:
Lead me then, propitious pow'r,
To thy lonely rural bow'r;
To the silent shady wood,
To the riv'let's dimpling flood:
And, on summer mornings, lead
To the russet heath or mead:
To the cot's plain simple door,
The ploughman's peaceful, happy floor:

Where *Phyllis* brings her loaded pail,
And young affection liſps it's tale;
Lead to duſky lanes or ſhades,
Where tall oakes lift high their heads:
To the ſeat of happineſs,
To the garden's lov'd receſs;
Beds with pinks and roſes gay,
The pride and boaſt of *June* and *May*,
Contemplation, nymph ſerene,
Guide to lawns or uplands green,
Or near the promontory's ſide—
Let me hear the roaring tide,
Hear old ocean's wild waves roll;—
Or the ſad knell ſlowly toll,
Or, at gloomy hour of day,
With me to the church-yard ſtray,
And meditate among the dead;
While the ſexton plies his ſpade,
There peruſe the time-worn ſtones,
Or, as he turns up human bones,
Think on what I ſoon muſt be,
Think on vaſt *eternity*:
'Till torches diſſipate the gloom,
And the ſable mourners come;
'Till the venerable prieſt,
In his ſnowy ſurplice dreſs'd
Loudly begins the ſolemn lines,
And "duſt to duſt," at length conſigns.
Hail! matron lovely, tho' demure,
Ever chaſte and ever pure,
Diffuſe thy balm into my breaſt,
Bring with thee happineſs and reſt:
Sooth each melancholy ſigh,
Teach me to *live*, and teach to *die*! Z.

Upon the Inſpired Writers.

WHence, but from heav'n ſhould men unſkill'd in arts,
In diff'rent ages born, in diff'rent parts,
Weave ſuch agreeing truths? or how, or why
Could all conſpire to cheat us with a lie?
Unask'd their pains, unweary'd their advice,
Starving their gains, and martyrdom their price.

A Friendly Admonition.

FIRST know thyſelf; thus did the ſage adviſe,
For he who does not that can ne'er be wiſe;
Then thy creator know, his works admire,
And learn thoſe holy things he did inſpire:
This knowledge will alone thy mind compleat,
'Twill make thee good, and then thou may'ſt be great.

On Miſs Clariſſa Stonhouſe, *an Infant of five years old.*

GOOD-nature, ſenſe, ſimplicity and truth,
Adorn'd the fair *Clariſſa Harlow*'s youth.
Thus can ingenious *Richardſon* impart
Virtue by *fiction* to the tender heart.
If the mere *picture* juſtly merits fame,
The *life* muſt challenge a ſuperior claim:
E'er many ſuns their annual courſe renew,
This ſhall be prov'd my pretty Dear, by *you*.

To the AUTHORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

HAVING lately met with the following piece, entitled the *Jeſuit's Double-fac'd Creed*, I ſend it you as a Curioſity, hoping you will inſert it in your Chriſtian's Magazine. From, Gentlemen, your conſtant reader and humble ſervant,

May 1, 1761. J. B.

Pro fide teneo ſanâ— Quæ docet *Anglicana*;
Affirmat quæ *Romana*— Videntur mihi vana.
Supremus quando Rex eſt— Tum Plebs eſt fortunata;
Erraticus tum grex eſt— Cùm fiat caput Papa.
Altare cum ornatur— Communio ſit inanis;
Populus tum beatur— Cum menſa vino panis.
Aſini nomen meruit— Hunc morem qui non capit;
Miſſam qui deſeruit.— Catholicus eſt & ſapit.

I hold for faith— What *England*'s church allows;
What *Rome*'s church faith— My conſcience diſavows.
Where the King's head— The flock can take no ſhame;
The flock's miſled— Who holds the Pope ſupreme.
Where th'Altars dreſt— The worſhip's ſcarce divine;
The people's bleſt— Whoſe table's bread and wine.
He's but an aſs— Who their communion flies;
Who ſhuns the maſs— Is catholic and wiſe.

1. THE happineſs of doing good. — Before the preſident and governors of the Magdalen Charity. By the Biſhop of Oſſory, 1s. Whiſton.

2. Ten Diſcourſes, delivered in the pariſh churches of St. James, Clerkenwell, and St. Anne and Agnes, Alderſgate. By John Doughty, M. A. 8vo. 5s. Clarke.

3. An impartial account of the riſe both of Arianiſm and Athanaſianiſm, 8vo. pr. 1s. Griffiths.

4. An Eſſay on Immortality, in 3 parts, 4to. Price 2s. 6d. Hart and Wilcox.

5. An Eſſay on the Reſurrection, being a ſpecimen of a new work, intitled, Revelation. By a gentleman of the law, 8vo. 1s. Noble.

6. A Charge delivered to the Clergy of St. Alban's Archdeaconry, at a Viſitation, April 24, 1760. By James Ibbetſen, D. D. Archdeac. of St. Alban's, 4to. 6d. Whiſton.

7. Pentecoſt, a Poetical Fragment. By Henry Pariſh, A. B. of Trinity College, Cambridge, 4to. 1s. Walter.

8. A Sermon preached before the Preſident, &c. of the London Hoſpital, Ap. 29. 1761. By the Ld. Biſhop of Peterborough, 6d. — [This elegant and truly celebrated preacher, takes his text from Deut. xv. 11. and ſhews the motives we learn from *nature*, *reaſon* and *religion*, to the exerciſe of humanity and compaſſion—and recommends the particular inſtance of it, before him, with regard to the *objects* of the charity; and what is of great importance, the admirable *oeconomy* obſerv'd in conducting it — and ſurely *oeconomy* is no where more amiable and neceſſary than in works of public beneficence. "By the rules of our infirmary, (ſays his Lordſhip) every benefactor of thirty guineas at one time, is a governor for life;—calculate and ſee what is the return made by this charity, for this benefaction. I am authoriz'd upon the exacteſt calculation to affirm, that the return is made by giving proper food and phyſic, and furniſhing every accommodation and comfort, neceſſary to reſtore health and eaſe, to no leſs than *twenty* miſerable objects, within the walls of your hoſpital." He adds in a note "ſeven out-patients, upon a medium, are reliev'd at the ſame charge as one in-patient: The ſum therefore of thirty guineas, which anſwers the expence attending 20 in-patients, will extend to the relief of 140 out-patients, &c.—See the whole.

10. Sermons and religious tracts. By the late Philip Doddridge, D. D. 3 vols. 12mo. 9s. Hitch and Hawes.—[Dr. Doddridge's character as a writer, is generally known, and will be ſufficient to recommend to the public notice this *collection* of his Tracts: Each of which has ſingly been offer'd to and well approv'd by the public, and cannot but be acceptable, thus collected together.

11. An interpretation of the New Teſtament, p. 2. By John Heylin, D. D. late Prebendary of Weſtminſter, 10s. 6d. J. and R. Tonſon. — [The 2d part contains the Drs. interpretation of the Acts of the Apoſtles: to which are ſubjoin'd, as to the former volumes, 20 Diſcourſes upon the principal points of reveal'd Religion: we have inſerted the account of the Doctor, given in the preface, to which we refer the reader, p. 331.

12. Sermons on Luxury, Infidelity, and Enthuſiaſm. By Thomas Cole, L. L. B. Dodſley.

13. Candid reaſon farther ſatisfied, concerning Chriſt, as the repreſentative of the world in his ſufferings, ſhewing, 1. That what Chriſt ſuffered was the fixed wages of ſin. 2. That in this caſe a ſubſtitution can take place: and 3d. That ſinners are juſtified before God by a living faith in Chriſt. Being a ſupplement to a pamphlet lately publiſhed on that ſubject, pr. 6d. Steidel and Pridden.

This writer's pamphlet is entitled, "Chriſt in his laſt ſufferings, conſidered as the repreſentative of the world;" in which the author endeavours to ſhew, that in conſequence of the ſaid character, 1. The perſonal innocence of Chriſt was cleared, vindicated, and made fully to appear during his ſufferings. 2. Chriſt was declared guilty of death, upon his own confeſſion, that he was the Meſſiah; and that he was not to be put to death under any other character. 3. His ſufferings were altogether, and without exception, ſtrictly *divine*, and ought to be ſo. 4. He was previouſly full well acquainted with what he was to ſuffer: and it was meet he ſhould be ſo. 5. He felt and experienced, the weight and heavineſs of every affliction, and he ſhould ſo. 6. He ſuffered moſt willingly and obediently, and it was a neceſſary requiſite for him as our ſurety.—See our firſt vol. p. 365.

List of Ecclesiastical Preferments.

Clergymen preferred.	*Preferred to*	*in the Room of*	*Patrons.*
Mr. Warren,	Preb. of Gloucester, (Dr. Barton, p.		
Mr. Geo. Thomas, of Ringwood, Hants.	Hermitage R. Dorf.		
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* The true patron is William Edwards, Eſq. of Haverford-Weſt, who having omitted to preſent within ſix months from the death of Mr. Bateman, the late incumbent, the living lapſed to the ordinary.

ERRATA.

In Page 240 of the CHRISTIAN'S MAGAZINE for MAY, 1761, after Samuel Squire, D. D. &c. for *Preb. of Canterbury, (Holcome d.)*
Read *Biſhop of St. David's (Ellis, dec.)*
Ibid. after Geo. Secker, M. A. &c. Preb of Canterbury, for (Dr. *Hilcombe*, d.)
Read (Dr. *Holcombe*, dec.)

THE CHRISTIAN'S MAGAZINE.

For JULY, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XIV.

Of the REDEEMER.

THE Doctrine of *Redemption* is, and ever muſt be to us, in our preſent ſtate, a deep and awful myſtery: Into which we may look with reverence and trembling; but the whole oeconomy of which we can never fathom. There are many *facts*, reſpecting it, offer'd to our attention; ſuch as cannot fail to inſpire us with gratitude, and to teach us humility: and which, if duly weigh'd, will check every peeviſh enquiry, and repreſs the leaſt tendency to ſcepticiſm and arrogance. A careful obſervance of thoſe facts, will lead us on to much knowledge and truth.

That ſuch a *Sacrifice*, as that which our Redeemer offer'd, was neceſſary and expedient for us, as well as for the honour of God, we promiſed to ſhew in our laſt chapter. We do not preſume to aſſert, that this was ſo *abſolutely* and *indiſpenſably* neceſſary, that the ſalvation of man could no otherwiſe have been ſecur'd. We dare not aſſert this: And we think, that thoſe, who in their zeal for the redemption have aſſerted it, go much beyond that limit of information and knowledge, which is given to mankind. For who art thou, that ſhalt have courage to preſcribe bounds to omnipotence? and how canſt thou, O man! ſearch into his deep and manifold wiſdom, who by a thouſand, and ten thouſand ways can provide for the good of his creatures?—But tho' we would by all means repreſs their preſumption, who argue for the neceſſity of God's doings, from the wiſdom and evident expediency of them: yet are we forward to ſhew, that the manner in which God hath thought fit to redeem the human race, is honourable to himſelf and bleſſed for us. We deduce this firſt from the *facts* before us.

The wiſe Lord of all does nothing in vain. We may therefore conclude, from the whole hiſtory of redemption, brought down from

the firſt promiſe in paradiſe, thro' all ſucceeding ages, to its full compleation, in our ſaviour's death and reſurrection at *Jeruſalem*—; that it was highly (tho' not indiſpenſably) neceſſary for mankind, as well as for the honour of the deity, to redeem the human race in this manner. Conſider the vaſt preparations made, and ſo long made for this event: Conſider the greatneſs of the perſon who came to accompliſh it: Conſider the manner in which it was accompliſh'd, and all the miracles and wonders which atteſted the divine interpoſition; and you will have no doubt, of the neceſſity and expediency of this adorable redemption.

Granting then this general argumentation; you will aſk, "In what particular reſpect this method of redemption, was neceſſary for man, and honourable to God."

For man, as a ſinner, it was neceſſary, indiſpenſably neceſſary, that he ſhould, by ſome method or other, be reconcil'd to God; the guilt of his former ſins pardon'd, the dominion of preſent corruption and concupiſcence ſubdued; his ſervices made acceptable, and himſelf aſſur'd of future grace and felicity.

For God, it was neceſſary, and highly agreeable to his honour, not to paſs by ſin, preſumptuous ſin, unpuniſh'd and unregarded; nor to admit into his future favour and kingdom, rebels, unconvinc'd and unrepenting rebels, unrenew'd in mind, in affections, in behaviour. Nay, and we may add, it was neceſſary for man, in order to qualify him, for the enjoyment of God, and the participation of future bleſſedneſs, to have his nature renewed, as well as his ſins forgiven.

Now the redemption by Jeſus Chriſt, effecting all theſe great and glorious ends, was ſo far neceſſary for men, and honourable to God. For thro' the merit of that redemption, *Man*'s paſt offences are pardon'd, and he is reconciled to God, the father, thro' the blood of the ſon. He is not only reconciled, but admitted into a new covenant, made an heir of new hopes; made a partaker of a new life, by the ſpirit, and enabled to ſhew forth all the fruits of the new nature. And this grace, inexpreſſibly valuable and wholly free to him; yet is not granted by a God, ſo eaſy and merciful, as to diſregard the laws of juſtice, or to paſs by ſin, without ſevere animadverſions. But it is the purchaſe of a perſon, high in dignity and great in honour, even God's only begotten ſon: It is the purchaſe of a perſon cloathed in the ſame nature with thoſe, for whom he becomes ſurety: It is the purchaſe of the moſt ſtupendous humiliation, and the moſt painful ſufferings in this nature: It is the purchaſe of an humiliation even to death, of ſufferings great and unparallelled thro' life, and compleated by the ignominious torture of the croſs! Thus the honour of God's mercy in forgiving, and the honour of his juſtice, in puniſhing, are ſecur'd, and for ever made glorious.—While as one head or father of the human nature brought in ſin and death, upon his whole race: So another and better head of this ſame nature brings in grace, holineſs and life.

Obſerve we too, that as it ſeems no leſs neceſſary, that man ſhould be renew'd in ſoul, and made holy in heart and life, in order to enjoy the preſence of God, than that the guilt of his paſt offences ſhould

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be cancelled: Therefore we find, that by Chriſt's redemption, a proviſion is no leſs made for the former than the latter: Nay indeed the latter ſeems but a preparative for the former; the ſame blood which juſtifies, which pardons, is to purify, is to cleanſe: and tho' the gift of pardon is of free grace, yet if that pardon be not perfected on man's part by purity, the grace will be annull'd, and the pardon of no effect. However as the pardon muſt precede the purifying, we may from hence ſee one farther reaſon, why it was neceſſary, that ſuch an atonement ſhould have been offer'd, and ſuch grace ſhewn to guilty creatures.

As the ſcriptures clearly teach us, that it was the *love* of God the father, which moved him to commiſerate the fallen human race, and to provide for *their* redemption: ſo thoſe ſame ſcriptures teach, that it was the *love* of God the Son, his free and unconſtrained Love, which moved him to undertake the glorious office of Redeemer. It was his voluntary pleaſure to become the ſurety for man, and to diſcharge what was due to the divine juſtice; and the divine juſtice was willing to accept his price, as a full diſcharge, on man's account.

In this view, their diſputes are frivolous and inane, who talk of the impropriety of the innocent ſuffering for the guilty. This was the

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BIOGRAPHY.

The Life of Mr. NICHOLAS FERRAR.

By the Right Rev. Dr. Turner, *formerly Lord Biſhop of* Ely.

INTRODUCTION.

THE following curious and inſtructive Life was drawn up by Dr. *Turner*, Biſhop of *Ely*; whoſe manuſcript papers are now before us. He propoſed to have given a preface, ſhewing the utility of ſuch a publication: of this we have only ſome ſcattered hints; in one of which he notes, "that this is ſuch a life, as is not only admirable but imitable; by the Gentry eſpecially, or by his fellow-citizens, who gain plentiful eſtates, as this family did, and then retire into the country. And he adds, if *ſome things* in this life are rather to be admired than followed, I confeſs I had two ends in writing it; firſt, and eſpecially as an exemplary pattern of Chriſtian œco

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with him, so were many of his fellow collegiates, who loved him like a brother; yet his tutor prevailed, bidding them all hope comfortably that they should see him again, not only improved in health and learning, but grown in grace,—a stock which few of our young travellers know how to increase. But he was so confirmed in goodness and truth, that there was no great danger of his being tainted either with vice or with superstition. He had already run over many controversial writers between us and *Rome*, and he had read several of the antient Fathers, so that he might be safely ventured alone without any governor.

SECT. II.

His Travels.

NOW it fell out happily for him that the Lady *Elizabeth*, who was newly married to *Frederick*, Count Palatine of the *Rhine*, was to be conveyed into *Holland*, and so conducted home to the Palatinate. Therefore Dr. *Scott*, who then was Master of *Clare-hall* and Sub-Almoner to his Majesty, advised him by all means to make one of her Highness's retinue: whereupon being first created Master of Arts (the University conferring his degree upon him by extraordinary favour before the commencement) he took his leave of his beloved study in *Clare-hall*, and put himself into the habit of a young courtier: not that he cared for a shining outside, but that he might gain access and admittance in Princes courts: Our Saviour himself, where he describes *John Baptist* in his camel's hair, not disallowing those that are in King's Palaces, to wear softer rayment. The Doctor carrying him one day to court, presented him to the Princess to kiss her hand, and introduc'd him to the acquaintance of the courtiers who waited on her Highness. The Royal Fleet landed them all at *Flushing*, and his being very sea-sick, clear'd him (as Dr. *Butler* foretold it would) of his aguish humours. No sooner had he set his foot on the shore, but they all took notice of him for a great observer; one that spar'd no cost or pains to satisfy a laudable curiosity: He quickly got language enough for the dispatch of common affairs, having his *Dutch* book with its *English* translation continually about him, that he might not lose a minute.

He did not make it all his business to see sights, and to measure the height of towers; but he set himself laboriously to study the original of their cities, the nature of their government, the humours and inclinations of the people in their several provinces, the strength of their fortresses, the greatness of their arsenals and magazines, their trade and commerce with the staple-interest of their marts and public banks. What incomes and impositions supported the vast expence of their garrisons, and of their navies; with their different way of building their men of war and ours; their politic inventions, and ingenious manufactures; where that industrious people employ their lame and impotent, so as very criples get an honest livelihood. He acquainted himself exactly with the doctrine and discipline of their church. He visited even the *Brownists* and *Anabaptists* at their conventicles; comparing their practice with their books. Above all he

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was careful to make a ſevere enquiry into the remarkable inſtances of God's providence, the miracles of his mercy and juſtice in rewards and puniſhments, which are illuſtriouſly viſible in the hiſtories of every country, though many ſuch rich obſervations are buried in oblivion among us for want of recording them. He attended her Highneſs at *Middleborough*, to the *Hague*, and to *Amſterdam*; her travel was a triumph, ſhe was all along royally received; and he, as an ornament of her train, was much careſs'd. But when ſhe began to ſteer her courſe directly to the Palatinate, he not intending to go that way, but declaring his deſign of paſſing through *Weſtphalia* into the upper parts of *Germany*, ſome of the nobleſt adventurers in that voyage importun'd him to go to *Heidelberg*, where the Count Palatine kept his court; aſſuring him, if he ſought advancement by his travels, he ſtood fair for her Secretary, ſuch notice her Highneſs had taken of him both by her own obſervation, and by every body's good word. But he anſwered with his uſual modeſty, that he aim'd at lower things, and was not qualify'd for ſuch an employment; ſo he kiſs'd her Royal Hand, and ſhe graciouſly bid him farewel with kind wiſhes, that he might be proſperous in his travels. He ſet forward from *Amſterdam* to *Hamburgh*, and arriving ſafely there, he was nobly entertain'd and welcomed by the *Engliſh* merchants, upon whom he had bills and letters of credence to deliver him whatever money he demanded; which was abundantly repaid to his kind parents by the good character his countrymen gave of him in their letters to their correſpondents at *London*. They obſerved he would never taſte any wine or ſtrong liquor, that he might never be urg'd to drink with them; at firſt they tempted him, but he had ever ſome pleaſing apologies; and when they underſtood his temperance in ſleep and diet, they left importuning him; acknowledging "That he was in the right way, which yet they confeſs'd they could not hit." Even in theſe his younger days, he underſtood the art of dialogue ſo well, that without the pedantry of aſſuming or impoſing upon the company, he would lead the diſcourſe to ſome uſeful conſideration of virtue or vice, and would ſo delicately array the one, and ſo diſrobe the other, that his converſation was no leſs pleaſing than it was inſtructive; ever interlacing ſome pertinent and remarkable paſſages out of ſacred or civil hiſtory, with which new way of converſation they were greatly charm'd.

Paſſing through ſeveral of their cities, he came to *Leipſic*, in *Saxony*, where being in his own element again (for it was a famous univerſity) he reſolv'd to fix for ſome time, and continue there; preſently he made enquiry for the ableſt maſters in every art, whom he would gain entirely, if gold and good words could gain them, to teach him their myſtery. Among other curious arts which he learnt abroad, he was taught the ſkill of artificial memory. The *Germans* are exquiſite mechanics, and to every trade he would, if poſſible, ſerve an honourable apprenticeſhip for a week or a fortnight at leaſt: their painters, weavers, dyers and ſmiths were much at his lodgings, and at his ſervice; which enabled him to treat with artizans in their proper terms: he could maintain a dialogue with an architect in his own phraſes; he could talk with the mariners in their ſea-terms, know-

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ing the word for every rope and every pin in a ſhip; he was ſuch a virtuoſo, and ſuch was his curioſity in all the fine parts of knowledge (an affection which is leaſt mortify'd in a polite and a capacious mind) that now he made the great world his book: He took notes of all in ſhort hand when he was by himſelf, though his memory was ſo tenacious, and ſo remarkably faithful, that many times he could recal the circumſtances of time and place, with the very words he heard many years preceding: At *Leipſick* the learned profeſſors and the virtuoſi courted him to their worthy acquaintance. But his reputation drawing too many viſitants he retir'd to a neighbouring village, where he ſpent his time in reading the choiceſt writers on the *German* affairs. All men concluded, that he deſigned greatneſs and riſing in the ſtate, by the vaſt pains and ſcrupulous care he took of his time. His father overjoy'd at his glorious progreſs, wrote him an aſſurance that he ſhould have time enough, and money to ſpare, therefore he charg'd him not to deſtroy himſelf by a double diligence. After he had viſited ſeveral courts of the leſſer dukes and princes of the empire, and carefully ſurvey'd the imperial court and city; he bent his courſe from *Vienna* towards *Italy:* many *German* towns being full of the plague at this time, when he came upon the frontiers of *Italy* the *Venetian* territory, he was compell'd at one paſſage to make his quarantine.

It fell out to be *Lent* time, our forty days faſt; ſo that he was forc'd to do pennance both ways, being under a reſtraint from company as well as from fleſh, tho' neither of theſe was any great conſtraint upon one already ſo mortify'd as he. Now he had leiſure enough to recollect his thoughts, to reviſe his notes, and to reduce his obſervations into method. He ſpent this time of faſting and ſequeſtration from the world very agreeably in the following manner. In the morning, he went up into a neighbouring mountain, where abundance of wild thyme and roſemary grew, there with a book or two, and with God, whom he met at every turn in the cloſeſt walks of his mind, having ſpent the day in reading, meditation and prayer, he came down in the evening to an early ſupper (his only ſet meal) which was of oil and fiſh. He omitted not his offices and exerciſes of devotion morning and evening, and at midnight in his travels; for to ſerve and pleaſe God was the travel of his ſoul; he needed not many books who was his own concordance, and had the New Teſtament in a manner without book; when he had not time and place to kneel, he made the loweſt proſtrations of his ſpirit.

I cannot omit one extraordinary deliverance among the many which the providence of God's goodneſs vouchſafed him in *Italy:* Riding one time over ſome dangerous and narrow paſſages of the *Alps*, his guide being but a little way before him, out from the ſide of an hill between him and his guide comes an aſs loaden with a huge piece of timber quite croſs her back, running upon him down the hill, where the way was extremely ſtreight, and ſteep as a wall on the one ſide, and a dreadful deſcent on the other ſide; His guide not hearing the tread of his mule, looks behind him, and ſeeing the aſs thus loaden, and now near him, he cry'd out, "O Lord! O God! the man is loſt if

he had an hundred lives," overhearing the guide's voice he was amaz'd and looking up, he ſaw the aſs coming down haſtily upon him, ſo that the wood lying athwart he thought muſt of neceſſity tumble him and his mule headlong into the diſmal valley beneath him; therefore he fervently call'd upon God to preſerve him, and by his omnipotent mercy to find ſome means of delivering him. Juſt as the aſs came upon him, ſhe tript, and with bowing, the piece of timber being moved, by her ſudden and violent motion, it ſo ſway'd away from him, that he ſtopping his mule, and the aſs paſſing by quietly, the log only gave him a bruſh on the one ſide. Immediately alighting and falling flat on his face, he made his moſt humble acknowledgements to Almighty God for his preſervation, while his guide and the owner of the aſs (who was come in by this time, and told how ſhe broke away as they were loading her) ſtood croſſing themſelves and crying "*Miraculo*"

At *Padua*, the genius of the place preſented him with a fair opportunity, and his own infirm conſtitution gave him occaſion enough to apply himſelf ſeverely to the ſtudy of phyſick; in which by a ſudden proficiency he gain'd the friendſhip and aſſiſtance of the moſt excellent men in that univerſity; indeed he was too well known, and oppreſt with too many viſits eſpecially by his own countrymen; (as 'tis the Engliſhman's fault when he is abroad to loſe his time in queſt of his mother tongue): therefore he retir'd 10, 20, 30, or 40 miles into the country, frequently changing his place of reſidence, and then returning for three weeks or a month to *Padua*, or to *Venice*, where he was treated at a very obliging rate, by the honourable Sir *Dudley Charlton* the Engliſh ambaſſador. While he reſided at *Padua*, he fell into a violent fit of ſickneſs, his phyſicians were his particular acquaintance, and had a conſultation about him in his chamber, and by his death-bed-ſide, as they all dreadfully apprehended: They were for letting him blood as the laſt remedy, to which he was ready to ſubmit, though reaſoning the caſe with them, he concluded it would haſten his end; when a very old phyſician who came to him in pure kindneſs, and had been ſilent before, proteſted he was his own beſt phyſician, and prevail'd to defer his bleeding; next morning there appear'd ſome favourable ſigns of his recovery, and within three or four days they were perfectly of opinion that had they open'd a vein, he had died infallibly. The good old man tranſported with joy to have been his preſerver under God, came daily, and ſat whole hours with him, while he kept his chamber, admiring the excellency of his parts as well intellectual as moral.

As he had both ſtudied the *Roman* antiquities, and the beſt accounts of new *Rome*; if this ſtudy begat in him St. *Auſtin*'s wiſh to have ſeen her antient glory, it gave him a longing deſire to ſee her modern policy. But conferring with ſome that were well acquainted with the *Engliſh* college there, and that came from thence, he was aſſur'd the Jeſuits had him in the wind already; that thoſe perfect intelligencers had a deſcription of his perſon with ſuch a character of his abilities and of his manners that they concluded he came abroad upon ſome great deſign. *Rome* was not then ſo ſafe a place as it is now to proteſtants, if they happen'd to be diſcover'd; therefore he ſtole away from *Padua*, and travell'd very privately on foot, caſting his buſineſs, ſo that he

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came to *Rome* upon *Monday* in the great holy week before *Eaſter-day*; he chang'd his lodging every night, and ſtaid there but ten days; which he huſbanded as advantageouſly as was poſſible to take a view of every thing remarkable. One time he unadviſedly preſt into a gallery through which, it happen'd the pope was paſſing in ſtate, when all the people fell on their knees (which he was not aware of) to beg his indulgence before *Eaſter*. Tho' he was too genteel a traveller to have ſcrupled at ſuch compliments as are uſually paid the pope as a temporal prince, yet this good proteſtant was ſo ſurpriz'd at this encounter, that one of the *Switz guard* ſeeing him ſtand amaz'd, and taking him for ſome Dutchman, came up to him, as if on purpoſe to preſerve him, and clapping his heavy hand upon his ſhoulder, he preſt him down, whiſpering him ſoftly in the ear, "*dune ſkellam, dune ſkellam*;" when the pope was gone by, the fellow took off his hand from his neck, ſo he got up, and paſs'd away in the throng, but he felt the paw of the great brawny ſwitzer a week after, nor would he thruſt himſelf into ſuch places of danger any more.

And now intending to take his leave of *Italy*, he went to *Marſeilles*, deſigning from thence to go by ſea for *Spain*: But he was arreſted at *Marſeilles* by a more terrible fever than that which ſeized him before at *Padua*; his phyſician and his landlord took him for a knight of *Malta*, as they told him afterwards, and then he undeceived them; they thought him ſo, becauſe they had ſpy'd by chance among other of his curioſities, one of the little croſſes uſually worn by thoſe knights, which was beſtowed upon him, when he was among them; his doctor confidently ſuppoſing him to be his countryman (for he ſpoke perfect *Italian*) and wondering at his learned diſcourſes in phyſick, (which he thought very extraordinary for a young knight of *Malta*) had a high reſpect for him: At the beginning of his ſickneſs he diſpatch'd a paſſionate letter to his moſt dear friend Mr. *Garton*, a worthy *Engliſh* Gentleman whom he left at *Venice*, intreating him to take a charitable voyage to viſit the ſick, in a place, where he was perfectly a ſtranger, where he was oblig'd to be his own prieſt; his own book; and was able to endure no light but from his own memory; therefore he pray'd him to come immediately, if ever he would ſee him alive, or elſe to procure him ſome corner for a chriſtian burial. His diſtemper grew ſo high, and ſo acute, that he muſt either mend or die ſuddenly: His doctor took his leave (his laſt leave as he fear'd it would prove) one evening: But it pleas'd God whom he day and night invok'd with a mighty fervour, and with no leſs reſignation, to ſend him a ſound ſleep, and ſo comfortable a morning, that his phyſician pronounc'd it was a change præternatural, and little leſs than ſupernatural, and that he was in the ſpecial care of the divine providence. To double his hopes and joys (for which he never fail'd to double his thanks and praiſe to Almighty God) his friend Mr. *Garton* arriv'd, and came in that very day, even weeping over him, and never parting from him till his perfect recovery.

Soon after he ſhipt himſelf in a ſmall *Engliſh* veſſel of 12 guns; ſhe was in the port of *Marſeilles*, and was bound for *Spain*, but they had not ſail'd very far before a *Turkiſh* pirate gave them chace, and fetch'd

them up amain, tho' the wind was not very favourable to the pirate; the ſeamen began to tremble, only the maſter and his mate had the heart to think of fighting, but the major part inclin'd to ſtrike ſail, and to yield immediately; Our traveller ſtood upon the deck, and heard all, and ſaid nothing, till the maſter appealing to him, aſk'd his opinion; for (ſaid he) this young gentleman has a life to loſe as well as we, ſhall we hear what he thinks of it? Then this young chriſtian worthy animated them all with ſuch words as *David* us'd, Let us fall into the hands of God, and not into the hands of men, however not into the hands of ſuch, as had caſt off all humanity; he perſwaded them to fight manfully, terrifying the fearful with vehement repreſentations of the chains and ſtripes they muſt endure together with ſlavery; and firing the moſt phlegmatic among them, by telling them ſtories how our anceſtors lorded it over the ſea, and were renown'd over all the world for their naval victories: His words had ſuch an effect upon them, that they all prepar'd for an engagement, and he was as active as any tarpaulin of them all. The *Turk* who had been ſtriving to get the weather-gage, approach'd, and was ready to hale them; The *Engliſh* reſolv'd to uſe their advantage of the wind, while they had it, and to give him a broad ſide; but as the maſter was giving the ſignal to the gunner, the *Turks* man of war fell off, and ſteer'd away with all the ſail he could make, to their inexpreſſible joy and to their admiration, till they diſcover'd the reaſon; for he had deſcry'd at a diſtance a much greater ſhip, and a better booty, which he was unwilling to loſe, and they ſaw him over the poop get a pace upon her. They thank'd God, and their gallant paſſenger for his courage and conduct, and diſcerning his excellent ſkill in maritime affairs, they would hardly believe, but he had been ſome ſea-captain in the *Venetian* fleets againſt the *Turks*, and that he had ſeen hot ſervice.

Being landed well in *Spain*, he travell'd to the court at *Madrid*, and enquir'd among the *Engliſh* merchants there, whether or no any bills were come for a friend of his (for he would not name himſelf) one Mr. *Ferrar*? But his father ſuppoſing he could not reach *Madrid* ſo ſuddenly, had return'd him no money thither, the greateſt part of his caſh which he had brought from *Marſeilles* was ſpent, but his countrymen were ſo taken with his winning behaviour, and charming diſcourſe, (tho' he thought not fit to tell them who he was) that they frankly offer'd him a very conſiderable ſum, which he refus'd as generouſly: But while he was deliberating how to ſhape his affairs, and which way to ſteer his courſe from *Madrid*, ſo as to take an exact ſurvey of *Spain*, (for now he had done with the court) and ſo to return through *France* into *England*, he received an intimation by an unexpected way that his family was involv'd in ſad diſtreſſes; and that none but he could extricate them, and preſerve them from ruin. Submitting to this exigence, he quitted his determination of paſſing through *France*, reſolving (had it been in his power) to have gone homeward as ſtrait as an angel could lay a line; he deſir'd only to reach St. *Sebaſtians*, and to take ſhipping there for *England*.

So ſelling ſome ſmall Jewels to ſupply his preſent neceſſity, he travell'd on foot with a rich rapier in his hand, and (as the *Spaniard* calls it)

it) in *Cuerpo, i. e.* in doublet and breeches. He choſe this way of travelling in *Spain* (a kingdom not very hoſpitable to ſtrangers, eſpecialy to known proteſtants and unprotected, I ſay he choſe this way of travelling on foot) not for thrift only, becauſe his ſtock grew low, but that he might paſs the more unſuſpected, and unqueſtion'd. In all places where he thought fit to offer any diſcourſe he was very inquiſitive after the ſtate of the war in *Flanders*, which his hoſts or fellow-travellers obſerving, they took him for a young *Italian* gentleman going towards *Flanders*, to ſerve the marquiſs *Spinola*, the great commander in thoſe parts for the king of *Spain*. At one little town the governor would needs have his curious rapier, which he deny'd him, ſaying a man of courage ought no more to part with his ſword than with his life; when ſtill he was urg'd to ſurrender it, he anſwer'd wiſely and reſolutely, that if it were forc'd away from him, he ſhould find friends at court that would ſee him take no wrong. Some judg'd by his free ſpeech, and by his brave deportment, that he was ſome extraordinary perſon incognito, therefore they adviſ'd the governor to preſs him no farther, "Well ſir, (ſaid this ſharking hector) I did this only to try you, I ſee you love your arms, which indeed is ſoldier like; I perceive you are for the *Flemiſh* wars under your countryman *Spinola*," and ſo diſmiſt him, to proceed on his weariſome journey. One day he was forc'd to foot it alone, and meeting nobody, he was oblig'd to gueſs at his way by the landmarks, which they had given him, where he lodg'd the night before: Towards evening he perceived his way (as he took it to be) led him to a very high hill, and climbing it with ſome pain, he ſaw a vaſt circuit of ground, flanked and bulwarked on every ſide with ſteep rocks, nor could he diſcern any path leading out of it, at this he was in a ſad perplexity, ſuſpecting he had wholly miſtaken the hill that he was to aſcend, and doubting he muſt take up his lodging all night in the open air, but beſeeching God to direct and help him, and ſeconding his prayers with his endeavours, as he was looking up and down for ſome way or means to help himſelf, (ſince it was too late to turn back) he ſpied a great black hog running out from between two rocks; he ſet himſelf on a run to ſee what became of it, in hopes it might be ſome tame hog, and ſome houſe not far off; by and by he ſaw it run down at the farther end of the mountain, and coming thither, he perceived it a place cut out of a rock with a window to give ſome light; he entered into a turning and winding paſſage, which grew more and more dark till he came to a glimmering of more light again, from ſuch another window; then liſtning, he overheard the voices of ſome that were talking, and found it a *venta* (as they call it) or one of their paltry wretched inns to harbour paſſengers; coming in, he ſaluted his hoſt, who wondered how he got thither alone; but he quickly perceived by ſome ſuſpicious tokens that he was fallen into very ill company, and now there was no retreating: therefore complaining (as he had reaſon to do) how weary he was and how ſleepy, he laid himſelf down on the bench to take ſome reſt, ſtill graſping his rapier in his hand. He had hardly compoſed himſelf, before a brace of ruffians, with an impudent woman, came roaring into the room, one of the ruffians affronted the woman,

woman, the other protected her, ſo feigning a quarrel; they flouriſhed in the air, with their ſwords, and the weaker called upon him on the bench to riſe and help him, only to engage him in a brawl, for a pretence to aſſaſſinate him with the law on their ſide: but having to deal with counterfeits, he feigned himſelf all the while in a dead ſleep: At laſt the duel was at an end, through the hoſt's mediation, and it pleaſed God he heard no more of them, ſo he got up before ſun-riſe and ſtole away. After a tedious travel on foot from *Madrid* to St. *Sebaſtians*, he was conſtrained to ſtay a long time for a wind: The *Engliſh* factors there (as every where elſe) were very obliging to their unknown countryman; whom they diſcerned to be a gentleman of great worth and experience; they preſſed him day after day to command their purſes, neither was he nice in acknowledging that his own was at an ebb; In the end, he was content to accept the loan of ten pounds and no more; for he knew ſometimes there is as much good nature in receiving handſomely, as in doing a courteſy; at length the wind came fair, and he was accompanied aboard by ſeveral of his new acquaintances taking a kind leave of them, who were grown even fond of him; within a few days he arrived at *Dover*, where leaping on ſhore, he fell on his face upon his mother earth, and rendered moſt humble thanks to God, his heavenly father, for ſo many preſervations abroad, and for bringing him home ſafe and ſound to his native country: So poſting from *Dover* to *London*, and finding his father's door open, he entered the houſe in his *Spaniſh* habit; his father ſeeing one in this garb, kneeling, and begging his bleſſing, demanded who he was, for he did not know him; he named himſelf, at which the good old man, who did not dream of his coming, felt all the tranſports of an affectionate father. Thus after above five years unwearied travel of mind and body, he returned home with a far better conſtitution, than he carried abroad, and was received by his friends with all the ſatisfaction imaginable. He would fain have re-ſettled himſelf in his cell at *Clare-Hall*, but his aged parents enjoyned him to fix with them on the great theatre of *England*, the city of *London*, where he preſently had a very good part, and excellently well he performed it.

SECT. III.

His public Buſineſs at Council-Table, Weſtminſter, *Parliament*, &c. *To his Retirement at* Gedding.

OLD Mr. *Ferrar* having been intimate with thoſe brave men and gallant ſailors, Sir *Walter Rawleigh*, Sir *John Hawkins*, and Sir *Francis Drake*, was a great lover and encourager of plantations, himſelf being one of the moſt early adventurers in that of *Virginia*, and the *Summer-Iſlands*. A deſign, it muſt be acknowledg'd, the greateſt and the moſt honourable in its kind, that ever was ſo generally embraced and undertaken by our *Engliſh* nobility, gentry, clergy, and the city of *London*. It was a project for the common good, for the employment of unſettled people, for eſtates to younger brothers, and for a ſupply of thoſe commodities which we were obliged to

fetch

fetch from other countries at intolerable rates; but above all, for the converſion of the rude and miſerable ſavages to the Chriſtian faith; many of the Biſhops and dignify'd Clergy engaged in this affair, with an extraordinary zeal for the propagation of the Goſpel, to wipe off that aſperſion, however unjuſtly thrown upon the church of *England* by the Church of *Rome*, *that we convert no unbelievers abroad*; whereas indeed our Clergy, who are but a handful of men in compariſon of theirs, have enough to do at home, while theirs are ſo buſy to pervert the ſouls committed to our charge; but though the Jeſuits have had great trading on that vaſt continent of *Mexico*, yet *Virginia* was ſafe enough from any ſuch charitable attempt of thoſe merchants: for where there are no mines of gold or ſilver, there we ſeldom hear that they have compaſſed the ſea and land to make their proſelytes.

Sir *Edwyn Sandys* was a prime manager of this *Virginia* affair, and treaſurer to the noble company; but having named this gentleman, I muſt not ſlightly paſs him over, eſpecially ſince he and our traveller within two months after his return, contracted ſo near a friendſhip, that they were ſeldom aſunder; it was, that Sir *E. Sandys*, who thought it no leſs his honour and happineſs to have been Mr. *Hooker*'s pupil, than to have been ſon to the Archbiſhop of *York*. It was he that writ the admirable *Europæ Speculum*, wherein may be ſeen the image of the eloquent author's politic and pious mind. He was indeed one of the bleſſings and glories of his times.—Old Mr. *Ferrar* lent his great parlour and hall for the governours of the *Virginia* Company to meet in weekly, and was much joyed to ſee his ſon as heartily affording his aſſiſtance as Sir *Edwyn* heartily entreated it in this hard work; nay, his care and charity could not confine itſelf to *Virginia*; for he and his ingenious brother Mr. *John Ferrar*, frankly beſtowed two ſhares of land they had in *Bermudas*, for the maintenance of a Free-ſchool there, whither they alſo ſent a great number of Bibles and Pſalm-books for the children. He was preſently made known to thoſe noble Lords that were engaged as adventurers, above twenty Peers of the realm; but he was received with open arms by my Lord *Southampton*, the moſt generous patron, and the moſt vigorous promoter of this glorious enterprize. Mr. *Nicholas Ferrar* the younger, was ſure to be named for one in all Committees; he was become their Secretary to all intents and purpoſes, except taking fees, which he never touched, but left them all to the perſon that had the title of Secretary, who did but write after him. Their letters of advice to the Colony were drawn by him; he had the framing and ordering all inſtructions either for matter of government, or for the country's improvement by ſtaple commodities: he procured men out of *France* that were ſkilful in feeding and ordering ſilk-worms, and we owe it to his firſt contrivance, that *Virginia* now affords as good ſilk as *Perſia*: he treated with the Civilians, the common lawyers and the divines that came to their courts; he managed the victualling and ſetting out of their ſhips: if reading, conſidering, and adviſing would make him perfect maſter of his buſineſs, he would ſtudy it with ſuch unwearied induſtry, that he alone (as the tradeſmen and ſeamen would acknowledge) could direct all the officers;

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ſo before he was aware of it, this great young man had made himſelf neceſſary to thoſe parts of the other world. He was engaged in ſeveral very important negotiations in that affair, which are too long to be inſerted here; but in all he acquired the higheſt reputation for prudence, integrity, application and abilities.

During this time, two ſuch obliging offers as might have ſhaken a great conſtancy, did in vain tempt this Chriſtian hero to a little more love of the world; one was the mathematical lecture in *Greſham* College, which Mr. *Brigs* being to leave for the Savilian Profeſſor's place in *Oxford*, he importunately recommended Mr. *Ferrar* to the company of Mercers, aſſuring them, that his friend, whom he wiſhed his ſucceſſor, was excellent in that part of learning, and adviſing them upon any terms to fix this office upon him, though they ſhould purchaſe him by a conſiderable augmentation of his ſalary, that he might apply himſelf entirely to ſtudy Geometry for the honour of his native city: but he humbly refuſed the offer; alledging, that he had other intentions and aims, if it pleaſed God to ripen them for a happy iſſue. But it was no great wonder if he would not make Geometry his miſtreſs, who at the ſame time declined a nobler offer, and that was a very agreeable perſon with a great fortune offered him for a wife: ſhe was the only child and heireſs of a rich merchant, one of the *Virginia* Company, who courted and wooed him to take her, and 10,000 *l.* with her: he argued pleaſantly with her father, that he was not worthy to enter into this honourable ſtate with ſo much wealth; but the father reinforced it, and proteſted he was in love with him; yet this exceſs of kindneſs only extorted from him a declaration, that if God vouchſafed him the gift of continence, he was reſolved not to marry at all, (though he knew the world and the church too well to ſpeak or think diſhonourably of marriage in his clerical friends) ſo reſolute he was to deny himſelf any thing that might any way obſtruct his great deſign of retiring, and ſharing his eſtate ſo as to enjoy it only in common with his many relations. The good man appeared extremely perplexed, yet he declared, if the gentleman never married, he ſhould take it the more patiently, and expreſſed much affection to him ever after.

In the year 1624, a parliament was called, where Mr. *Ferrar*, without his leaſt endeavour or ſeeking after it, was, by the means of ſome Lords in the *Virginia* Company, choſen a member of the Houſe of Commons; ſo was Sir *Edwyn Sandys*, and above a hundred other gentlemen of the *Virginia* Company. It was that parliament where the Lord Treaſurer *Cranfield* was impeached, and particularly accuſed for oppreſſing the patentees: The Lord *Cavendiſh*, Sir *Edwyn Sandys*, and Mr. *Ferrar*, were ordered by the houſe to draw up the charge; that could not be long a doing, when thoſe three gentlemen, who had formerly given his Lordſhip ſuch proofs of their activity, (in an affair reſpecting the *Virginia* Company) had the doing his buſineſs. Mr. *Ferrar* was deputed to bring in the charge, and he brought it in with a ſpeech very long, but nothing tedious; for it was delivered with great natural eloquence, and (to ſpeak truth) it was he that gave the Lord Treaſurer his mortal wound: But here I dare not omit one very remarkable paſſage to demonſtrate how tender his conſcience was

was toward God, and what a loyal obedient heart he had toward the King; for theſe engagements, and it ſeems too free ſpeeches of his againſt the will of his Prince, though exceedingly well meant, were ſo deep, and ſo long a regret and ſhame to him afterwards, that he was heard to ſay (ſtretching out his right hand) *I would I were aſſur'd of the pardon of that ſin, though on that condition this right-hand were cut off.* Thus, if his tongue, the beſt member that he had, (as the Pſalmiſt calls it) offended him, by offending his God or his King, he would follow our bleſſed Saviour's direction, and would rather go maimed to heaven than run the leaſt hazard of loſing the narrow way.

If at this time his hands were full of the public buſineſs, they were over-loaden with the private affairs of his own family, which according to the advertiſement given him abroad, he found at his coming home involved in ſuch difficulties, as nothing but the infinite mercy of God, and the wiſdom of this great man, who was deſigned to be God's inſtrument, could have wrought their deliverance: his honeſt brother *John*'s eſtate was 7000 *l.* but being engaged for his friends and partners 6000 deep, he was left to pay all the debt; but this good brother of his Mr. *Nicholas Ferrar* (whom their father lately deceaſed, dying in a good old age, had left the ſole executor, though the younger brother) undertook the ſatisfaction of all the creditors, and took the wiſe man's advice, in caſe of ſuretiſhip, giving himſelf no reſt till he had brought off his brother, by compounding upon very advantageous terms. In a grateful memorial of this extraordinary preſervation, when his whole family was ſinking, he, after it was ſettled, compoſed as good a form of thankſgiving as I ever ſaw for ſuch an occaſion; ſetting apart the laſt day of every month as a day of devotion on which theſe prayers and praiſes for the family's deliverance, were ſolemnly and conſtantly offered up, until the iniquity of the times diſſolved that happy ſociety. While he was working for life to redeem thoſe whom God had committed to his charge from a ruin almoſt as inſupportable as death, it was the time of the great plague, 1625; one died of the infection the next door to their houſe, yet ſome of them not imagining it was the plague, were invited, and went to the burial; but another ſickening in the ſame neighbour's houſe, when Mr. *Ferrar* underſtood the danger, then in pious care of his aged mother, he conveyed her and the reſt of the houſhold to her daughter *Collet*'s houſe, at *Bourn*, in *Cambridgeſhire*; yet he would not quit the town himſelf, but ſtaid in it when there died 4000 a week, till he had paid every one his due, and cleared the eſtate of all engagements: his mother had bought a Lordſhip the year before, in ſo obſcure a village, it ſcarce had any name in our moſt accurate maps, till the fame of the holy life he lived in that place made the name of *Little-Gidding* ſound almoſt as high in *England*, during his life, as that of *Grand-Chartres* beyond ſea. It was a very good air, but a depopulated place in *Huntingdonſhire*, no houſe in the pariſh, but only the manor-houſe, and a cottage for the ſhepherds, who, together with their dogs, were very ſufficient managers of the whole eſtate, which lay in paſture: thither he diſmiſſed his brother *John* at the beginning of the plague,

to make ready an apartment for him; whither at laſt he came himſelf: yet he intreated his mother to ſtay one month at *Bourne*, while he was airing and ſunning himſelf, for fear he might bring her the infection: but the generous matron would run that hazard, longing to ſee him who had ſo nobly ventured and ſtood between the living and the dead to ſave her and her poſterity; within three days after his arrival ſhe rides to *Gidding*, fifteen miles from *Bourne*: their greeting was like that of old *Jacob* and his ſon *Joſeph*, after his father had given him over for loſt, while he was providing for the ſupport of the family; ſuch an interview muſt needs be paſſionately kind and zealouſly devout, both of them bleſſing God, and ſhe again and again bleſſing her ſon. He prayed her to enter the rude houſe, and to repoſe herſelf after her journey; "*Not ſo* (ſaid ſhe) *yonder I ſee the Church*, let us firſt go thither, to give God thanks that he has brought me to this good place, and reſtored me my ſon." It was told her there was no getting into it, for as yet there had not been time to empty the hay that was in it, which was intended ſuddenly to be done. For by the ſacrilege and profaneneſs of the former inhabitant at *Gidding*, the Houſe of God was turned into a hay-barn, and an hogſtye. But his good mother had ſomewhat of St. *Auſtin*'s mother, *Monica*, in her devotion, of whom that father affirms, that if a dragon had ſtood between her and the altar, he verily believes ſhe would have ſtepped through him to advance thither. So this divine ſoul perſiſted in her ardent reſolution, and thruſting into the church a little way, ſhe kneel'd and pray'd and wept there about a quarter of an hour; then coming forth ſhe charg'd her ſon to ſend inſtantly for all the workmen about the houſe, which were many, and commanded them to fling out all the hay at the church window, and to cleanſe it as well as they could for the preſent; ſhe was obey'd, and ſhe ſaw all this done before ſhe would ſtir or ſet her foot within the door of her houſe; then ſhe entered the ruinous place, where there was hardly one dry room to lodge her, yet they paſſed away their time with a great deal of chearfulneſs: next morning order was given for the Church to be well waſhed and ſwept, and workmen were preſently employed in its reparation. Thus did the holy woman acquit herſelf like a mother worthy indeed of ſuch a ſon, her zeal in this tranſaction preventing his, as if ſhe had vowed the Pſalmiſt's vow, to give herſelf *no reſt until ſhe had found out a place for the temple of the Lord.* But ſhe publickly acknowledged at this time to have made another vow of a more ſolemn importance, and that was, to ſerve God better than ſhe had done heretofore, which was to make herſelf more a Temple of the Holy Ghoſt, ſince God had redeemed her and her children from deſtruction and death, and had brought them to ſo pleaſant a place, that now ſhe could repeat the Pſalm in her own behalf, that *her lot was fallen in a fair ground, and ſhe had a goodly inheritance.*

A month being overpaſs'd, and no danger appearing of infection, by her ſon's coming out of the fatal city, ſhe ſent for her children and grand-children, and other her dear relations from *Bourne*, that they might live and ſerve God together at their new purchaſed *Gidding*. Seating themſelves at *Gidding*, it required much coſt and time

to repair the old crazy houſe, and to make it a convenient habitation for a religious and a numerous family; conſiſting of about forty perſons, of whom above twenty were ſo deſcended from the old gentlewoman, that they kneeled to her morning and evening for her bleſſing: then our good maſter of the houſe, who was as it were the ſoul that inſpirited the whole family with piety, began to bring all their affairs, both ſpiritual and temporal, into as good order as could be expected, when every thing muſt have a beginning; and, as the ſadneſs of the time did either permit or exact of them. The Church was now made fit for uſe; and in thoſe additions of ſtructure or ornament which were made to the church, there were none of the family that had not an hand; and they that through abſence could not do it themſelves, had a ſtone laid by ſome other's hand. He obtained leave of the Lord Biſhop of the dioceſe, Biſhop *Williams*, (his old acquaintance in the religious and ample foundation of St. *John*'s college in *Cambridge*, and now his neighbour at *Bugden*;) that it being the plague-time, and the deplorable city being then the common object of the kingdom's prayers, they might be allowed to uſe the Litany every day in the church; and, having once introduced it, he had licence to keep it up after the plague, interceding ſtill for the ſin of the world, the cauſe of all its miſery. So they divided the public prayers at the church into three times a day, and the miniſter of the next pariſh, called *Steeple-Gidding*, was ready to aſſiſt them; that Miniſter was ſo friendly a man, that they and he were a bleſſing to each other in the convenient ſituation of their churches. For as the ſhepherds lead their ſheep in the Eaſtern Countries, and go before them, to which that Scripture alludes, *The Sheep hear his voice and follow him*; ſo this good neighbour of theirs, like a true ſpiritual guide, walked with his own flock after him from the top of the hill hard by them, to officiate at their church that ſtood in the valley. Thus they began already to taſte the delicious fruits of peace and quietneſs; and they found by this little experience, how much the pleaſant ſolitarineſs of the place (for their family was all the pariſh) contributed to the ſerenity of their thoughts, and the purity of their devotions. At this rate they ſpun out that part of the unhealthy ſummer, and all the long winter at *Gidding*; but at *Eaſter* they made one ſtep to *London* again, (the plague being now ceaſed) that the good old gentlewoman might take her laſt leave of all her friends, expecting to ſee them no more till the great *Eaſter* morning at the reſurrection; for ſhe was ſo well pleaſed with her country privacy, that ſhe reſolved, by the mercy of God, to take livery and ſeizen of her new purchaſe, by laying her bones there; as the firſt purchaſe we read of in the world, was the burying place for *Sarah* the mother of the faithful. So having let their great houſe in *London*, and having done all that they had to do in this world, who intended to have no more to do with it, God having bleſſed them with all the ſucceſs they could deſire, in the final ſettlement of all their earthly concerns; *Whit-Sunday* drawing near, and they deſigning to return to their beloved hermitage within a fortnight, then did this man of God grow to a full determination of entering into holy orders, and that religi-

ous courſe of life, which he had ſo long, and ſo ardently thirſted after: the week before *Whit-Sunday* he gave himſelf to eat ſparingly, to faſt much, to ſleep little, and on *Whitſon-Eve* was up all night in his cloſet: but having formerly and frequently done the like, it created nobody's wonder, and nobody's ſuſpicion of his intended purpoſe. But of this, and the manner of his life at *Gidding*, we muſt ſpeak in the next ſection.

[*To be continued.*]

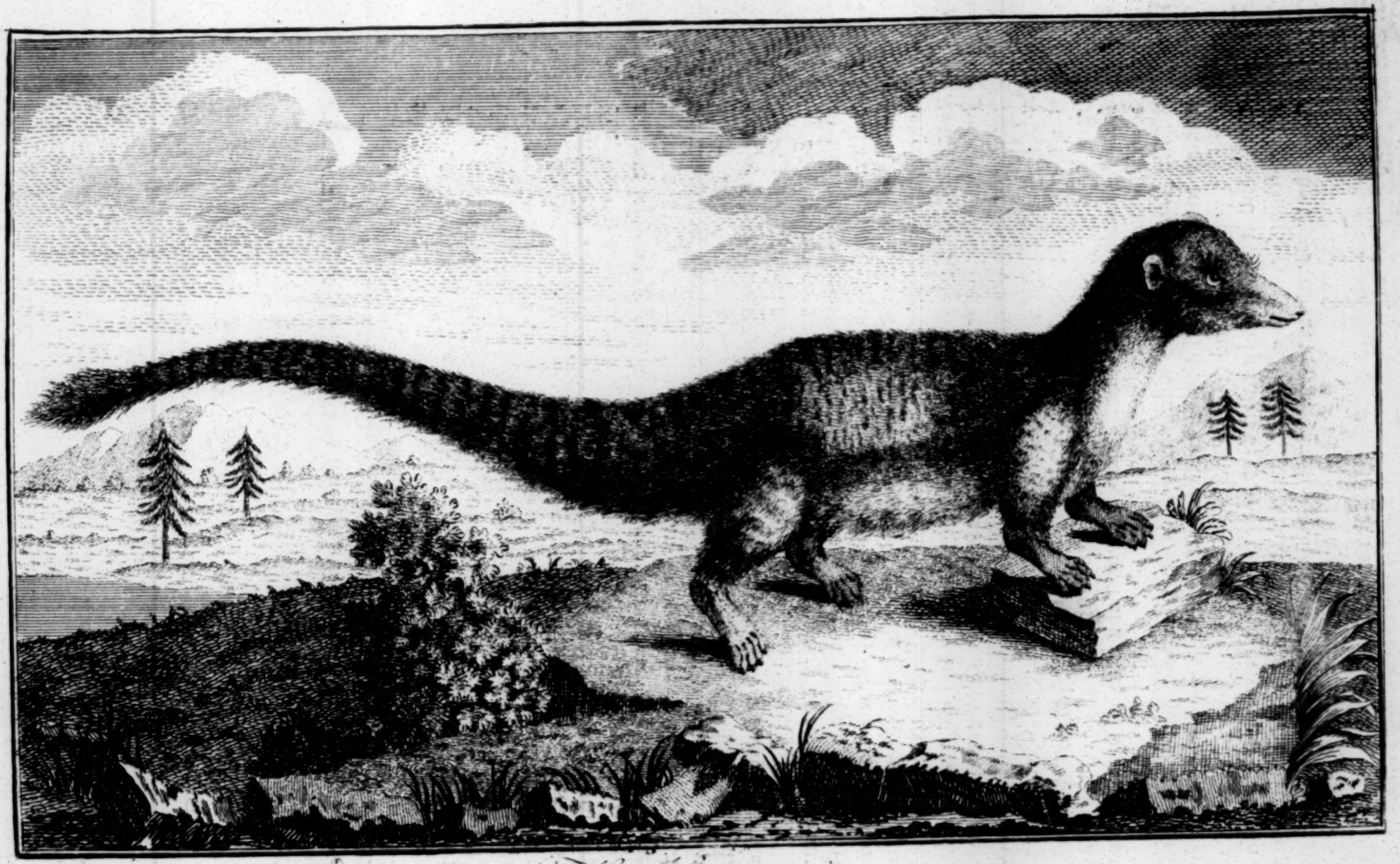
PHYSICO-THEOLOGY.

Remarks on the Ichneumon.

THE animal creation is a glaſs, in which we may diſcern the ſemblance of almoſt every human virtue or vice; and if we would conſider that creation, in this view, the fearful and unpleaſing repreſentations we ſhould diſcern of vice; the pleaſing and entertaining proſpects we ſhould have of virtue, would ſerve greatly to divert us from the one, and recommend us to the other. The fox, the wolf, the hog, the hyæna are not more hateful, than the paſſions, in human nature, which correſpond to their inſtincts, are foul and terrible: nor do we diſlike theſe creatures more, than we love the innocent lamb, the patient and laborious ox, the faithful dog, the induſtrious bee, or the generous horſe. The virtues conſpicuous in them. are not leſs engaging; and they are generally approved, however we fail to practiſe them. Vice in every colour and ſhape is odious and peruicious: All virtue is lovely and uſeful: amongſt the reſt we pitch upon *aſſiduity*, at preſent, aſſiduity in right purſuits, which ſeldom fails of ſucceſs: and of which we have a remarkable inſtance, in the little animal before us.

The *Ichneumon*, which is found moſt frequently in *Ægypt*, "and ſeems of the badger kind, is of the bigneſs of a large lap-dog; its body is bulky, and its legs ſhort: It has a long tail like that of a fox, covered with a deep fur: Its head is ſmall, and ſharp at the noſe; the whole body is covered with a deep and fine fur; and is of a beautiful lead, or bluiſh grey colour, with a tinge of yellow in ſome parts. The head on the fore-part is black. The creature is handſome, and inoffenſive to mankind. It is kept tame in *Ægypt*. The country people bring the young to market, and they are bred up in a very tractable manner, and become uſeful, for they are natural deſtroyers of vermin of all kinds; and in the houſes are taught to play tricks, like ſpaniels, walking upon their hinder feet, and the like: This is indeed a poſture very natural to them.

The *Ichneumon* in its wild, as well as in its tame ſtate, is a natural enemy to vermin, and tho' ſo tame and tractable in the houſe, it is in the field very fierce and reſolute. It will fight with much larger creatures, and it always aims at the throat, which if it can ſeize, it aſſuredly ſtrangles. The ſtory of its killing the crocodile, by running down the throat of that wondrous animal, and eating its way out of its belly,



The Tchicamon

belly, tho' in every one's mouth, is believed not to be true. But of ſerpents, it is the greateſt deſtroyer, which the animal world affords; nay, it is almoſt the only creature, that will meddle with them.

The legs of this creature being ſhort, (as we obſerved) it cannot in fair chace overtake its prey, the greater part of which conſiſts of nimble animals. But in the place of ſpeed, nature has given it *aſſiduity*. —Thus the want of one quality is balanced by the gift of another; thus it is in the animal world; and thus it is too in the rational: Happy for men, if they would remember and apply the truth.—The legs being ſhort, the *Ichneumon* is not much ſeen; but it has a way of concealing itſelf yet more, by crawling with its belly almoſt flat upon the ground; This is its uſual poſture, from which it never riſes, unleſs, when it is alarmed by ſome noiſe, among the weeds or buſhes. It crawls aſſiduouſly the whole day thus on its belly, and is therefore unſeen both by its prey and its enemies. But on the leaſt noiſe, for its ſenſe of hearing is quick, it ſtarts up erect on the hinder legs, and in this poſture is tall enough to ſee a good way before it. If the noiſe happens to have been made by a larger animal; this poſture diſcovers it, and it is attacked; In this caſe it defends itſelf reſolutely, and is often fatal to the aſſailant. If on the other hand, the noiſe be made by a ſmaller creature, whether bird, beaſt, or reptile, the *Ichneumon* ſtands ſtill in this erect poſture, till he ſees the very ſpot, where it is made. He places his noſe directly in a line with it, and begins to move towards the ſpot.

Ægypt is a hot country, and animals do not move much in the heat of the day. The *Ichneumon* purſues his courſe, ſtrait on, in a very ſlow, but in a very ſecure manner, that he may make no noiſe to alarm his prey, which if it runs away, he cannot overtake. He is thus perfectly ſedate, tho' conſtant in his approach; as he comes nearer, he often ſtops to hear, or to look forward, to diſtinguiſh exactly, where the creature is; and when he is got within about five feet he ſtops. Nature which has denied the animal ſpeed in running, has given it ſtrength to leap almoſt beyond any other of its form and ſize, and as all depends upon the ſtroke, he is careful to take good aim. He ſprings from the place, and falls directly upon his prey, where his weight is of uſe; ſerving to cruſh it. This is the caſe, if it be a beaſt or bird, which the *Ichneumon* attacks; If it be a ſerpent, he gives fair chace; his ſpeed is ſufficient for that purpoſe, when he ſets out near; and he might be wounded, by the ſerpent, in a manner he did not like in a random leap; he therefore follows the ſerpent behind, and always ſeizes him by the neck. The ſerpent very rarely eſcapes; for tho' not formed for running far, the *Ichneumon* is very nimble for a few ſteps."

Geſner tell us, that this animal is not only an enemy to ſerpents, but alſo to their eggs, which it hunts after continually and deſtroys, tho' it doth not feed upon them. "Whereby, continues he, the merciful providence of God doth wonderfully appear, for the ſafety of mankind, who, in the countries, where theſe terrible reptiles are bred, hath provided ſuch an enemy to deſtroy them; and without which proviſion, the country would be ſo over-run with them as to be unin-

uninhabitable."—The enmity of the *Ichneumon* to the ſerpentine race, is ſo great, that it is frequently called by the name of *Ophiomaches*, the fighter with the ſerpent, his ſworn foe and everlaſting adverſary. Doth not this ſuggeſt to us, the neceſſity of a continued combat with the old ſerpent, our ſecret and inveterate enemy; and doth not the aſſiduity, wherewith the *Ichneumon* purſues his prey, teach us, never to lay aſide our armour, but conſtantly, perſeveringly, and with unwearied diligence to contend againſt all the malice of ſin and of hell? They who are aſſiduous in the purſuit of virtue, and in the deſtruction of vice, however ſlowly they move, will yet gain the victory; One vice ſubdued, and one virtue engrafted in the courſe of a year, will at length make us perfect men, and conquerors of ourſelves.

ANTIQUITIES.

I.

The Four Goſpels have been faithfully conveyed to us; or, an Anſwer to a Pamphlet, entitled, Biſhop Gibſon's Abuſe of Hiſtory demonſtrated. *By the Reverend R.* Wainhouſe.

THAT the four Goſpels, which are now read in our churches, are the genuine writings of thoſe Apoſtles and Evangeliſts, whoſe names they bear, we have not the leaſt reaſon to doubt. It is not poſſible to conceive, how any other writings could be ſubſtituted in the place of the Goſpels, written by *Matthew*, *Mark*, *Luke* and *John*. They were read in the aſſemblies of Chriſtians; they were in the hands of laymen, as well as of the Clergy. They could not therefore at any time be corrupted or altered, but every Chriſtian muſt be ſenſible of the change or corruption. If the Chriſtians of one country had a mind to alter their Goſpels, the Chriſtians of another region muſt have diſcovered the fraud. Nay, had any ſuch attempt been made by any ſect of Chriſtians, their forgery might eaſily have been diſcovered by the orthodox Chriſtians, by producing the authentic writings of the Apoſtles, which were preſerved in *Tertullian*'s time; for he appeals to the very hand-writings of the Apoſtles *(a)*. We cannot therefore imagine, that the Goſpels were corrupted in the early ages of the church, without ſuppoſing at the ſame time, that all the Chriſtians in the world, in *Greece*, *Perſia*, *Armenia*, *Parthia*, *Scythia*, *India*, *Italy*, the *Britiſh* Iſles, *&c. &c. &c.* all conſpired to make this alteration of their copies. A ſuppoſition too groſs for any man of common ſenſe to make. For what end could they propoſe to themſelves by ſubſtituting a doctrine different from that which the Apoſtles taught? what could tempt them to corrupt the Goſpels, which they were verily perſuaded contained the terms of their ſalvation; and which they loved ſo dearly, that they would rather part with their lives than with them?

(a) Tertull. de preſcript. c. 36. The ſame author, writing againſt *Marcion* the Heretic, who rejected the Goſpels of *Matthew*, *Mark* and *John*, affirms, that the Churches had theſe three Goſpels, as well as *Luke*'s, from the beginning. Adv. Marcion, l. 4. c. 5.

Had

Had the Chriſtians, who were called Orthodox, altered their co-
s of the Goſpels, the forgery would immediately have been diſ-
vered by the Heretics. Had the Heretics corrupted the works of
e Evangeliſts, the cheat would have been inſtantly found out by the
rthodox. If theſe ſacred writings therefore were corrupted, both
e Orthodox and the Heretics muſt have conſpired to a *man* to make
e change. A ſuppoſition too groſs again for a man of ſenſe to
ake.

That we have the genuine writings of the Evangeliſts, we may
rther conclude from the ſilence of Infidels. *Trypho* the *Jew*,
ho was well acquainted with the Goſpels, does not give the leaſt
int of their being ſpurious. He bears teſtimony, indeed, of the ex-
llency and ſtrictneſs of the precepts contained in them. For he ſays to
uſtin Martyr, I know that the commands in the Goſpel are ſo won-
rful and great, that I have a ſuſpicion nobody can keep them. Not
word of their being corrupted. *Julian*, who was very converſant
n the Goſpels, never called in queſtion the genuineneſs of them.

" That theſe ſacred writings of the word of God, have not been
o corrupted as to ceaſe to be a rule of faith and manners, Dr. *Whitby*
ery juſtly argues from the providence of God; for nothing ſeems
nore inconſiſtent with the wiſdom and goodneſs of God, than to in-
pire his ſervants to write the Scriptures for a rule of faith and man-
ers for all future ages, and to require the belief of the doctrine, and
he practice of the rules of life plainly contained in it; and yet to
uffer this divinely inſpired rule to be inſenſibly corrupted in things
eceſſary to faith or practice. Who can imagine that God, who ſent
his Son out of his boſom to declare this doctrine; and his Apoſtles,
by the aſſiſtance of the Holy Spirit, to indite and preach it, and by
ſo many miracles confirmed it to the world, ſhould ſuffer any wicked
perſons to corrupt and alter any of thoſe terms on which the happi-
neſs of mankind depended? This ſure can be eſteemed rational by
none but ſuch as think it not abſurd to ſay, that God repented of his
goodwill and kindneſs to mankind in the vouchſafing of the Goſpel
to them; or that he ſo far maligned the good of future generations,
that he ſuffered wicked men to rob them of all the good intended to
them by this declaration of his will; for ſince thoſe very Scriptures
which have been received as the word of God, and uſed by the church
as ſuch from the firſt ages of it, pretend to be the terms of our ſalva-
tion; Scriptures indited by men commiſſionated from Chriſt, and ſuch
as did avouch themſelves *Apoſtles by the will of God*, and his command
for the delivery of the faith of God's elect, and for the knowledge *of the
truth which is after Godlineſs, in hope of life eternal*; they muſt be in
reality the word of God, or providence muſt have permitted ſuch a
forgery as rendereth it impoſſible for us to perform our duty in order
to ſalvation; for if the Scriptures of the New Teſtament ſhould be
corrupted in any eſſential requiſite of faith or manners, they muſt ceaſe
to make us *wiſe unto ſalvation*; and ſo God muſt have loſt the end
which he intended in inditing it."

" Though to unwary perſons theſe arguments ſeem plauſible enough,
(it *will be ſaid*, yet they muſt be fallacious; becauſe the tradition of

the

the church ſhews, that the Goſpels which we now have, were unknown to the primitive Chriſtians. 'Tis pretended, that not ſo much as one of the Goſpels is quoted by either *Barnabas*, *Hermas*, or *Ignatius*."

Now ſuppoſe this was true, yet it would not follow that the four Goſpels which have been tranſmitted to us are ſpurious, or that they have been any way corrupted. I defy the moſt ſubtle infidel in the world to ſhew, that the conſequence is valid.

But is it true, after all, that not ſo much as one of theſe early writers cites one of the Goſpels, or inſerts any paſſages out of them into their own writings? No, 'tis abſolutely falſe. I grant indeed that none of them mentions diſtinctly, and by name, one of the evangeliſts. But that the Goſpels of St. *Matthew*, and *Luke*, were known to *Barnabas*, (*b*) I don't make the leaſt doubt: *Barnabas* ſays, that when the *Jews* rejected our Lord, then he choſe his Apoſtles, who were the greateſt of ſinners, to ſhew that he did not *come to call the righteous, but ſinners to repentance*. Now what man can be ſo blind as not to ſee, that this early writer took this paſſage from *Mat.* ix. 13, where our ſaviour ſays, *I came not to call the righteous, but ſinners to repentance?* In another place *Barnabas* ſays; Let us take heed therefore, leſt peradventure we be found, as it is written, *Many called, few choſen*. Will any man, void of prejudice, deny, that this is taken from *Mat.* xxii. 14. where our Lord ſays; *Many are called, but few choſen*. *Barnabas* ſays, *Give to every Man that aſketh of thee*. Without all doubt, this is taken from *Luke* vi. 30. where *Chriſt* gives the ſame command.

I have read *Hermas* (*c*) very carefully, but don't find, that he has quoted ſo much as one book of either the old or new teſtament. But ſurely it does not follow from hence, that he had none of the genuine writings of either the Prophets, or Evangeliſts, &c.

The ſame may be ſaid of *Ignatius*. (*d*) he quotes no inſpired writer diſtinctly αυτολεξει, or by name. But to me it is very plain, that he alludes to ſeveral paſſages in the Goſpels: when he declares, that our Lord *Jeſus Chriſt* (*e*) *was baptized by John, that all righteouſneſs might be fulfilled in him*; I am perſuaded he had reſpect to *Matthew* iii. 15. When he ſays; *Be* (*f*) *wiſe as ſerpents in all things, and innocent and harmleſs as doves*: without all queſtion he alludes to *Mat.* x. 16. In his epiſtle to the *Epheſians*, we meet with theſe words (*g*) *The tree is*

(*b*) *Barnabas* multò plura habet ex vetere teſtamento, quam ex novo; ſed per totam ferme epiſtolam contra Judæos ratiocinatur; contra quos novum proferre non potuit, niſi illis ludibrium debere vellet. J. Cler. Diſſert. 3 de quatuor Evang. p. 543.

(*c*) *Hermas* nec vetus, nec novum teſtamentum laudat, quia viſiones ſuas narrat, & præcepta veluti ab angelis exponit. Cler. ibid.

(*d*) *Ignatius* non frequentius laudat vetus teſtamentum, quam novum, atque ad hoc crebrius reſpicere videtur. idem ibid.

(*e*) Epiſt ad ſmyrn. S. i. p. 38.

(*f*) Epiſt. ad Polycarp. S. ii. p. 66.

(*g*) Sect. xiv. p. 106.

manifeſt from his fruit. Who ſees not that the holy Martyr has reference to *Mat.* xii. 33.

If the fragments are genuine, which have been publiſhed from *Victor* of *Capua*, then it is certain that the goſpels, which we receive, were known and allowed of by *Polycarp*, (*h*) for *Victor* quotes this paſſage from the holy Martyr: *Rationabiliter evangeliſtæ principiis diverſis utuntur, quamvis una eademque evangelizandi eorum probetur intentio.* Matthæus, *ut* Hebræis *ſcribens, genealogiæ Chriſti ordinem texuit, ut oſtenderet ab ea Chriſtum deſcendiſſe progenie, de qua eum naſciturum univerſi prophetæ cecinerant.* Johannes *autem ad* Epheſum *conſtitutus, qui legem tanquam ex gentibus ignorabant, à cauſa noſtræ redemptionis evangelii ſumpſit exordium, quæ cauſa ex eo apparet, quod filium ſuum Deus pro noſtra ſalute voluit incarnari.* Lucas *vero à Zachariæ ſacerdotio incipit, ut ejus filii miraculo nativitatis & tanti prædicatoris officiæ divinitatem Chriſti gentibus declaret. Unde &* Marcus *antiqua prophetici myſterii competentia adventui declarat, ut non nova, ſed antiquitus prolata ejus prædicatio probaretur.* From this paſſage, it is very evident, that St. *Polycarp*'s evangeliſts and ours began their goſpel in the ſame manner.

This holy Martyr, in that ſhort epiſtle, which he wrote to the *Philippians* alludes to no leſs than three chapters of St. *Matthew*'s Goſpel, *(i) Remember what our Lord teaching, ſaid, Judge not, that ye be not judged*—and, *that bleſſed are the poor in ſpirit, and they which are perſecuted for righteouſneſs ſake; for theirs is the kingdom of God.* We meet with the very ſame expreſſions, word for word, *Mat.* vii. 1. and v. 3, 10, only *Polycarp* reads διωκόμενοι for διδιωγμένοι, and τῷ θεῷ, for τῶν οὐρανῶν. The ſenſe is exactly the ſame. The other alluſion, which I take for granted, *Polycarp* makes to St. *Matthew*'s Goſpel, (Chap. vi. 13. occurs S. 7. p. 242. where he directs the *Philippians* how to pray, *beſeeching God, the inſpector of all, not to lead us into temptation, as our Lord has ſaid.* And I make no doubt that he had in his eye, either on *Mat.* xxvi. 41. or elſe *Mark* xiv. 38. when he wrote this paſſage; *(k) Our Lord ſaid, the ſpirit indeed is willing, but the fleſh is weak.*

There are ſeveral places in *Clemens (l) Romanus* which are taken from, and ſome which are alluſions to, paſſages in our Goſpels. *Clemens* informs us, that our Lord ſaid, *No ſervant can ſerve two maſters. Matthew* ſays the very ſame thing, Ch. vi. ver. 24. 'Tis true, the word οἰκέτης is not in our copies. But for ought we know, or can know,

(*h*) *Polycarpus* pluries quam vigeſies alludit ad loca Novi Teſtamenti, aut ea verbo tenus laudat: vix ſemel reſpicit ad locum veteris. Cler. ibid.

(*i*) *Polycarp* does not expreſsly quote paſſages from the ſcriptures, but only allndes to them, which is all that the reſt of the apoſtolical Fathers do.

(*k*) S. vii. p. 242.

(*l*) Clemens ſæpius quidem attulit loca deprompta e veteri teſtamento, atq; ad id alluſit, quam ad libros novi, ex quo etiam pauciora profert. Sed tamen non ſemel poſterius hoc laudat, nec raro ad id reſpicit. Non profert quidem nomina ſcriptorum N. T. ſed nec veteris libroruin aut ſcriptorum nomina ſolet proferre. Cler. ibid.

to the contrary, it might be in *Clemens*'s, or perhaps the Father might truſt to his memory.

After having quoted a prophecy of *Iſaiah*, *Clemens* adds, *And another Scripture ſaith, For I did not come to call the righteous, but ſinners.* This is evidently taken from *Mat.* ix. 13. who does indeed add, *to repentance.* Which words might not perhaps be in *Clemens*'s copy, or he might quote by memory, or think that there was no occaſion to add the laſt words, what he had alledged from *Matthew* being ſufficient for his purpoſe,

The alluſions which *Clemens* makes to St. *Matthew*'s Goſpel are very numerous. To produce them all would be tedious. But it may not be amiſs to mention a few of them. According to *Clemens*, our Lord ſays, *(m) Not every one that ſaith unto me, Lord, Lord, ſhall be ſaved, but he that doth righteouſneſs.* This is a reference to *Mat.* vii. 21. The ſame author has reſpect to *Mat.* x. 32. when he ſays, *(n) Him will I confeſs before my Father, who confeſſeth me before men.* The following paſſages are alluſions to *Mat.* xii. 50. xvi. 26. *For our Lord (o) ſaid, Theſe are my brethren, who do the will of my Father. For what is the profit, (p) if any one gains the whole world, but hurts his ſoul.*

[*To be continued.*]

II.

An Account of the Sacrifice which the Floridans *make of their* Firſt-born *to the* Sun.

THE inhabitants of *Florida* are idolaters, and acknowledge the *ſun* and *moon* for deities; like the firſt idolaters of whom we read; and like them they ſacrifice their *firſt-born* to the *ſun*, a cruel and horrid ceremony, which is always performed in the preſence of one of thoſe Princes or *Caciques*, whom they call *Paraouſtis*. The victim muſt always be a *male* infant. The mother of it covers her face, and weeps and groans over the ſtone, againſt which the child is to be daſhed in pieces: the women who accompany her, ſing and dance in a circle; while another woman ſtands up in the midſt of the ring, holding the child in her arms, and ſhewing it a diſtance to the *Paraouſti*: this woman dances in the ſame manner as the reſt of her companions, ſinging at the ſame time the praiſes of the *Paraouſti* or Prince, who probably is eſteemed a repreſentative of the *Sun* or deity to whom the victim is offered. After this the prieſt whom you ſee at a diſtance in the Plate, where all this is repreſented, ſurrounded with ſix other *Floridans*, daſhes out the child's brains! Blind and deluded, as if it was poſſible, that any good being, any fountain of life and light, could be pleaſed or placated with ſuch deteſtible ſervices. Well may the Scripture call theſe *Devils*, to whom theſe offerings were made. *They ſacrificed their ſons and their daughters to Devils.* (Pſalm

(m) Clem. p. 236. (n) *Ibid.* (o) *Ibid* 248. (p) *Ibid.* 250.

cvii. 37, &c.) *and ſhed innocent blood, even the blood of their ſons and their daughters, whom they ſacrificed unto the idols of* Canaan; *and the land was defiled with blood.* Theſe Devils were *Baal* and *Aſhteroth*, *Moloch*, &c. whom they pretended to be the *Lords of Fire*, and preſidents over the *Sun and the Moon*, &c.

The ſimilarity of this hated practice, between the *Floridans* and the idolaters of the moſt ancient times, is very obſervable: and the more ſo, as a cuſtom of this kind is not eaſily to be accounted for upon any principles of reaſon and nature. It ſeems moſt probable, that the grand enemy and deceiver of mankind, introduced this mode of worſhip, upon the foundation of the original promiſe, and hope of a firſt-born offered for the ſins of mankind, and to bring a contempt upon that great effort of almighty goodneſs for human ſalvation. And not only from this; but from ſeveral other cuſtoms in the *American* world analogous to thoſe which were practiſed amongſt the firſt idolaters, one might be led to conclude, that the inhabitants of theſe climates derived their origin, and were a colony, perhaps, from the diſperſed of *Canaan*, from thoſe who were driven out before the face of the *Iſraelites*.

Be this as it may, the deep impreſſion which the original tradition of a ſacrifice for the ſins of the world, ſeems to have made, cannot but confirm us in our belief of this great event; and make us rejoice in the light and knowledge of ſo ſaving a truth; the very darkeſt traces, nay and the very abuſe of which thoſe, (not bleſſed with the light) have judged ſo important and neceſſary. And let us reflect, that if the parent could give up her *firſt-born* ſo readily to an idol, and to ſuch a death; how inexcuſable ſhall we be, if we do not give up our hearts, and chearfully reſign all we are and all we have, to the great and true God, who hath ſo loved us, that he gave his only begotten Son!

MISCELLANEOUS DIVINITY.

I.

Remarks on Gen. xxii. 14. *and* John viii. 56.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

THE learned *Biſhop of Glouceſter*, has proved that the *command* concerning *Iſaac* was the revelation of Chriſt's day, to *Abraham*; and as what he offers, under his laſt argument, explains fully, a difficult paſſage of ſcripture, it cannot but be uſeful and acceptable to your readers.

" The laſt reaſon I ſhall offer in ſupport of this point, that the *command* concerning *Iſaac* was this revelation of Chriſt's *day*, or the redemption of mankind by his death and ſufferings, is the alluſion which Jeſus makes (in theſe words, *Abraham rejoiced to ſee my day*, &c) to the following words of *Moſes*, in the hiſtory of the command—*And Abraham called the Name of that place Jehovah-jireh; as it is ſaid to this day, In the mount of the Lord it ſhall be ſeen.*

To ſhew that Jeſus alluded to theſe words of *Moſes* and had them in his eye, when he ſpeaks of *Abraham's rejoicing to ſee his day*, it will be proper to conſider the true force and meaning of either text. ‡

Now in the words of Moſes—*And Abraham called the name of that place Jehovah-jireh: as it is ſaid to this day, In the mount of the Lord it ſhall be ſeen*, we ſee the aſſertion of Jeſus confirmed, that *Abraham ſaw Chriſt's day and was glad.* 1. *Jehovah-jireh* ſignifies, as ſeveral of the beſt interpreters agree, THE LORD SHALL BE SEEN. But with what propriety could this name be given to it by *Abraham*, if in this tranſaction, he had not *ſeen* the repreſentation of the Lord's paſſion, which was to happen in a future age? And if he did ſee it, how appoſite was the name! The hiſtorian goes on—*as it is ſaid to this day, In the mount of the Lord, it ſhall be ſeen*; or more exactly to the Hebrew—*for he ſaid, In the mount* THE LORD SHALL BE SEEN. In the firſt part of the verſe the ſacred Hiſtorian tells us that *Abraham* called the mount, *The Lord ſhall be ſeen*; and in the latter part he acquaints us with the manner how *Abraham* impoſed that appellation, namely, by the uſe of a proverbial ſpeech implying the reaſon of the name—*To day in the mount the Lord ſhall be ſeen.* Proverbial ſpeeches, before the general uſe of recording abſtract names and things by writing, being the beſt and ſafeſt conveyance of the memory of events to poſterity. Conforma-

‡ *Abraham rejoiced to ſee my day, and he ſaw it and was glad.*—ἵνα ΙΔΗΙ τὴν ἡμέραν τὴν ἐμὴν, καὶ ΕΙΔΕ——which evidently ſhews that the revelation of his *day* was made, not by relation in words, but by *repreſentation* in action. The verb εἶδω is frequently uſed in the New Teſtament, in its proper ſignification, to *ſee ſenſibly*. But whether uſed literally or figuratively, it always denotes a full intuition. That the expreſſion was as ſtrong in the *Syrian* language, uſed by *Jeſus*, as here in the *Greek* of his hiſtorian, appears from the reply which the Jews made to him.—*Thou art not yet fifty years old, and haſt thou* ſeen *Abraham?* (ver 57.) Plainly intimating that they underſtood the aſſertion of *Abraham's ſeeing Chriſt's day* to be a real beholding him in perſon. We muſt conclude therefore, from the words of the text, that the redemption of mankind was not only revealed to *Abraham*, but was revealed likewiſe by *repreſentation*. A late writer, extremely well-ſkilled in the ſtyle of ſcripture, was ſo ſenſible of the force of *Jeſus*'s words, that though he had no ſuſpicion they related to any part of *Abraham*'s recorded hiſtory, yet he ſaw plainly they implied an information by repreſentation.—*Thus alſo* Abraham, (ſays he) *ſaw the day of* Chriſt, *and was glad. But this muſt be in a typical* or *prophetical viſion.* The excellent Dr. *Scot* is of the ſame opinion. He ſuppoſes " the words refer to ſome peculiar diſcoveries which the ſpirit of God might make to *Abraham* for his own private conſolation, tho' not recorded in Scripture.

bly to this interpretation of the text, the historian on his entrance on the transaction calls the land of *Moriah* to which *Abraham* went with *Isaac* (according to *Jerom*'s interpretation) the LAND OF VISION, which shews that the words of Jesus, *Abraham* SAW MY DAY *and was* GLAD, evidently allude to this extraordinary circumstance; namely the disposition of *Abraham*'s mind, expressed in his memorial of a new name imposed on the scene of action; the ancient way of commemorating joyful and happy events. In a word, Jesus says, *Abraham saw his day*; and *Abraham*, by the name he imposed upon the mount, declares the same thing. But as the VISION was of a public, not of a private nature, he expresses himself in terms which signify what mankind in general shall *see*, not what he himself *had seen*—THE LORD SHALL BE SEEN. From a vague allusion therefore, of the words of Jesus, to this history of the *command* in general, we have now fixed them to the very words of *Moses*, to which they more particularly refer.

The sum then of the argument is this, *Jesus* expressly says that *Abraham saw his day*, or the great *sacrifice* for the sins of mankind by *representation*—The records of sacred history must needs verify his assertion.—But there is no place in scripture which presents the least traces of this revelation, except the history of the command to offer *Isaac*.—This history not only easily and naturally *admits* of such a sense, but even *demands* it.—And reciprocally, this sense gives all imaginable light to the history; and removes the greatest difficulties attending the common interpretation of it. Hence we conclude with certainty, that the *command to Abraham to offer up his son* was only an *information in action*, which, at *Abraham*'s earnest request, God was graciously pleased to give him, of the *great sacrifice of Christ for the redemption of mankind*. The point to be proved. Two great ends seem to be gained by this interpretation; the one, to free the command from a supposed violation of natural law; the other, to support the connection and dependency between the two revelations; for this interpretation makes the history of the command a *direct* prophecy of Christ as redeemer of the world; whereas the common interpretation brings it at most but to a *typical one*."

II.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

Rom. ix. 3.

SIR,

AS I was reading Dr. *Heylin*'s new interpretation the other day, I came to the 9th of the *Romans*, and found it thus translated: and as it seems to me just, and gives a fair view of a difficult passage, I have transcribed it for your useful repository of critical remarks, with which I am much pleased, Your's, &c.

G. O.

1st Verse. I say the truth in Christ, I lie not, as my conscience also bears me witness in the holy Spirit, that I have great heaviness, and

and continual ſorrow in my heart: ſo that *for the cauſe of Chriſt* (a) *I could wiſh to be as a devoted victim for my brethren, my* natural relations, who, *&c.*

(a) Απο has this ſenſe, as may be ſeen, Matt. xviii. 7. Luke xix. 5.

I obſerve, that the Doctor renders the word Δεισιδαιμονεστερους in Acts xvii. 22. *exceedingly cautious.* "*I perceive, that in all the concerns of religion, you are exceedingly cautious.*" Dr. Doddridge renders it, *exceedingly addicted to the worſhip of inviſible powers.* What is the preciſe meaning of the *original?*

III.

PSALM cxlvii. 10. *explained.*

IN anſwer to our friend *T. T*'s deſire, we obſerve, that the former part of this verſe, explains the difficulty, which he wiſhes to have cleared up in the latter part. *The Lord delighteth not in the ſtrength of the horſe.* He taketh *not pleaſure in the legs of a man.* That is, *warlike forces*, either cavalry or infantry, *horſe* or *foot*, are not eſteemed in the ſight of God, or capable of aſſuring victory to thoſe who depend upon them; they will much ſooner obtain it, who truſt in God, as it follows in the next verſe. *The Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.* The parallel place in *Hoſea*, c. i. v. 7. fully explains the paſſage: *I will have mercy on the houſe of* Judah, *and will ſave them by the Lord their God, and will not ſave them by bow nor by ſword, nor by battle, nor by horſes, nor by horſemen.* And ſtill more evident is the ſenſe made, by a reference to *Pſalm* xxxiii. 16. &c. *There is no King ſaved by the multitude of an hoſt; a mighty man is not delivered by much ſtrength: an horſe is a vain thing for ſafety: neither ſhall he deliver any man by his great ſtrength. Behold the eye of the Lord is upon them, that fear him, upon them that hope in his mercy,* &c. See alſo particularly, *Amos* ii. 15.

Dr. *Hammond* thus paraphraſes the verſe of the cxlvii *Pſalm* before us. "In like manner, 'tis not ſtrength or agility of horſe or man, the military proweſs, or other human excellencies, which recommend a man to God, or have any pretence of right to challenge ſucceſs from him: but the fear of God, *&c. &c.*" *Buchanan* renders it,

Quem neque magnanimum delectat robur equorum,
Nec vis ferocis, aut lacertus militis.

And Dr. *Watts* thus gives us the ſenſe of it:

What is the creature's ſkill or force,
The ſprightly man, the warlike horſe:
The nimble wit, the active limb?
All are too mean delights for him.

☞ In regard to *F. G*'s quære, reſpecting *Abraham*, we only deſire to obſerve, that the Patriarchs are not to be ſuppoſed impeccable: this great and good man was of diſtinguiſhed virtue; but it cannot be denied, that he was guilty of prevarication in the caſe of his wife. We are not to ſuppoſe, that every circumſtance is defenſible, much leſs

to

to be imitated, in the lives of the holy men of old. They were men of like passions with us; they were, as sinners, justified by their faith; and though habitually good, yet in many things they offended *all*. And this is a consideration of great comfort to us, if we humbly and properly apply it.

We never received any piece from this gentleman respecting the *Vow of prohibition, &c.* whereof he speaks.

IV.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

THE inclosed is copied from the Original, in Queen *Anne*'s own hand-writing, as attested by a lady of my acquaintance, who was admitted to a great degree of intimacy with her Majesty. As it may be depended on for being authentic; and seems to proceed from a truly Christian disposition of mind under affliction: I think so great and good an example may be of use to others, and therefore fit to be preserved in the Christian's Magazine.

I am, with great esteem, *&c.*

K. T.

A Prayer made use of (and thought to be composed) by Queen Anne, *on the Death of Prince* George *of* Denmark.

ALmighty and eternal God, the disposer of all the affairs in the world, there is nothing so great as not to be subject to thy power, nor so small, but it comes within thy care; thy goodness and wisdom shew themselves through all thy works, and thy loving kindness and mercy do appear in the several dispensations of thy providence, of which at this time I earnestly desire to have a deep and humble sense. It has pleased thee to take to thy mercy my dearest husband, who was the comfort and joy of my life, after we had lived together many years happily, in all conjugal love and affection. May I readily submit myself to thy good pleasure, and sincerely resign mine own will to thine, with all Christian patience, meekness and humility. Do thou graciously pardon the errors and failings of my life, which may have been the occasion of thy displeasure; and let thy judgments bring me to sincere and unfeigned repentance, and to answer the wise ends for which thou hast sent them: be thou pleased so to assist me with the grace of thy holy Spirit, that I may continue to govern the people which thou hast committed to my charge, in godliness, righteousness, justice and mercy. In the management of all affairs, public and private, grant I may have a strict regard to thy holy will, that I may diligently and heartily advance thy glory, and ever entirely depend upon thy providence: Do thou, O gracious Father, be pleased to grant that I may do the greatest good I can in all my capacity, and be daily improving every Christian grace and virtue: so that when thou shalt think fit to put an end to this short and uncertain life, I may be made a partaker of those gracious, endless joys, which thou

hast

haſt prepared for thoſe that love and fear thee, through *Jeſus Chriſt* our Lord. *Amen.*

V.

HYMN III.

Pſ. cxiii. 1. Praiſe ye the Lord. Praiſe, O ye ſervants of the Lord. Praiſe the name of the Lord.
2. Bleſſed be the name of the Lord, from this time forth, and for evermore.
3. From the riſing of the ſun unto the going down of the ſame, the Lord's name is to be praiſed.
cxviii. 14. The Lord is our ſtrength and our ſong, and is become our ſalvation.
Acts ii. 22. *Jeſus* of *Nazareth*, a man approved of God by miracles, wonders and ſigns which God did by him; being delivered, by the determinate council and fore-know-
23. ledge of God, was taken, and by wicked hands was cru-
24. cify'd and ſlain; whom God hath raiſed, having looſed the pains of death, becauſe it was not poſſible that he ſhould be holden of it.
This *Jeſus* hath God raiſed up.
36. Thou, O God, haſt made that ſame *Jeſus* whom the
iii. 21. *Jews* crucify'd both Lord and *Chriſt*. Whom the heavens muſt receive until the times of the reſtitution of all things, which thou haſt ſpoken of by the mouth of all thy holy Prophets ſince the world began.
22. *Moſes* truly ſaid unto the Fathers, a Prophet ſhall the
23. Lord your God raiſe up unto you of your brethren like unto me. Him ſhall ye hear in all things, whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every ſoul which will not hear that Prophet, ſhall be deſtroyed from among the people.
24. Yea and all the Prophets from *Samuel*, and thoſe that follow after, as many as have ſpoken have likewiſe foretold of theſe days.
26. Unto us therefore God, having raiſed up his Son *Jeſus*, ſent him to bleſs us, in turning away every one of us from our iniquities.
iv. 11. This is the ſtone which was ſet at nought of the builders, which is become the head of the corner; neither is there ſalvation in any other.
12. There is none other name under heaven given among men whereby we muſt be ſaved.
24. O Lord, thou art God, who haſt made heaven and
25. earth, the ſea, and all that in them is; who by the mouth
26. of thy ſervant *David* haſt ſaid, why did the heathen rage, and the people imagine a vain thing. The Kings of the

the earth ſtood up, and the rulers were gathered toge-
verſe 27. ther againſt the Lord and againſt his *Chriſt*. For of a truth, againſt thy holy child *Jeſus* whom thou haſt anointed, both *Herod* and *Pontius Pilate*, with the
28. Gentiles and the people of *Iſrael* were gathered together, to do whatſoever thy hand and thy council determined before to be done.
30. Thou, O God, didſt raiſe up *Jeſus*, and him haſt
31. thou exalted to be a Prince and a Saviour, to give repentance to *Iſrael*, and remiſſion of ſins.
x. 34. And not to *Iſrael* only. For of a truth we perceive,
35. that God is no reſpecter of perſons: but in *every nation* he that feareth him and worketh righteouſneſs is accepted with him.
38. God anointed *Jeſus* of *Nazareth* with the holy Ghoſt and with power; who went about doing good, and healing all that were oppreſſed of the devil; for God was with him.
39. Whom they ſlew and hanged on a tree, him God
40. raiſed up the third day, and ſhewed him openly; not
41. to *all the People*; but unto *witneſſes* choſen before of
42. God, who did eat and drink with him after he roſe
43. from the dead; whom he commanded to preach unto the people, and to teſtify that it is he who was ordained of God to be the Judge of quick and dead. To him give all the *Prophets* witneſs that through his name, whoſoever believeth in him ſhall receive remiſſion of ſins.
xi. 18. Then hath God alſo to the *Gentiles* granted repentance unto life.
xiii. 38. Be it known unto *all men*, that through this man is preached unto them the *forgiveneſs of ſins*. For ſo
47. hath the Lord commanded, ſaying, I have ſet thee to be a light of the *Gentiles*, that thou ſhouldeſt be for *Salvation* to the *ends of the earth*.
48. Let *all nations* be glad, and glorify the word of the Lord.
xiv. 16. Who in times paſt ſuffered *all nations* to walk in
17. their own ways. Nevertheleſs, he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs.
xv. 14. But now, O God, thou didſt viſit the *Gentiles*, to take out of *them* a people for thy name.
15. And to this agree the words of thy *Prophets*; as it is written, after this I will return, and will build again the tabernacle of *David*, which is fallen down,
16. and I will build again the ruins thereof, and I will
17. ſet it up, that the *reſidue of men* might ſeek after the

Lord, and all the *Gentiles* upon whom my name is called, saith the Lord who doth all these things.

18. Known unto God are all his works from the beginning of the world.

Ps. iii. 4. The Lord is gracious and full of compassion. He sent *redemption* unto his people. He hath commanded his *covenant* for ever.

9. Holy and reverend is his name. To him be glory for ever. *Amen.*

VI.

To the EDITOR *of the* CHRISTIAN'S MAGAZINE.

SIR,

THE following questions and directions relating to *Confirmation*, were drawn up by particular desire for a young lady of distinction; and as *at this juncture* they may be acceptable to many of your readers, you are at liberty to insert them in your *Magazine*. I am,

Sir, Your's, &c. A. Z.

I. *Do you understand the meaning of this ceremony?* ——It is a public and solemn form of taking upon yourself what your sponsors promised in your behalf at your baptism, (namely) *Repentance*, or a renouncing both the love, and practice of all sin: *Faith*, or an entire dependance on Christ, as your only Saviour; and a firm belief of all the truths of the Gospel: *Obedience*, or a stedfast purpose to submit to his government, to follow his example, and to keep his commandments.

II. *Are you sensible that your* Happiness, *as well as* Duty, *consists in the sincere discharge of these sacred obligations?* ——Without *this* conviction you will have no *hearty* desire to remember and fulfil the important engagements.

III. *Are you sensible that you* cannot *fulfil them by any strength of* your own?——And in consequence of this conviction, will you make daily and earnest supplications to God for the assistance of his blessed † Spirit; to strengthen your weakness, and to make you faithful unto death, that you may inherit the crown of life?

IV. *Will you often examine your heart, and review your life?*——That you may discern, how far you perform these vows;—what need you have of greater watchfulness, and larger supplies of grace;——of renewed repentance, and more earnest prayer;—— of a frequent sacramental remembrance of Christ's *atoning* blood, and a well-founded reliance on his merits for your salvation?

V. If you are thus disposed, thus determined, you are properly prepared for the ordinance of *Confirmation*. ——Thus received, and thus improved, it will turn to your spiritual advantage. — It will lay a foundation for a comfortable life, a peaceful death, and a joyful eternity.

† *If ye, being evil, know how to give good gifts unto* your *children; how much more shall your heavenly Father give the* assistance of the *holy Spirit to them that ask him?* See *Luke* xi. 13.

CHRIS-

VII.

CHRISTIAN RESOLUTIONS.

RESOLUTION I.

FOR the love of *Jesus Christ*, who died for us, renounce all sensual pleasures; and when thou wouldst hear, see, smell, taste, touch, or say any thing, remember thou art to obey God and reason; and suffer not thyself to be tempted to irregularity. Conform thy desires to God's will and direction, and in all thy enjoyments avoid voluptuousness and excess.

RESOLUTION II.

Keep a strict guard over thy tongue, thine ear, and thine eye, lest they betray thee to things vain and unlawful. Be sparing of thy words, and talk not impertinently, or in passion. Keep all parts of thy body in a just decorum, and avoid immoderate laughter and levity of behaviour.

RESOLUTION III.

Be not too fond of any creature, but mortify thyself to the world; so wilt thou keep thy mind at liberty, in which the true pleasure of life consists.

RESOLUTION IV.

By an entire resignation, and denying of thyself, thou wilt be able to restrain irregular affections and passions. Make God the object of thy love and desire, and give up thyself wholly to him. Let his will be thine, and pursue his praise and honour more than thy own profit.

RESOLUTION V.

Observe the providence of God in all things, and put thy trust in him, who will not fail to take care of thee in all adversity, whether internal or external; submit to the hand that afflicts thee, and assure thyself it is for thy good. Bear thy condition with patience and equanimity, be it never so unhappy, giving thanks to God for all his dispensations. Be not offended or affronted at injuries, nor impatiently complain of men; but reflect on thy own unworthiness, who deservest to be ill treated by all. Depend upon God, and in holy silence preserve thy peace of mind. Consider with what patience thy innocent Saviour suffered the indignities of men, and thou wilt be prepared to bear the utmost contempt of men.

RESOLUTION VI.

Think meanly of thyself, considering thy own vileness, who art but dust and ashes, and hast nothing thou canst call thy own. The better thou thinkest of thyself the worse God will think of thee, and in seeking applause for a good work thou wilt lose thy reward. Whatsoever of good there is in thee, look upon it as God's and not thine own; and usurp not that to thyself which belongs to him. Please not thyself to displease God, and esteem thyself unworthy of the least of his gifts.

RESOLUTION VII.

Deny thyself to oblige others in all things lawful. Let thy obedience be ready and chearful, which is acceptable to God: and consider how he curseth the rebellious and undutiful.

RESOLUTION VIII.

In imitation of thy blessed Saviour, be content with a little. Shun excess

exceſs in apparel, and luxury in diet; and think how ungrateful thou wouldſt be to murmur at coarſe diet, when *Chriſt*, for thy ſake, drank vinegar and gall. If thou wanteſt common neceſſaries, ſtill thank God that it is no worſe, and truſt in him, who will never forſake his ſervants, though for a while and their good he may ſometimes ſuffer them to be afflicted.

RESOLUTION IX.

Love all people as thy brothers and ſiſters. Pray for the ſalvation of all. Speak kindly to, and look pleaſantly on all, eſpecially thine enemies and perſecutors, and let univerſal charity extinguiſh all bitterneſs of ſpirit in thee. Aſſiſt and comfort the diſtreſſed, eſpecially if they have offended thee. Rejoice at the proſperity and good deeds of others, as if they were thy own, and deplore their calamities as if they had befallen thee.

RESOLUTION X.

Deſpiſe nobody. Avoid raſh judgments and uncharitable cenſures. Think well of all men, and interpret their words and actions to the beſt meaning. Prefer all men in thine own thoughts before thyſelf, and look upon thyſelf as a moſt vile unworthy creature; if thou wert wiſe, how chearfully would'ſt thou obey God, and readily be ſerviceable in thy generation. Would'ſt thou imitate thy Lord and maſter, conſider he took upon him the form of a ſervant, and condeſcended to waſh his Diſciples feet.

RESOLUTION XI.

Study to pleaſe God more than men, and rather affect contempt than applauſe.

RESOLUTION XII.

Indulge chaſte and pious thoughts, conſidering that God is every where preſent. Converſe frequently with him in thy mind, and endeavour to preſerve the memory of him in thy thoughts, that thou mayeſt never be abſent from him.

RESOLUTION XIII.

Whatſoever relates not to God is not worth our care. This will wean thee from the world, and ſet thy mind at liberty only to ſerve him; which is the only thing neceſſary, and for the obtaining of which thou canſt not ſpend too much time or pains. Be cautious and preſume not upon thine own performances, but rely wholly upon God's goodneſs and mercy, by whoſe help alone thou art able to do thy duty.

REFLECTIONS ON DEATH.

CHAP. XIV.

—— Take phyſick, pomp:
Expoſe thyſelf to feel what wretches feel,
That thou may'ſt ſhake the ſuperflux to them,
And ſhew the Heavens more juſt. SHAKESPEAR.

HIGH in health, and recumbent on the downy breaſt of proſperity and indulgence, *Securus* rejects our *reflections* with diſdain; and will not, cannot bear to hear of *Death*, the cruel ſpoiler of

of all his circling comforts! "Away with the melancholy ſtrain, he cries; I cannot endure the voice of this gloomy contemplative. Let him not approach to diſturb my repoſe, nor like the hoarſe and ill-boding raven, croak his fatal admonitions in my ears." Ah miſtaken mortal, what troubles art thou treaſuring up for a future moment! pity him, Heaven! who has no pity for himſelf! we will leave thee then; though with ſorrow and compaſſionate regret: And intreat thy attendance, Oh ſerious and Chriſtian reader, (who art not afraid to view theſe mournful but inſtructive ſcenes) to the ſick, the dying bed of the *poor* man, now that we have viſited together the ſuperb vault of the *Noble.* If thou art *rich*, perhaps thou haſt never been called to ſo ſad a ſcene, and the ſight of it will teach thee content: If thou art *poor*, it will affect thy heart, and lead thee to a ſerious concern for futurity, that temporal and eternal evils may not be thy deplorable lot!

Come then, and let me lead thee up theſe narrow and miſerable ſtairs to the wretched apartment, whither I was ere while led, and where the poor man lies languiſhing on the bed of emaciating diſeaſe! See'ſt thou this diſmal dwelling; foul, offenſive, ſquallid!

Hear, the wind whiſtles through the ſhattered caſement, ill defended by vile rags and darkening paper; ſure mark of penury and diſtreſs.

See'ſt thou that wretched object, pale and meagre, with haggard ſtaring eyes, and beard unſhaven, ſtretched upon thoſe ſtocks, with not a curtain round him, and with ſcarce a cover to conceal his waſted body.

Turn round and view upon the floor another miſerable heap of tatters. It is the bed of two poor children of this afflicted ſufferer! and this, this place of woe is the only habitation, which receives and hides the heads of theſe children, with their mother and himſelf! That woman, bathed in tears, and cloathed in the garments of poverty, is the wife, is the mother of theſe children, that huſband---hapleſs wife, and ſtill more hapleſs mother!

But though narrow this apartment, though offenſive and foul, it would well ſuffice, and be little complained of, did not want, cruel want here too fix her abode; could the mother ſupply the importunate demands of her hungry children, or alleviate the pains and ſufferings of her oppreſſed huſband. But alas! the pariſh witholds relief from aliens to its rights: and how ſhall the charity of the beneficent find out in their populous, but obſcure retreats, the ſtranger and unknown!

Nay but even poverty itſelf, with all its dire neceſſities, might be borne;—Well, very well, if dependance upon God was found in the heart; if heavenly hope dwelt in the Breaſt; if there was any proſpect of an happy iſſue, when all theſe mournful trials were overpaſt, and the ſoul ſafely landed on a future and fortunate ſhore! but for this, we enquire in vain; from the want of it proceeds far the greater part of theſe evils. When I came to talk with *Egeno*, (ſo call we this *poor* man) concerning his ſoul, his faith, his hope, and future

ex-

expectations; he fixed his eyes upon me with the moſt unutterable concern, and elevating his emaciated hands, ſigh'd. "Alas! alas! Sir, ſure I ſhall recover!" "But if you ſhould not, as God knows, there appears but little probability---what then? what ſays your conſcience; and in what is your truſt?" "I cannot tell, he replied: I have not been ſo good as I ought: but if I live, I will endeavour to be better!" I turned to his wife to aſk ſomewhat of his manner of life; and to know, whether during his long illneſs (for he had long been waſting under this conſumptive decay) whether he had never ſhewn any concern for his ſoul, or whether ſhe had never read to him, for his inſtruction? weak and wretched as he was, he could reply, with abundant acrimony, "*She* inſtruct me?---No, ſhe had better firſt inſtruct herſelf: ſhe wants it moſt!" What greater ſhock could an humane heart feel, than to perceive a fierce altercation likely to enſue between two perſons ſo mutually and ſo deeply diſtreſſed! I interpoſed with ſome authority; and endeavoured with all my power to ſet forth the dread terrors of futurity before the eyes of this unawakened ſinner, juſt, juſt about to launch---Oh horrible---into its irremediable gulf!

He heard me with attention, and I perceived at length a tear ſtealing into his ſunken eyes! "I have been miſerable, ſaid the poor unhappy object, all the days of my life; and now I perceive that I muſt be miſerable through all eternity too!"---upon hearing this, we could none of us refrain from tears. Oh, who could refrain, to ſee a fellow-creature lying in this exquiſite diſtreſs, ſoul and body equally eſtrang'd from comfort and eaſe.--Oh who could refrain, to ſee one for whom Chriſt died, thus about to periſh, ignorant and hopeleſs in a land, where the glad tidings of this Saviour are ſo conſtantly and univerſally preached.

Moved with compaſſion, I endeavoured to offer ſome conſolation, —the utmoſt which I *d r'd* to offer: For alas! how can the miniſters of Chriſt exceed their commiſſion; and how ſpeak peace to thoſe with whom there is no peace?—But my offers were unavailing; he told me, "he had led a wicked and a careleſs life, that now he found, that the end of it was ſorrow and deſpair." After every argument to arouſe and to conſole, I joined in prayer with him and his wretched houſhold; and exhorting him to earneſt prayer and fervent ſupplication for himſelf to the father of our Lord Jeſus Chriſt; I left them, deſigning on on the morrow to renew my viſit.

But from this melancholy office, I was prevented, by his wife, who came in the morning to inform me, that he expired in the night; expired regardleſs, as it ſeemed, of all things, utterly ſtupid, ſenſeleſs, and unheeding. And thus too often it happens, that the miniſter is ſent for, when the ſoul is at the laſt gaſp, when hope is given up, and when all our endeavours alas!—are inefficacious, as pouring water in in a ſieve. During almoſt a twelvemonths's illneſs, *Egeno* thought not of God, of repentance, of death. Juſt when the lamp of life was going out, juſt when the trembling ſoul fluttered on the verge of eternity; the alarm was given; and all was confuſion, diſorder and diſmay. His whole life was a ſcene of care, of toil, of diſcontent, and ſin.

Neg-

Neglectful, wholly neglectful of religion, his ſabbaths were paſſed in trifling or drunkenneſs; the ſcanty pittance he gained by his labour, was too commonly condemn'd, before it was earn'd; and his wife and children bewailed in hunger and want, their frequent diſappointment of his wages. Hence aroſe brawls and contentions at home; which render'd the little wretched lodging ſtill more wretched. As no ſurplus was ſaved, his own and the cloathing of his family was ſeldom ſuperior to rags; and he lived without a friend to ſerve, as he died without a friend to pity or to ſuccour him! Miſerable end of a miſerable exiſtence! Fearful poverty and ſuffering introduction to ſufferings, far more fearful—! Good God! What is man! how terrible is it thus to paſs a few years in this vale of ſorrow, comfortleſs, deſpicable, abandon'd—To know none of the refreſhments and delights of this life, and yet to forfeit all the delights of the future! But let me forbear making any reflections, till I have ſhewn you the contraſt of *Egeno*, in a man of the ſame occupation and the ſame rank of life, whom lately alſo I attended upon his death-bed—and oh would to heaven that my latter end may be like his!

[*To be continued.*]

To the AUTHOR *of the reflections on Death.*
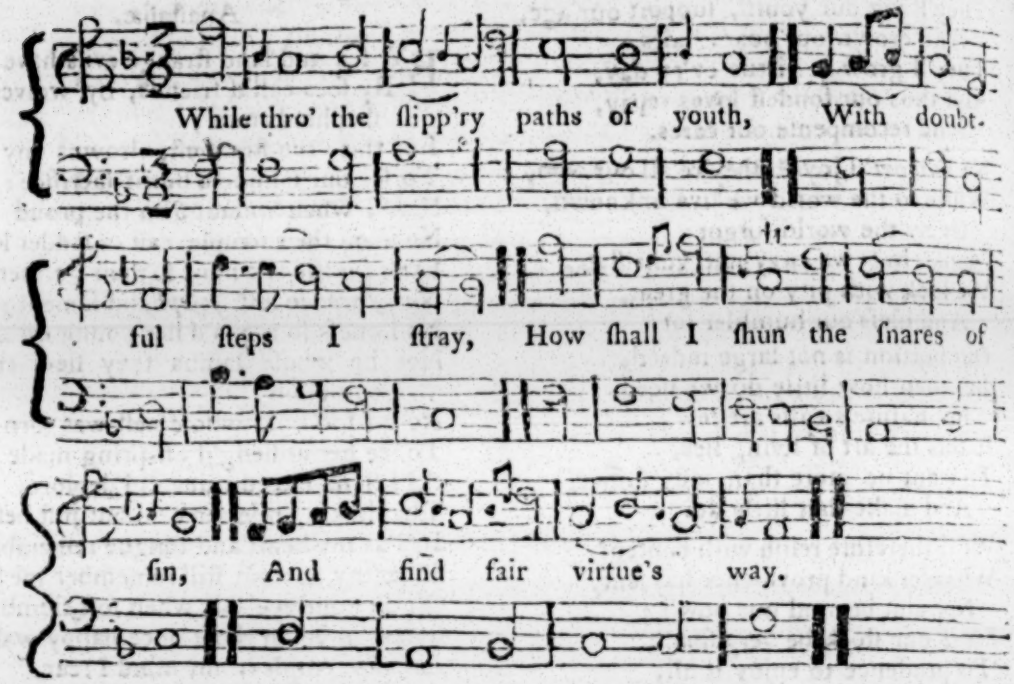
SIR,

THE wiſe Son of *Syrach* obſerves that *Death is moſt dreadful to a Man at eaſe in his poſſeſſions.* Of the truth of this we have a remarkable proof in Cardinal *Beaufort.* Your account of this unhappy perſon, in your laſt magazine, was extremely affecting and inſtructive: Permit me to add thereto a few particulars concerning him. He was buried in the cathedral of *Wincheſter*, with this Latin inſcription over his grave; *Tribulare ſi neſcirem miſericordias tuas*, "Did I not know the greatneſs of thy mercy, I ſhould be ſorely troubled." Hiſtory informs us that, he was accuſed of poiſoning *Humphrey*, duke of *Glouceſter*, but he prevailed with the King to grant him letters of pardon for all the offences he had committed, contrary to the ſtatute of *proviſors*, and the acts of *præmunire.* This pardon, ſays *Rymer*, is dated at *Weſtminſter*, *July* 19, 1432. Five years after which, we are told, he procured another pardon under the *great ſeal*, for all ſorts of crimes whatever, from the creation of the world to the 26th of *July*, 1437. He died the 11th of *June*, 1447, having ſurvived the abovementioned Duke *Humphrey*, little more than twenty-eight days; He left vaſt ſums to charitable uſes, and if *Harpsfield* may be credited, no leſs than 400000*l.* to the priſons of *London.* *Beaufort* is repreſented by ſome Hiſtorians, as an arbitrary, ſupercilious, turbulent Prelate, yet they ſeem to agree that by his death, the King loſt one of his moſt able, and moſt faithful counſellors.——If theſe anecdotes are worth inſerting in your pamphlet, you are welcome to them.

C.

PSALM

PSALM CXIX. *Part 1ſt paraphraſed. Set to Muſick.*



Good Lord to whom my vows are paid,
Accept thy ſervant's prayer;
And leſt I fail be thou my guide,
Whoſe wiſdom cannot err.

With thy enlight'ning grace, inſpire
And cleanſe this ſinful breaſt;
Deep on my young unſteady heart,
Be all thy words impreſt.

In ſongs of tranſport and of praiſe,
Thy wonders I'll relate;
And on thy mercies feaſt my ſoul,
For thou art good and great.

Juſt are thy judgments gracious Lord,
And all thy counſels wiſe; [whence
More dear than wealth, the ſpring from
Eternal pleaſures riſe.

Thy goodneſs ſhall my grateful ſoul
Confeſs, admire, adore;
Till faithful memory ſhall fail,
And time ſhall he no more.

The FIRE-SIDE. *By Dr.* COTTON.

DEAR *Chloe*, while the buſy crowd,
The vain, the wealthy, and the proud
In folly's maze advance;
Tho' ſingularity and pride
Be call'd our choice, we'll ſtep aſide
Nor join the giddy dance.

From the gay world we'll oft retire
To our own family and fire,
Where love our hours employs;
No noiſy neighbour enters here,
No intermeddling ſtranger near,
To ſpoil our heart-felt joys.

If ſolid happineſs we prize,
Within our breaſt the jewel lies;
And they are fools who roam:
The world has nothing to beſtow,
From our ownſelves our joys muſt flow,
And that dear hut our home.

Of reſt was *Noah*'s dove bereft,
When with impatient wing ſhe left
That ſafe retreat the ark;
Giving her vain excurſion o'er,
The diſappointed bird once more,
Explor'd the ſacred bark.

Tho' fools ſpurn *Hymen*'s gentle pow'rs,
We, who improve his golden hours,
By ſweet experience know,
That marriage rightly underſtood,
Gives to the tender and the good,
A paradiſe below.

Our babes ſhall richeſt comfort bring,
If tutor'd right, they'll prove a ſpring,
Whence pleaſures ever riſe:
We'll form their minds with ſtudious care,
To all that's manly, good, or fair,
And train them for the ſkies.

While

While they our wisest hours engage,
They'll joy our youth, support our age,
And crown our hoary hairs:
They'll grow in virtue ev'ry day,
And thus our fondest loves repay,
And recompense our cares.

No borrow'd joys! they're all our own,
While to the world we live unknown,
Or by the world forgot:
Monarchs! we envy not your state,
We look with pity on the great,
And bless our humbler lot.

Our portion is not large indeed,
But then how little do we need,
For nature's calls are few;
In this the art of living lies,
To want no more than may suffice,
And make that little do.

We'll therefore relish with content
Whate'er kind providence has sent,
Nor aim beyond our pow'r;
For if our stock be very small,
'Tis prudence to enjoy it all,
Nor lose the present hour.

To be resign'd, when ills betide,
Patient, when favours are deny'd,
And pleas'd with favours giv'n:
Dear Chloe, this is wisdom's part,
This is that incense of the heart,
Whose fragrance smells to heav'n.

We'll ask no long protracted treat,
(Since winter's life is seldom sweet;)
But when our feast is o'er,
Grateful from table we'll arise,
Nor grudge our sons with envious eyes,
The relics of our store.

Thus hand in hand thro' life we'll go,
Its checquer'd paths of joy and woe,
With cautious foot-steps tread;
Quit its vain scenes without a tear,
Without a trouble, or a fear,
And mingle with the dead.

While conscience, like a faithful friend,
Shall thro' the gloomy vale attend,
And chear our dying breath;
Shall, when all other comforts cease,
Like a kind angel whisper peace,
And smooth the bed of death.

A translation from St. GREGORY NAZIANZEN, *bemoaning his banishment from his church, by Bp.* TURNER.

The original Greek *is in his* Somnium Anastasiæ.

BY sea and land strange evils have I born,
By foes call'd friends, by wolves call'd shepherds torn; [eyes,
But this, the strangest, drowns my wat'ry
To see our temple a burnt-sacrifice: [took,
None, when mount *Sion* the proud *Syrians*
None on their temple cast a sadder look;
Even for the ark none so their garments rent,
Nor *Jacob* so lost *Joseph* did lament:
No lioness so moan'd her young ones slain,
Nor he whose lambs they slew could so complain:
No bird so wild whose nest was torn away;
To see her unfledg'd off-spring made a prey,
As I those sacred ruins did deplore,
That sinking pile repair'd but just before:
Still as my heart and tongue remember thee,
So let my Saviour still remember me!
Oft on mine eye-lids when soft slumber falls,
I view in vision those once happy walls:
An airy temple in my mind I rear,
And on the pleasing vision shed a tear.
Fancy the singers and the virgin choir,
People that pray and strangers that admire;
Widows and orphans, wanderers sick and poor,
While charity, fair matron, at the door,
Relieves their wants and smiling sooths their cares,
Blest in their joys, and happy in their prayers.

On the prospect of the University of Cambridge, *from the top of the hill near my house at* Therfield.—*A* PRAYER *for its health and prosperity.*

Translated out of Latin *by Bp.* TURNER.

HAIL to those sacred mansions great and high! [dwells,
Methinks a glory near each chapel
Christ's colours streaming there of crimson dye;
Each offering like the balm of *Gilead* smells,
Which mixt with odorous gums all meaner scents dispels.

Lord, on each holy pile each house of prayer,
Open still open be thy gracious eyes!
Bow down thine ear, be there thy special care;
Who after sun-set, and before sun-rise,
Those benedictions ask, thy bounty ne'er denies.

Let thy good angels ſtill the place frequent;
Send from thy treaſures of cæleſtial grace,
Thoſe gifts thy holy ſpirit oft has ſent;
Send them, bleſt Father, on that choſen place,
Lift up thy light ſerene on thoſe that ſeek [thy face.

Thou badſt the heavenly meteor take its ſtand,
Over thy travailing temple in the way;
Where *Moſes* led them through the barren ſand;
As thou wert in that meteor, ſo I pray
Through yonder ſacred roofs dart thine inſpiring ray:

And thou that didſt an orient cloud prepare,
To fill that houſe which fill'd the mouth of fame,
What day 'twas hallowed by its founder's prayer;
Greater than *Solomon* thou art the ſame
To ſhine on thoſe that ſtill invoke thy glorious name.

Whoever there ſhall thee, dread Lord, adore,
And beg thy pardon with a broken heart;
Proſtrate upon the conſecrated floor,
That pardon they implore do thou impart,
Every diſeaſe from thence and every plague divert.

All who are there with thy bleſt body fill'd,
And with thy precious blood, good angels fare,
To them againſt the foe be thou a ſhield,
They thine own ſervants, thy ſworn ſervants are,
Let them in endleſs joys in endleſs glory ſhare.

Son of the Father, who the world didſt frame,
And didſt redeem the world with thine own blood,
And tak'ſt away our ſin, O thou the Lamb,
To that bleſt colony of thine be good,
Waſh them from earth for heaven in thy rich purple flood.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

IF you think the incloſed worthy to have a place in your Magazine, you may pleaſe to inſert them at a proper opportunity,—they were compoſed on the author's having petitioned his Majeſty for an equivalent, in caſe he ſhould be diſmiſs'd from his preſent ſtation:—and had an immediate anſwer, that *He ſhould be taken care of.*

A PRAYER *for the* KING.

By a LADY.

O Thou, from whom all bleſſings ſprings,
Dread Lord of Lords, and King of Kings;
Attend thy humble ſuppliant's pray'r,
And make our ſov'reign *George* thy care.

Thou, who on *David*'s ſon didſt pour,
Of royal gifts ſuch plenteous ſtore;
To our young *Solomon* impart,
Each wiſh of his enlarged heart.

As he thy glory ſeeks, may he
Through all his life that glory ſee,
In rays reflected, darting down
A double luſtre on his crown.

May righteouſneſs enjoin'd by him, *
Flow down as with a mighty ſtream;
Subjecting to his high command,
The utmoſt borders of our land.

His princely virtues charm'd, we ſee
Rip'ning to full maturity;
Shedding around their vernal bloom,
Sweet as *Arabia*'s rich perfume.

The poor petitioner he hears
And haſtes to diſſipate his fears;
Aſſures him of his royal care,
Nor lets him languiſh in deſpair.

So be his pray'r for ever heard,——
So may his pow'r by all be fear'd!
And each thank-off'ring of his mind,
With thee a full acceptance find!

May all his foes his vengeance feel,
Turn from his breaſt the murd'ring ſteel;
While his firm troops are undiſmay'd,
And thoſe that aid him, find thy aid.

To that great prince, his brave ally,
Be thy defence for ever nigh;
And o'er his ſacred head diſplay
Thy ſhield in battle's doubtful day.

Do thou his vict'ries ſtill increaſe,
'Till vict'ry pave the way to peace:
Thou, whoſe right hand ſalvation brings,
Dread Lord of Lords, and King of Kings.
Amen.

* Alluding to the proclamation.

PSALM CXLV.

THEE, my God and King, will I
Ever praiſe and magnify;
And in ceaſeleſs ſongs proclaim
All the glories of thy name!

Wor-

Wond'rous excellence! what speech
Can thy matchless greatness reach!
Age to age their songs shall raise,
And celebrate thy boundless praise:
I too, tho' of feeble tongue,
Pleas'd will join the choral throng;
And my song shall ever be
Lord, of goodness and of thee!
Men shall hear and catch of flame,
And warm'd with rapture sound thy fame!
Gracious thou, shall be their song,
Great in goodness sufferings long;
Thro' all thy wond'rous works we trace
Thy love to all of human race:
Thy works which praise thee, while their tongues
Thy saints supply, to speak their songs;
To tell the glories of thy throne,
And make thy power and kingdom known;
An eternal rule is thine,
Kingdom which no bounds confine:
Life support and bond of all,
Thou sustainest those that fall!
Those on earth that prostrate lie,
Lifting up to liberty:
Upon thee, great parent God,
Wait the eyes of all for food;
Open'd wide thy hand to bless,
All rejoice in plenteousness!
Lord, before thy throne we bow,
Ever great and holy thou;
Thou, O God, art ever near,
Those, who come in fervent prayer,
Offering on devotion's knee,
All their souls desire to thee;
Thou wilt all their wants supply,
Hear and grant their every cry:
For the Lord, almighty friend,
Those who love him will defend;
While his arm shall scatter wide,
All the impious sons of pride,—
Hallelujah——glory's king,
Thee my gladsome tongue shall sing;
And the thankful grateful song,
Ever join each heart and tongue.

D.

On JONAH, *in the* Whale's Belly.

NOW roars the thunder, now the lightning glares
Severely pallid, now the surges toss
Aloft mid' clouds, disclose the sands below.
Meanwhile the prophet all aghast and pale
Amid the circling mariners receives
The destin'd lot. They plunge him in the wave.
Down headlong he descends, and o'er him swift
The billows close: when lo! tempestuous nature
(Such was Jehovah's grand behest) commands
The peaceful waters to give place, commands
The monsters of the deep quick to forget
Their hunger, and at awful distance play
The stranger all around; yet still arise
New wonders; nature's Lord commissions strait
The great Leviathan, he bounds for joy,
And at the bound, lo! heav'n & earth & sea
Echo tremendous. Then, as yawns the earth
When air imprison'd lays the centre bare
Struggling for vent, so opes th'enormous fish
His jaws capacious, and receives the seer.
Within the horrid mansion, he secure
Now pleas'd on liquid mountains hangs or falls,
Immerst in depths below. Now 'midst fair groves
Of coral, now 'midst labyrinths of rocks
He sails well-pleas'd, and glides, serenely glides
Thro' all the paths of death. Two wond'rous days
Thus rov'd he devious, when the third glad morn,
Gilded with roseate ray the mountain's side,
The King of waters rises vast, and teems
His hallow'd guest uninjur'd on the coast.

FAREWELL *to the* WORLD.

From the FRENCH.

WORLD adieu, thou real cheat!
Oft have thy deceitful charms
Fill'd my heart with fond conceit,
Foolish hopes and false alarms.
Now I see as clear as day,
How thy follies pass away.

Vain thy entertaining sights,
False thy promises renew'd,
All the pomp of thy delights
Does but flatter and delude:
Thee I quit for heav'n above
Object of the noblest love.

Farewell honour's empty pride!
Thy own nice, uncertain gust,
If the least mischance betide,
Lays thee lower than the dust:
Worldly honours end in gall,
Rise to day, to-morrow fall.

Foolish vanity farewel,
More inconstant than the waves,
Where thy soothing fancies dwell,
Purest tempers they deprave:
He, to whom I fly from thee,
Jesus Christ, shall set me free.

Never ſhall my wand'ring mind
Follow after fleeting toys,
Since in God alone I find
Solid and ſubſtantial joys:
Joys that never overpaſt,
Thro' eternity ſhall laſt.

Lord, how happy is a heart
After thee while it aſpires,
True and faithful as thou art,
Thou ſhalt anſwer it's deſires.
It ſhall ſee the glorious ſcene
Of thy everlaſting reign.

O D E

Preſented from St. John's College, Cambridge, *firſt to the Earl of* Exeter, *and afterwards to the Earl of* Oxford,

"*Whom have I in heaven but thee? And* "*there is none upon earth I deſire be-* "*ſides thee.*" PSALM

AWAKE, awake, my ſilent lyre,
Begin thy moſt exalted lays,
Let muſic's ev'ry pow'r conſpire
To echo out th' Almighty's boundleſs praiſe.

Hence all ye tranſitory joys,
Baniſh'd for ever from my ſight!
Be gone ye glitt'ring gilded toys,
And ſink deep down in ſhades of endleſs night.

Deluded ah! too much by you
I've ſought your faithleſs charms too long,
But now a loftier theme purſue,
The Lord, the Lord of Hoſts employs my ſong.

What tho' to ſpoil my innocence,
Myriads of enemies combine,
The Lord will be my great defence,
Blaſt their vain hopes, and fruſtrate their deſign.

The wretch, while fortune's favours laſt
May glut himſelf with vain delight.
But when thoſe flatt'ring ſmiles are paſt,
His chearful day ſhall end in deadſome night.

Not ſo the righteous: though the ſkies
Look black, and threat'ning billows roar,
On God, his rock, he ſtill relies,
Certain th' impending ſtorm will ſoon be o'er.

Thus whilſt indulg'd by vernal gales
The common trees their branches ſpread,
But ſoon as winter's cold prevails,
They loſe the ſhort-liv'd honours head.

But the fam'd laurel's virgin boughs
A conſtant verdure ever boaſt,
Flouriſh, when hid in deepeſt ſnows,
And brave the ratt'ling hail, and pinching froſt.

What pleaſures can this world afford
With all it's pompous vanity?
And what are riches, deareſt Lord,
Compar'd with heav'nly joys, compar'd with thee?

Without thy favour what is life,
And what are fields of endleſs light?
That is our burden full of grief,
And theſe are nought but gloomy ſhapes of night.

My ſoul grows tir'd of all below,
And glows with a celeſtial flame,
Weary of earth it longs to go,
And viſit thoſe bright orbs from whence it came.

There ſhall it ever tell thy fame,
And ſing a joyful jubilee,
There meditate upon thy name,
And ſpend eternity in praiſing thee.

A THOUGHT *in* CHURCH.

WHEN hallow'd airs breathe thro' each peopled Iſle,
And ſwelling organs fill the ſacred pile:
When the ſoul riſes on devotions wings,
And, ſeraph-like, the Saint both *burns and ſings.*
Imagine then JEHOVAH from his throne
Inclines his ear, and bows propitious down;
Regards his vot'ries with delighted eyes,
And deigns t'accept the tuneful ſacrifice.

EPITAPH *at* Welwyn, Hertfordſhire.

By the Author of Night-Thoughts.

IF fond of what is rare, attend!
Here lies an *honeſt man,*
Of perfect piety,
Of lamb-like patience,
My friend, *James Barker,*
To whom I pay this mean
Memorial for what deſerves the greateſt.
An example
Which ſhone through all
The clouds of fortune,
Illuſtrious in low eſtate,
The leſſon and reproach of thoſe above him.
To lay this little ſtone
Is my ambition;
While others rear
The poliſh'd marbles of the great.
Vain pomp!
A turf o'er virtue charms us more.

E. Y. 1749.

BY advices received from Prince Ferdinand of Brunſwick, and publiſhed by authority, we learn, "That, on the 13th of this month his ſerene Highneſs was informed that Soubiſe's army had made a motion forwards; in conſequence of which, he ordered the baggage away, and the army to hold itſelf in readineſs to be put under arms on the firſt ſignal. On the 14th, in the morning, the enemy's new camp was diſcovered, the right of which ſtretched towards the convent of Paradeis and Soeſt, the left reaching to the heights of Rhune; and, all having appeared quiet there, the baggage was ordered back.

"His ſerene highneſs was informed on the 15th in the evening, that Soubize's army had ſtruck their tents, and were marching on their right. Almoſt at the ſame inſtant, he heard that the enemy had diſlodged the advanced poſts of Lord Granby, and that they were advancing in a ſtrong body towards his camp.

"Theſe informations determined him to make the following diſpoſitions: he ordered Lord Granby to maintain his ground to the laſt extremity; Lieutenant General Wutgenau was ordered to march to the left, to block up the high road from Lipſtadt to Ham, and to act in concert with Lord Granby, whoſe right was to be ſupported by the Prince of Anhalt, who joined it with his left, his own right reaching to the Aaſt, above Kirch-Denckern: Lieutenant General Conway replaced the Prince of Anhalt between Ilingen and Hohenover. The hereditary Prince ordered Lieutenant-General Boſe to march with part of his troops, to occupy the heights of Wambeln, and left Count Kilmanſegge on the ſide of Buderick.

"Theſe diſpoſitions being made, his Serene Highneſs came to Lord Granby's camp, which was attacked very briſkly. His Lordſhip had taken his meaſures ſo well, that he ſuſtained the efforts of the enemy till the arrival of M. Wutgenau, who, coming upon his left, and having taken the enemy in flank, they could not withſtand theſe united efforts, and were driven back into the woods, after a fire of artillery and ſmall arms, which continued till late in the night. M. de Wutgenau kept the ground he had juſt gained: he extended his right to Haus-Velinghauſen, and turned his left towards the high road of Ham, the defence of which place was his chief object. We learnt from the priſoners, that Marſhal Broglio had decamped at break of day with his whole army from Erwite, in order to give us battle, in conjunction with that of Prince Soubize. His Serene Highneſs judging that the ſtrongeſt efforts would be made on our left, ordered General Howard to bring up the brigade of foot commanded by Lord Frederick Cavendiſh, and that of cavalry by Major General Lord Pembroke.

"The battle began afreſh the next morning at three; and the enemy redoubled their efforts againſt M. Wutgenau's corps, who ſuſtained them with the greateſt firmneſs. The fire from the artillery and ſmall arms continued five hours without the enemy's gaining one inch of ground. It was near nine, when word was brought to his Serene Highneſs, that the enemy ſeemed to deſign placing ſome batteries upon an eminence oppoſite to Lord Granby's camp, which we had not been able to incloſe within our lines. His Highneſs perceiving the neceſſity of preventing the enemy from ſeizing this eminence, from whence they might have much galled us, and being informed of the arrival of the detachment under General Sporcken, reſolved to make advantage of the irreſolution which appeared in the motions of the enemy, and ordered the troops, which were neareſt at hand, to advance upon them.

"This movement was deciſive, and had all the ſucceſs, that could be deſired. Our troops having advanced with the greateſt intrepidity, ſoon obliged the enemy to give way, and to retreat with precipitation, having abandoned their dead and wounded, and ſeveral pieces of cannon, ſome of which are 16 pounders. Maxwell's battalion of grenadiers took the regiment of Rouge, formerly Belſunce, conſiſting of four battalions, with its cannon and colours. The day ended with a general retreat of the enemy. The loſs of the French in killed and wounded and priſoners, was computed at about 5000 men; and that nine pieces of cannon and ſix pair of colours were taken."

CHRO-

CHRONOLOGICAL DIARY.

WEDNESDAY, *July* 1.

THE following orders were given at Belleisle this day.—"Major general Hodgson has the greatest pleasure to acquaint the officers and soldiers under his command, with his Majesty's entire satisfaction, in the spirit, patience, and chearfulness with which they have sustained the fatigues of the siege."

By private letters from Belleisle we learn, that the whole number of French troops in the citadel when it was invested was 2600; whereof 922 were killed, wounded, or made prisoners during the siege; the remainder, being 1678, have been since embarked for France.

The English have established three hospitals, one at Palais, one at Bangor, and the third at Sauzon; in the latter are near 300 physical patients, and about 60 chirurgical ones; the other hospitals are in proportion.

Thursday, *July* 2. The King was pleased to grant unto John Hussey Delaval, of Ford, in Northumberlandshire, and to his lawful issue male the dignity of baronet of Great Britain.

When the Algerine ambassador made his publick entry, he was desirous of having the lions he brought over as a present led before him, which could not be granted; however the fine horses and curious sheep he intended for his Majesty were admitted into the cavalcade, but could not (as he expected) be drove into the apartments for the King to see them; at which his excellency seemed somewhat disgusted, 'till he was assured by the Lords in waiting, that it was contrary to the custom of this country. When he was admitted into the royal presence, the King told him he was sorry that his excellency had such a bad day for his publick entry. *No, Sire*, says the ambassador, *it is not a bad day, it is a very fine, a glorious day for me, when I have the honour to behold so great a monarch as your Majesty.*

Friday, *July* 3. Captain Tonyn of his Majesty's ship Fowey took on the 23d ult. off the Lizard, a French privateer called the Russian, of Bayonne, of six carriage and 16 swivel guns, and 46 men.

The hon. Thomas Robinson, Esq; kissed his Majesty's hand, on being appointed secretary to the right hon. the Earl of Egremont, and the other British plenipotentiaries at the congress of Augsburgh.

Tuesday, *July* 7. At a court of common council of London held this day, Guildhall was ordered to be beautified with all expedition, so as to be finished before next Lord Mayor's day; when, it is said, his Majesty, and others of the Royal family, will dine there.

The last time the city of London treated a King, it cost them above 6000l.

Wednesday, *July* 8. His Majesty being this day present in council, was pleased to make the following declaration, viz.

"HAVING nothing so much at heart, as to procure the welfare, and happiness, of my people, and to render the same stable, and permanent, to posterity, I have, ever since my accession to the throne, turned my thoughts towards the choice of a Princess for my Consort; and I now, with great satisfaction, acquaint you, that, after the fullest information, and mature deliberation, I am come to a resolution to demand in marriage the Princess Charlotte, of Mecklenburg-Strelitz, a Princess distinguished by every eminent virtue, and amiable endowment, whose illustrious line has constantly shewn the firmest zeal for the Protestant religion, and a particular attachment to my family. I have judged proper to communicate to you these my intentions, in order that you may be fully apprized of a matter so highly important to me, and to my kingdoms, and which, I persuade myself, will be most acceptable to all my loving subjects."

Whereupon all the privy counsellors present, made it their humble request to his Majesty, that this his Majesty's most gracious declaration to them might be made publick: which his Majesty was pleased to order accordingly.

W. SHARPE.

In

[The Princeſs Charlotte, of Mecklenburg, our moſt gracious Sovereign's intended Conſort, was born May 16, 1744, and is ſecond ſiſter to Adolphus Frederick the reigning Duke of Mecklenburg Strelitz.]

St. James's. His Majeſty in council was this day pleaſed to appoint Tueſday the 22d day of September next for ſolemnizing his Majeſty's coronation, and to order that a proclamation ſhould be iſſued for notifying the ſame; and alſo for notifying that his Majeſty hath ordered a commiſſion to be paſſed under the Great Seal, conſtituting a Court of Claims, which Court is to hold their firſt meeting in the Painted Chamber of his Majeſty's Palace at Weſtminſter, on Tueſday the 21ſt day of this inſtant July.

This day Charles, Earl of Egremont, was, by his Majeſty's command, ſworn of his Majeſty's moſt honourable Privy Council, and took his place at the Board accordingly.

St. James's, Friday, July 10. This day Mr. Zuccato, Reſident from Venice, had a private audience of his Majeſty to deliver his credential letters. To which he was introduced by the right hon. William Pitt, Eſq;

Lately was held a court martial on board his Majeſty's ſhip Arrogant, capt. Amherſt, for the trial of captain James Allen, concerning the loſs of his Majeſty's armed veſſel the Speedwell cutter, by the Achilles, a French man of war; when capt. Allen and the officers were honourably acquitted, and the court were unanimouſly of opinion that the ſaid cutter was an illegal capture, it having plainly appeared to the court, that ſhe was taken in the Spaniſh harbour of Vigo.

Saturday, July 11. The King appointed the moſt hon. John Marqueſs of Tweedale to be his Majeſty's Juſtice General of that part of Great Britain called Scotland, in the room of Archibald, Duke of Argyle, deceaſed.

The ſubjects appointed at the Univerſity of Oxford for the current year, for two Orations to be ſpoken in the Theatre for the prizes given by the rev. Dr. Thomas Wilſon, prebendary of Weſtminſter, are, for the Latin oration, *Salus populi, ſuprema, lex.* For the Engliſh oration, *The advantages of a ſafe, honourable, and laſting peace.*

Monday, July 13. A proclamation was publiſhed at Weſtminſter, Temple-bar, and the Royal Exchange, that the King's coronation would be ſolemnized the 22d of September next.

After the proclamation was ended, the officers of arms, upon an invitation from the Lord Mayor, dined with his Lordſhip at the Manſion-houſe, where there were moſt elegantly and politely entertained.

Tueſday, July 14. Mr. Pranchard, clerk to an attorney in Philpot-lane, being writing at his deſk, was alarmed by the cries of a ſervant maid in a room over head, on which he ran up to her aſſiſtance and found her in a ſtrong fit, which ſhocked him ſo much that he dropped down, and notwithſtanding he was let blood immediately he expired in a few minutes.

Wedneſday, July 15. The Earl of Harcourt was appointed one of the Lords to go over to conduct his Majeſty's intended Conſort to England, the Dutcheſs of Portland is to be appointed Groom of the ſtole, Lady Bolinbroke firſt Lady of Honour, and Lord Anſon to have the command of the ſquadron appointed to bring over that Princeſs.

This day the Lord Mayor, Aldermen, and Commoners of the city of London, waited on his Royal Highneſs the Duke of York, at his houſe in Leiceſter Fields, with the Freedom of this city in a gold box.

Friday 17. His Majeſty has been pleaſed to honour Henry Ellis, Eſq; now Governor of Nova Scotia, with a grant of 500 guineas, as a mark of his royal favour, in conſideration of that gentleman's faithful adminiſtration of government in Georgia.

The Hon. Miſs Beauclerk is appointed a maid of honour to the intended Queen.

Sunday 18. Yeſterday afternoon his royal Highneſs the Duke of York, arrived at Scarborough.

Monday 20. This morning arrived the Hon. Capt. Monckton from India, with a letter from Col. Coote, commander in chief of his Majeſty's forces in the Eaſt-Indies, to Mr. Secretary Pitt, giving an account of the ſurrender of the important for-

fortreſs of Pondicherry, to his majeſty's forces on the 15th of January laſt; when Mr. Lally the french commandant there ſent propoſals to Colonel Coote, for delivering up the garriſon. Accordingly the day following, the Britiſh forces took poſſeſſion of the place.

This morning alſo Capt. Hughes, late commander of his majeſty's ſhip the York, arrived at the admiralty, with diſpatches from Rear Admiral Stevens, commander in chief of his Majeſty's ſhips in the Eaſt-Indies, relating to the ſurrender of Pondicherry, and to the ſame effect as Col. Coote's letter; but with ſome melancholy particulars of the damage done to his majeſty's ſhips by a ſtorm, which happened on the firſt of January; in which the duke of Aquitain and Sunderland men of war foundered, and moſt of the crews periſhed. The ſhips Newcaſtle and Queenborough, with the Protector Fireſhip, were drove on ſhore and loſt a little to the ſouthward of Ariancopang, but the people were ſaved. Several other ſhips ſuffered in the ſtorm.

By letters from Dublin, we learn, that by his majeſty's command, the name of John Smyth, Earl of Clanrickarde, was on the 16th Inſtant, ſtruck, by the Lords Juſtices, out of the liſt of his Majeſty's Privy Council of that kingdom.

Tueſday 21. The right hon. lady Sondes is appointed one of the ladies of the bedchamber to his Majeſty's intended Conſort.

The hon. Miſs Nevil, ſiſter to Lord Abergavenny, is appointed one of the maids of honour to her intended Majeſty; as are alſo Miſs Daſhwood, daughter of Sir James Daſhwood; Miſs Biſhop, daughter of Sir Cecil Biſhop, and Miſs Meadows, daughter of Sir Philip Meadows.

Wedneſday 22. Captain Innis, of his majeſty's ſhip Arundel arrived laſt night with an account tranſmitted by Commodore Sir James Douglas, to Mr. Cleveland, of his having taken poſſeſſion of the Iſland of Dominica, on the 6th of June laſt. By this account it appears, that on the arrival of the Britiſh Fleet before Roſeau, a a manifeſto was ſent on ſhore, ſigned by Lord Rollo and Sir James Douglas, and addreſs'd to the principal inhabitants, &c. of Dominique, and was read by the officer to the people in town; in conſequence of which two of the moſt eminent of the inhabitants went off in a boat on board Sir James Douglas' ſhip; when by their converſation it appeared they had no objection to the Engliſh taking poſſeſſion of the iſland; but in the afternoon when they were put on ſhore, it was found that the governor Mr. Lemprie had ſpirited up the people to ſtand upon their defence; which they accordingly did, but were ſoon drove from their intrenchments, and obliged to ſurrender, with no other loſs on the ſide of the Engliſh, than about 8 of them killed and wounded. Mr. Lemprie is a priſoner and three of the principal people; and when the diſpatches came away, the inhabitans were flocking from all parts of the iſland, to take the oath of allegiance to his Majeſty King George.

Thurſday 24. The Right Hon. Lord Anſon, and many other perſons of diſtinction, went to Deptford; where the ceremony of altering the name of tho Caroline yacht to that of the Royal Charlotte was performed, in the preſence of a great concourſe of people. The Lords of the admiralty have appointed Capt. Dennis to the command of the ſaid yacht.

A certain nobleman has undertaken to ride from London to Edinburgh, with freſh horſes every ſtage, in 12 hours. About 40,000 *l.* are depending on the Iſſue.

Sunday 26. Five pair of French colours, that were taken from the French in the late battle in Germany, were preſented to his Majeſty.

Tueſday 28. A proclamation was iſſued for recalling and prohibiting Britiſh Seamen from ſerving foreign princes and ſtates, and for prolonging to the 12th of September next the uſual bounties to ſeamen and able-bodied landmen that ſhall voluntarily enter themſelves on board his Majeſty's ſhips of war.

Wedneſday 29. Advice was received from admiral Holmes, commander in chief of his Majeſty's ſhips at Jamaica, that the Hampſhire and Centaur men of war have taken a large French ſhip of war, called the St. Anne. She is a fine new ſhip built for 64, but carrying about 44 guns, and 389 men, was commanded by M. Aquillon, and was carrying home a cargo of indigo, Coffee and Sugar to the value of one million of french Livres.

His majeſty, who has been ſomewhat indiſpoſed, is now perfectly recovered, and rode out this day for the air.

THE CHRISTIAN'S MAGAZINE.

For AUGUST, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XV.

Of GOD, *the* SANCTIFIER.

WHEN the Redeemer had finiſhed the glorious work of redemption, and was about to aſcend to the right-hand of Omnipotence; he promiſed to his Diſciples, that he would ere long ſend to them that ſpirit of truth and holineſs, concerning whom he had often ſpoken, and whoſe office he had frequently declared to them. Accordingly, in confirmation of his word, and as an inconteſtible proof of his ſeſſion at the right-hand of glory, this bleſſed perſon, the *Holy Spirit*, made his triumphant entry into the world, on the feaſt of *Pentecoſt*, and gave the moſt unqueſtionable evidence of his preſence and power. Thus he entered upon his *Miniſtry*, if we may ſo call it, his *office* in the oeconomy of grace; which after the completion of the Redeemer's part, he *then* began, and hath continued to perform, to the preſent hour, for the ſanctification of ſouls, and their qualification for the enjoyment of the benefits procured by *Chriſt*.

That the Holy Spirit is a *perſon*, diſtinct from the father and the ſon, is evident from thoſe *perſonal* acts, which are aſſigned to him. He is ſaid to be *ſent*, to *teach*, to *teſtify*, to *reprove*, to *guide*, to *ſpeak*, to *know*, to *dwell*, *&c. &c.* with many other perſonal properties, which clearly prove his perſonality. The following ſingle verſe, is of itſelf ſufficient to prove his perſonality, as well as his *diſtinctneſs* from the father and the ſon: for, ſays our Saviour, when the *comforter* is come, whom *I* will ſend unto you from the *father*, even the ſpirit of truth, *who proceedeth* from the father, *He* ſhall teſtify of *me* *: in which words, you obſerve, the *three perſons* in the Godhead are diſtinctly ſpoken of, as engaged in diſtinct and perſonal offices. This might be proved from various other paſſages if neceſſary.

* St. John c. xv. 26, &c.

That this bleſſed perſon is God, may alſo be proved as well from ſome paſſages in Scripture, as from the acts he performs and the honours paid to him. The baptiſmal form is of itſelf alone a ſufficient proof. For we can never conceive that ſo ſolemn a dedication of all Chriſtians could be made to any being inferior to God; much leſs can we conceive, that the *one* only ſupreme God (ſuppoſing with the *Unitarians* there were ſuch a God) would ever ſuffer ſubordinate beings to be joined in equal honour and appellation with himſelf. But our Saviour commanded, and his command hath been conſtantly obeyed, that his followers ſhould be baptized in the *Name*, εις το Ονομα, into the one undivided *Name* of *the Father, and of the Son, and of the Holy Ghoſt*. What reaſonable man can infer leſs than an equality between theſe three divine perſons from hence? Many more are the proofs of the Divinity of the ever-bleſſed Spirit. St. *Paul's* benediction is clear and cogent. *The Grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt be with you all.* We have no inſtances of bleſſing in any other name than God's; and were the Spirit a creature, how ſtrange an union hath St. *Paul* here made. Indeed he is expreſsly called God in the *Acts*, v. 3, 4. *Why hath Satan* filled thy heart to lie unto the *Holy Ghoſt* — thou haſt not lied unto men, but unto *God*. Our bodies are called temples of the *Holy Ghoſt*; and St. *Paul* adds, the Temple of *God* is holy, which Temple *ye* are.

Many other proofs of this point might eaſily be produced, and may be found in all the writers who have treated upon this ſubject: eſpecially the excellent Biſhop *Pearſon* on the creed. But let us remark, that there is one attribute of the Holy Spirit, which ſeems abundantly to demonſtrate his Divinity, ſeparate from almoſt every other conſideration; and that is his *Omniſcience*, and in conſequence his *Omnipreſence*. It is a point univerſally agreed upon amongſt Chriſtians, and indiſputable from the word of God, that *God dwelleth in us by his ſpirit*, that *the ſpirit ſearcheth the deep things of all our hearts*; that to him our thoughts are known and our deſires manifeſt: and if ſo, he muſt be omniſcient, and to be omniſcient, he muſt be every where preſent; and what higher or more exalted idea have you of God? nay, he is alſo *omnipotent*, as a Spirit every where preſent, and knowing all things muſt be: Chriſt aſcribed the performance of all his miracles to this Holy Spirit, *this finger of God*, as he is called; and could ſuch miracles be performed by any being inferior to God? Theſe conſiderations are ſufficient to prove him, according to our Church, and in agreement with the Catholic Church of *Chriſt*, "Of one ſubſtance, Majeſty and Glory, with the Father and the Son, very and eternal God †". But reſpecting this trinity of perſons in the divine nature, we ſhall ſpeak more in our next chapter.

We may reaſonably conclude, that ſo awful a perſon was ſent into the world, for the moſt important purpoſes. What thoſe purpoſes are, we may gather, with the beſt certainty, from our Saviour's con-

† Article 5.

cluding

cluding ſermon in the latter chapters of St. *John*'s Goſpel. They were in one word to carry on the great work of human redemption, and to make efficacious to the ſalvation of *Individuals*, what Chriſt had done for *all*. On which account ſeveral things were to be performed, ſome of a more public and extraordinary, others of a more private and ordinary nature. The public and extraordinary were *pro tempore*, *for the time* only; ſuited to the preſent ſituation and exigencies of the infant Chriſtian Church; and which accordingly were to ceaſe, when the ends, for which they were performed, were anſwered. Such were the *Miracles*, which the Holy Spirit enabled the Apoſtles and firſt propagators of Chriſtianity to diſplay, in proof of their divine miſſion, and for the conviction of the world; and without which it ſeems impoſſible to account for the ſpeedy and wonderful ſpreading of Chriſtianity over all the earth.

But the private and ordinary influences, for the ends of ſanctification, as deſigned for the advantage of individuals, in every ſtate of the Church, were to continue as long as the Church militant ſhould continue; ſo long as there ſhould be need of a divine *Paraclete*, a bleſſed advocate, to intercede for men, to enlighten their minds, to guide them into truth, to ſanctify their natures, and aſſiſt them in all their good and virtuous endeavours after ſalvation.

No miſtakes have been more frequent, or more productive of enthuſiaſtic conceits, that thoſe which have confounded the *ordinary* and *extraordinary* offices of the Holy Spirit. Hence many have conceived graces wholly apoſtolical, as communicable, nay, as communicated to themſelves: and ſo have much offended againſt humility and good order. While others, not well informed of the ſecret and inſenſible agency of the divine Spirit upon the human mind, have been lead to conceive its operations ſenſible, and have wandered into the extremities of wildneſs and abſurdity, under the notion of perceptible influences of the Spirit on their minds. The Apoſtle ſeems to have guarded all private Chriſtians ſufficiently from theſe errors, by aſſuring them, that the ſure and only infallible teſt of having the Spirit, is ſhewing forth his fruits. *The fruit of the Spirit is love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance.* They who manifeſt theſe in their lives, may be aſſured, that the Spirit of God dwells in them; and will continue to do ſo, yea and to finiſh his laſt work, to raiſe them up to a new life of glory, if they continue to uſe the means of grace appointed, the channels by which he has thought fit to convey his ſacred influence, the *word—prayer*, and the *ſacraments*.

Let it be obſerved, in concluſion, that as *Spirit* and *Ghoſt*, and ſo πνευμα, ſignifies *air*, accordingly we find the operations of this divine agent compared by our Lord, to thoſe of the *air*. The *air breatheth where it liſteth*, &c. We are ſenſible of its effects, though unconſcious of its agency. So it is with the holy Spirit. Without him, we can no more live to God, than we can live to this world without the air. He is the *enlivener* of the ſoul: but he acts in the moſt ſtill and ſilent manner, and our life to God, is the beſt and only ſure proof, that he doth act upon us.—But let us remember, that tho' we

can receive the knowledge of inviſible and ſpiritual thihgs only by viſible and material objects; we muſt notwithſtanding be cautious, how far we carry the analogy, and be content to know a little, leſt we become ignorant of all.

[*To be continued.*]

BIOGRAPHY.

The Life of Mr. NICHOLAS FERRAR.

By the Right Rev. Dr. Turner, *formerly Lord Biſhop of* Ely. *Continued.*

SECT. IV.

His Retirement to Gidding, *the Manner of ſpending the Sabbath, &c.*

MR. FERRAR, having reſolved, as we obſerved in the laſt ſection, to enter into holy orders, without acquainting any other of his friends with his intention, for fear they might oppoſe his deſign; made only his dear tutor, Dr. *Lynſell*, his confeſſor and confident in this buſineſs, who was ſo raviſhed with joy to hear the reſolution his pupil had ſo often debated with him in private, brought at length to a bleſſed effect, that he was like one in a dream, and could hardly credit his own ears; beſides, he lived in hopes of ſeeing his friend one day become a Prieſt, ſince he was now inclined to be a Deacon; and the Dr. would often ſay, if his ſcholar would be perſuaded to take compleat orders, and to aſcend the pulpit, he were then in his proper orb, and would *ſhine among thoſe that turn many to righteouſneſs*. Early on *Trinity-Sunday*, he went to King *Henry* the VIIth's Chapel at *Weſtminſter-abby* with his tutor Dr. *Lynſell*, by whom Biſhop *Laud* was prepared to receive him there with a very particular eſteem, and with a great deal of joy, that he was to lay his hands on ſo extraordinary a perſon; ſo he was ordained a Deacon and no more, for he proteſted he durſt not preſume to advance one ſtep higher; toward evening he returned home to his mother, and intreated her to hear him read ſomewhat he had to ſhew her written in vellum, and ſigned with his own hand; he drew it out from the place where he wore it, next his heart; it was the ſolemn vow he had made to Almighty God, That ſince God had afforded him ſo many gracious deliverances from ſo many perilous attempts of the devil and man upon his ſoul and body; and ſince now his family was reſcued from a ruin ſo deplorable and unavoidable, if God had not been infinitely good to them; he would now ſeparate himſelf to ſerve God in this holy calling, to be the *Levite* himſelf in his own houſe, and to make his own relations, which were many, his cure of ſouls: His devout mother, and ſome of his kindred that were preſent, were as much amazed at the beginning of this diſcourſe, as over-joyed at the

the end of it; she showered her tears and benedictions upon him, beseeching God to fill him every day more and more with his holy spirit, and to grant him a long life, as an unspeakable blessing to her and her whole family; they all assured him, that they also by God's assistance, would set themselves with greater care and diligence than ever, to attend the one thing necessary.

The news of his taking the order of Deacon was quickly spread over all the city and the court; some of his friends were apt enough to censure and condemn him for it; all of them wondered at the course he was pleased to take; the best and the wisest applauded him; among whom Sir *Edwyn Sandys* had as much veneration for him now, as he had affection for him heretofore. This excellent person made it his last request to him, and prevailed, that he would be overseer of his will; and he charged his Lady (a lady of extraordinary discretion and piety) to do nothing of any great consequence in the management of the estate, without the advice of Mr. *Ferrar*. Some Lords of the *Virginia* company, supposing that he would not now refuse preferment in the Church, though he had declined advancement in the state, one of them offered him a living of three hundred pounds a year; another Nobleman courted him to accept a presentation to one of four hundred pounds a year: he returned his most humble acknowledgments to those honourable Peers, promising to pray for their prosperity; but as he had already parted with all propriety in his temporal estate by sharing it equally with his kindred for their common good; so he would employ his talent or half-talent (for he only had a mean opinion of his own abilities,) to make them partakers of the true spiritual treasures.

So giving a long farewel to the great and busy world, they all returned to their little *Gidding*; where the first thing old Mrs. *Ferrar* did, was to beautify their Church; it was repaired and made already decent, but she would have it adorned; so she contrived to have it wainscotted, and the floor neatly boarded; (as it continues to this day;) and this was done not only for cleanliness, but for warmth, since they resolved to spend so much of their time in it: she adorned the communion-table with carpets of blue silk embroidered with gold; the pulpit and the reading place was hung with fine cloth of the same colour, richly laced and fringed, with vallens about each of them: she covered the floor upon which the altar was raised with sky coloured silk, the benches round the chancel with blue taffety, and all the rest was suitable and very noble; but these were ornaments only for *Sundays* and holidays. There were carpets of tapestry and green cloth for the week days: there was a font set up, and a great eagle of brass to hold a fair large bible. She thought the house of God the only place on which such costly furniture was not ill bestowed; and in this her son not only approved, but animated her zeal and devotion. After thus finishing the Church, their next care was to set up a school, and there being an antient dove-house that belonged to the Lordship, they presently dispigeoned it, as thinking it not decent in them who had no harvest of their own, having turned all into pasture, to harbour so many little thieves to devour their neighbours corn:

corn: ſo the dove-houſe was enlarged into a handſome ſchool houſe; where not only their own children were trained up, but thoſe of other Pariſhes, upon the requeſt of their parents, had liberty to come: where they might learn virtue, as well as grammar, muſick, and arithmetick, together with fair writing, for which arts and ſciences they had three ſeveral maſters; and they had their ſeveral hours of the day to attend their diſtinct buſineſs. Then he aſſigned to all his nieces and female relations, according to their ages and conditions, chambers, cloſets, gardens, and walks of pleaſure: he fitted up ſo convenient lodgings for the ſcholars and for the ſchool-maſters, and placed his own lodging ſo in the midſt of the houſe, that he could hear and ſee good order obſerved. He provided one room and called it the Infirmary, that if any of all his young company ſhould fall ſick, they might be removed thither out of harm's way: they had rules and times even for their recreations; and they had places for running and vaulting, and ſhooting at butts with bows and arrows. On *Thurſday* and *Saturday* part of the afternoons were allowed the children for thoſe paſtimes, that the bow might not ſtand bent continually. The habit of the young women, nine or ten, or more of them, was a black ſtuff, all of one grave faſhion always the ſame; and if ever women merited the title of *the devout Sex*, theſe gentlewomen won it by their carriage and deſerved to wear it. They were curious at their needles, and they made their ſciſſars to ſerve the Altar or the poor; they were fine ſurgeons, and they kept by them all manner of ſalves and oils, and balſams; a room they had on purpoſe to lock up theſe, and cordial waters of their own diſtilling; all which being as freely given by them to the country-folks, as themſelves freely received all from God and their kind uncle, they were ſure not to want cuſtomers, which every year coſt them a good ſum. None of them were nice of dreſſing with their own hands poor peoples wounds, were they never ſo offenſive; but as for preſcribing phyſick, their uncle underſtood it well himſelf, yet he never practiſed it; and he forbade them to tamper or meddle with it. And together with helps for the body, the virgins were expert and ready to adminiſter good counſels, prayers and comforts to their patients for their ſoul's health. To take off the burthen of houſhold affairs from his aged mother's ſhoulders, her ſon ordered his four nieces to be the managers, yet ſo, as it might prove a burthen to none of them, but rather a recreation to them all: He contrived that every ſiſter ſhould be ſole Governeſs but one month in four, and then *Mary's* better part was not taken away from her who acted the part of their *Martha*; nor was ſhe often called away, being not to apply her hands to any thing ſervile, but only to carry it in her head, to give the ſervants directions, and cauſe herſelf to be obeyed by them, to book every farthing of their weekly expences, allowing every ſmall matter its column in their accompt-book; ſo they could caſt an eye on what they gained or ſpent in every little neceſſary, at the end of the month or of the year; this made his nieces, ſeveral of which reſolved to marry, not only perfect accomptants but good houſewives too. The land was all lett out in parcels to their tenants, who by agreement were to ſerve the houſe with ſome proviſions at

conſtant

conſtant rates: their diet was neat and frugal, yet with variety enough accommodated to every one's health and conſtitution.

Now from this period of time to write his life, is indeed to write many lives, that is, to deſcribe the way and manner how they all lived under the diſcipline of him who was their chief: it may therefore well be expected that the rule by which he ordered his family ſhould be ſet down. To begin with the firſt and the beſt day of the week; on the Lord's day, they roſe as on other days about five o'clock in winter, and about four in ſummer; his good old mother herſelf would be up at five. Then having on their bended knees, in their ſeveral apartments given God thanks for that night's preſervation, and ſpeedily dreſſing themſelves, they came one after another into the great chamber, which was handſomely furniſhed with a fair ſuit of hangings, and in winter a good fire was lighted againſt their coming; there they found him without fail, who was like the ſhepherd-ſtar *, their leader, to all their exerciſes both morning and evening. To him the younger people repeated the chapters and pſalms they had got by heart, which commonly laſted till about ſeven o'clock, after which they retired to their own privacy till about nine, when the bell called them to prayers in the Church. Then all the houſhold came together again into the great chamber, where a hymn was ſung, the organ playing to it; and ſo all went to Church in order two and two according to their ages and conditions; the three ſchool-maſters in gowns, leading the way, the youths in black gowns followed: this good ſon led his aged mother, his two brothers going before her, all the children after her; then all the ſervants; and all together, made up a very ſolemn proceſſion. The maſters took their places in the chancel, the boys kneeled on the upper ſteps aſcending into the chancel; the women ſat by themſelves; (as they did in the antient Church;) the reading-pew and the pulpit ſtood oppoſite to one another of equal height. Then this holy Deacon being in his ſurplice and hood, (for ſo habited he ever went to Church, whither they paſſed through a cloſe walk, and it was but a few paces thither,) he ſtepped into the reading-place and officiated at divine ſervice. After returning home, his elder nieces, and ſome others deputed to that office, ſat in a gallery, if it were ſummer-time, or if it were winter, in their large room by the fire, where the children repeated to them the *Pſalms* they had got without book the week before; theſe children were of neighbouring-pariſhes, to whom notice was given, that ſuch of them as would but take the pains to learn the *Pſalms* by heart, and come on *Sunday* morning to repeat them at *Gidding*, ſhould have each of them a *Pſalter* beſtowed upon them, and a penny for every *pſalm* they could ſay perfectly, and their *Sunday* dinner into the bargain. This drew in many boys and girls, ſo that an honeſt divine, who frequently viſited the place, aſſured me, he had ſeen forty or

* *Milton* in his *Comus* alludes to this Star,

The ſtar, that bids the ſhepherd fold,
Now the top of Heaven doth hold.

So *Virgil*, cogere donec oves, &c.

——— *Et invito proceſſit* Veſper *Olympo*, Ecl. 6.

fifty

fifty children there at a time. Their parents, who were moſt of them plain country folks, were extremely pleaſed and obliged. And ſuddenly not only their parents, but the neighbouring miniſters when they came to *Gidding*, proteſted a mighty change was wrought, not only on the children, but on the men and women who ſat hearing their children repeating their books at home; for whereas heretofore, their tongues were exerciſed in ſinging lewd and profane, or at leaſt vain ballads, which much eſtranged their young minds from the way of virtue; now they heard the ſtreets and doors reſounding with the ſacred poetry of *David*'s harp, which drove the evil ſpirit away from *Saul*. Thus one devout family brought again into their neighbourhood the golden age of the Church, as it is deſcribed in *St. Hierom*, when every plowman, every day-labourer, (ſays he) refreſhed himſelf at his toil by ſinging the *Pſalms*, and knew the time of day without the Sun by the progreſs he had made in his *Pſalter*. Some of their parents intreated that their children might alſo be taught their *Catechiſm* at *Gidding*; but that he utterly refuſed; telling them, that bringing children to learn their *Pſalter* was a thing by itſelf, but catechizing was the buſineſs of their own Miniſter, and of their own parents. He informed them, that *in doing ſome things good in appearance one might do very ill by encroaching on other mens offices*; and he bid them have a ſpecial care of this well-baited and hidden ſnare, which the devil every where cunningly lays in the way of well-meaning people, when he cannot perſuade them to foul known ſin, then he tempts them to do ſome handſome thing which is not their parts to act, but preſumption for them to do it. The children not only repeated what they had learned that week, and had for every *pſalm* a penny; ſo that ſome of them carried away their groats apiece and more; but ſome of them recited ſome part of what they had formerly learned, to fix theſe incomparable devotions in their memories.

It now growing half an hour paſt ten, the Miniſter of the next Pariſh came with his own people, which were not many, and moſt of them tenants, to the Lordſhip at little *Gidding*, to preach there; the bell rung again to the Church, and the whole family, with the *Pſalms*-children (as they called them) met him, and having taken their places, Mr. *Ferrar* went up into the Chancel, and at the Communion-table read the ſecond ſervice, which being ended, and a Pſalm ſung, their neighbouring Miniſter preached. As they came to the Church, ſo in the ſame order they came back to the houſe, where they found long narrow tables ready ſpread and ſet upon treſſels; the poor children ranking themſelves on each ſide of the tables; the old gentlewoman did not think herſelf too good to follow our Saviour's example of girding himſelf and ſerving his diſciples; for oftentimes ſhe ſet the firſt diſh on the table with her own hands, and grace being ſaid, the children took their dinner ſtanding to the tables; for ſit they did not, and ſome were left to ſee all diſpoſed of in good order, their money having been given them when they ſaid their Pſalms. Then the bell was rung to dinner in the parlour, and all the houſhold ſtanding in the great dining-room, a hymn was ſung by them, the organ

gan playing. While they were feeding their bodies, one whose turn it was (as every one took his turn) read a chapter in the Bible, that their hearts and ears might not want the better spiritual food. After dinner, all had liberty to go whither they pleased, some to the gardens or orchards, others to their chambers or closets; about two o'clock, the bell called them all together, and so they went to *Steeple-Gidding* Church, to the evening service. When they came home, they went all into the great chamber, and said all their Psalms that day at one time, which they said on other days of the week at set hours, and at several times. This done, they parted again, and disposed of themselves as they listed till supper-time, which was about six at night, when the bell ringing, they came into the great parlor: the organ began to play, and they to sing their anthem, while the meat was setting on the table; after grace, one read a chapter, and another read a story out of the book of Martyrs, or some other part of sacred history. In summer time, after supper, most of them recreated themselves by walking abroad, or in winter those that would went to their own privacies, while the elder people entertained each other with some useful discourse. When it was eight o'clock, it rung to their oratory, where they introduced their meeting by singing an Anthem; after their compline or prayers before bed-time there, they bid one another good night, and went to their several apartments, the younger sort went to bed, and the elder were in their chambers and closets, till they went to bed; for it was one of their orders, that none must after the prayers, go up and down the house, but keep in their own lodgings; such was the *Sunday's* employment, very agreeable to his judgment in the doctrine of the Lord's Day, as I find this opinion briefly expressed in his own words. *It is,* (says he) *a day of rest not of pleasures; it frees us from bodily labours, but it should the more intend the exercises of the mind; God blessed the day and sanctified it. They must go both together; if we would have it happy we must make it holy, and that can be by nothing better done than by taking a survey of all God's works, according to the two divisions of heaven and earth, whereunto he hath reduced all sorts of generations; and if it seem too long and hard a matter to go through all, we need but return to ourselves, where we shall find an epitome of all.*

On the first *Sunday* of the month, and besides on the great solemn festivals, they celebrated the holy Communion without fail, and *Saturday* in the afternoon before it, was employed by the careful master of the house in explaining that sacred mystery to the younger, and in exhorting the elder, and in preparing them all for the best and the noblest entertainment of such holy souls. Upon Communion days the servants that feasted with them at the Church, were not thought unworthy to eat in the parlour with them: It was their custom to sit at the lower end of the high table where they dined that day.

SECT. V.

Their Manner of ſpending their ordinary Time: Their Vigils, &c.

ON the week-days they employed themſelves thus: they all got up as early at leaſt as on *Sundays*; then after their prayers in ſecret by themſelves, they came into the great chamber above-mentioned, where the younger nephews and nieces repeated to Mr. *Ferrar* himſelf ſome of the pſalms or chapters they had learned that week. This done, they retired awhile every one to their cloſets; at ſix o'clock the bell tolling, all of them came again into the common room, and the company that had the charge began the Pſalms appointed for that hour; for each hour of the day had ſuch a proportion of Pſalms allotted to be ſaid in it by ſome part or diviſion of the family, and they all knew their order and time of attendance; ſo that the whole Pſalter was duly and devoutly ſaid over by them verſe by verſe interchangeably within the compaſs of the twenty-four hours. Then one of them ſaid without-book one of the heads of the concordance, or harmony which they had made on the four Evangeliſts, (of which more hereafter). This book was ſo divided into heads or chapters, and ſo many of thoſe heads aſſigned to each hour of the day, that beginning ſtill on the firſt day of each month, and ending on the laſt, the goſpels were all ſaid over in every month, that was twelve times in the year: a ſhort hymn alſo was ſung each hour, the organ playing to it, the hymn was commonly this,

So angels ſing, and ſo ſing we,
To God on high all glory be:
Let him on earth his peace beſtow,
And unto men his favour ſhow.

The ſervices for every hour, though they were very ſolemn, yet were ſo framed, as that the Collects, the Pſalms, the Goſpels and all, laſted but a quarter of an hour.

This done, they went all in the order that has been deſcribed, to prayers in the Church, where Mr. *Ferrar* officiated according to the Liturgy, without adding or diminiſhing a word. By this time the hour of ſeven was come, which had ſuch another office of Collects, Pſalms, portions of the Goſpel, and a Hymn ready for it: this was performed by the ſecond company. Then all the children breakfaſted and went to the School-houſe with their maſters. The old gentlewoman took her chair, inſpecting her daughters and grandchildren (like the olive-branches round about her table). They ſat at their books or other good employments in great ſilence, or at leaſt avoiding all *vain talking, and jeſting that was not convenient*; no hour but had its buſineſs, for ſo their wiſe uncle had contrived, who uſed to tell them that the golden mean, if one could light upon it, was the only way to effect great things with eaſe and pleaſure; and this he prayed them to obſerve even in their ſpiritual exerciſes. Some therefore ſpent part of the day in perfecting their harmony on the Scripture, or getting it by heart; others practiſing their ſinging or playing

playing on inſtrumental muſic; ſome learning to write fair hands, or elſe to cypher; ſome of them exerciſing their humility and diligence in gilding and binding of books; for he deſired every one that would, ſhould be taught a trade; accordingly he entertained a *Cambridge* book-binder's daughter, who was expert in binding, to ſhew them that piece of ſkill. To juſtify their allotting a part of their time to ſuch mechanic arts, he put them in mind of that paſſage in the Pſalms, *Bleſſed are all they that fear the Lord and walk in his ways; for thou ſhalt eat the labour of thine hands:---whereas the world (ſaith he) thinks the living upon rents and other mens labours, to be their honour and happineſs:* David *here makes the contrary an effect and ſign of bleſſedneſs.* He inſtructed them, *that this was* Adam's *puniſhment, but it was alſo his medicine to cure him of ſloth and luxury:* he aſſured them, *that to concern themſelves with ſome temporary occupations, when one hath conſecrated himſelf to God, doth no more degrade him from his firſt pitch than tent-making did St.* Paul, *even in the midſt of his itinerary preaching.* But to proceed; at eight, nine, and ten o'clock they did as at other hours; juſt after their office for ten it rung to church, where only then the Litany was ſaid every day in the week (as their Biſhop gave them leave;) at eleven o'clock the ſet company for that hour did as the reſt had done; ſuch was their buſineſs on working-days in the morning.

By this time it was their dinner-time; as the meat was bringing in and ſetting on the table below in the large parlour they ſung an Hymn to the organ; when grace was ſaid and they all had taken their places, one of the youths, whoſe turn it was, read to them out of ſome *Engliſh* hiſtory; for ſilence at meals they thought unpleaſant, and common diſcourſe they found unprofitable; it was therefore agreed that ſomething delightful and eaſy, as ſtories of ſea voyages, deſcriptions of foreign countries, and accounts of revolutions that happened in them, ſhould be reſerved for a time when men do not willingly admit any very ſerious or deep ſpeculations. This was a certain way not only to refreſh, but alſo to enrich their minds, eſpecially with examples innumerable, tending to ſtir up generous and good affections; for the better retaining in memory what ſhould be read, it was ordered that a ſummary collection ſhould be kept in writing of all the paſſages worthy their obſervation; the drawing of this abſtract was one of their ſchool-maſters taſks, and the tranſcribing it fair, was put upon ſome of the ſcholars; beſides this, every noon, preſently after collation, a repetition was made of ſomething formerly read, the ſame matter only dreſſed up in another form; that is, one of the boys whoſe courſe it was that meal, repeated a ſtory compiled on purpoſe for him, and fitted to his capacity by Mr. *Ferrar*; it was ſhort, pleaſant, the language good, the matter better, and always drawn into conſequence to encreaſe their abhorence of vice, and promote virtue; this practice brought the youths to deliver any ſpeech with a becoming aſſurance, and not only taught them a graceful pronunciation, but enured them to expreſs themſelves handſomely and without affectation, when they ſpoke or wrote after ſuch excellent copies of a chaſte and clean ſtyle as Mr. *Ferrar* had ſet them; tale

made them men betimes, and made even the women acquainted with the hiſtories antient and modern; and thus a family ſequeſtering itſelf from the world, yet could not be thought to deſpiſe the world for want of underſtanding it, for they knew the paſt and preſent ſtate of Empires, and were more learned in the great affairs of human life than many that lived in the throng of buſineſs, yet have little inſight into things and leſs into themſelves, notwithſtanding the great ſcuffle in the dark which they are ever engaged in and never the wiſer.

Such were the rules he gave his family; who engaging thus to ſteer a ſtreight and even courſe for the port of everlaſting reſt, they were well aware that the waves of cenſure and calumny would beat upon them, though they were riding at anchor, and that perhaps more furiouſly than when they were out at ſea. Therefore they knew no better way than declaring beforehand, how vigorouſly they reſolved to bear up againſt them: it was partly on this conſideration, to ſet up, as it were, their defiance of all thoſe winds which are raiſed by the prince of the air out of the vulgar breath; and it was partly on the ſcore of gratitude to publiſh their zealous acknowledgments of God's peculiar goodneſs to their family, in bringing them out of the great tempeſt of the world ſafe into that fair haven; that they did as even the heathen votaries antiently did when they had eſcaped a ſtorm, who uſed to ſet up and dedicate a tablet, inſcribing honour and thanks to the God their deliverer. So thoſe of this ſociety, with the approbation of ſome others their ableſt adviſers, ſet up in their great parlour, the common room for entertainment of all comers, this following inſcription, written in fair and legible characters, in a large Tablet.

†

I H S

He that by reproof of our errors, and remonſtrance of that which is more perfect, ſeeks to make us better, is welcome as an angel of God.

And

He that by a chearful participation of that which is good confirms us in the ſame, is welcome as a chriſtian friend.

But,

He that any way goes about to diſturb us in that which is and ought to be among chriſtians, though it be not uſual in the world, is a burden while he ſtays, and ſhall bear his judgment whereſoever he be.

And

He that cenſures us in abſence for that which in preſence he made a ſhow to approve of, both by a double guilt of flattery and ſlander, violates the bond of friendſhip and chriſtianity.

Mary Ferrar, widow, mother of this family, aged about 80 years, bids adieu to all fears and hopes of this world, and only deſires to ſerve God.

He

He propounded another piece of antient chriſtian diſcipline, and that was watching, an exerciſe almoſt loſt in this drowſy age of ours, but he propounded it only to thoſe of the family who would offer it as a free-will-offering, none was importuned nor any the worſe thought of that did not think fit to take a part in it; but he found many deſirous to be his fellows of the guard, and to keep the watch in their courſes.

Their orders were to begin the vigil by nine at night, which they continued till one in the morning and no longer, though they that watched went not at all that night to their naked beds, but only lay down upon them from one to ſix in the morning. This was performed in ſeveral apartments and oratories, the men by themſelves, and the women by themſelves: the two of either ſex that watched together, ſaid reverently and diſtinctly all the Pſalms of *David* which they had not repeated in the day-time in the four hours time, one of them repeating one verſe of the Pſalm, and the other ſaying the other verſe by way of reſponſe. And this they performed upon their knees, except ſome vacant ſpaces of time, whilſt either ſome of them that could play refreſhed themſelves by playing and ſinging to the organ, (ſo placed and tuned ſo low as not to diſturb the reſt of the family) or while they warmed themſelves in winter at a good fire provided in a room, by their cloſets, that they might take no cold to endanger their health, of which the maſter of the houſe was ever exceeding careful. Their watch ended, they came and knocked at his door, bidding him good morrow, and leaving him a candle lighted at his door, then he ſoon got up and went into his ſtudy; for one in the morning was the hour he conſtantly roſe to his prayers and meditations, when it was not his own turn to ſit up at theſe midnight devotions, (as *Hugh Latimer*, biſhop and martyr, though aged above eighty years, roſe conſtantly at two o'clock) But afterwards he inured himſelf to watch three times in a week duely; accuſtoming two of his young Nephews, whom he loved intirely to endure hardſhip, as good ſoldiers of Chriſt, and to watch with him only three or four hours, and that only one night in the week: if it were the heat of ſummer, they ſometime ſpent that night in the church, as the child *Samuel* took up his lodging in the temple with old *Eli*; ſo the boys, after ſome hours, were bidden to lay themſelves down to ſleep in a bye place, while their uncle perſiſted ſtill in his divine contemplations, and came not home till five in the morning.

SECT. V.

Their Viſitors;—and their behaviour to them. King Charles *the Iſt. comes to ſee them. Biſhop* Williams *holds a confirmation at* Gidding. *Various anecdotes reſpecting Mr.* Ferrar.

THEY kept a fair correſpondence with the gentry of the country, yet ſeldom or never made any idle excurſions abroad to ſee them; for at their entering upon that eſtate at *Gidding*, it was the plague time, and becauſe they came from *London*, that did, according to their own wiſhes, put a ſtop to much intercourſe with the neighbours

bours all that year; and by that time all within view of them underſtood their deſign of living very retired, and ſo they diſpenſed with them in thoſe punctilios of ceremony; yet had they no provocation to cenſure them as moroſe or uncivil, for whenever they were pleaſed to afford their company at *Gidding*, which for the novelty of the thing many did frequently, they were received with all the obligingneſs, and treated with all the reſpect that, according to the rules of decency and diſcretion, was to be obſerved toward them: a glaſs of wine, or a tankard of ale, with a piece of cake, was offered to all comers of any note; but though many of greater quality lingered there, as if they had a mind to ſtay their meals, or take up their lodging with them, yet they took it not amiſs at their departure to the towns adjoining, that no invitation was given them, finding it was not their cuſtom to entertain ſtrangers at that rate, unleſs their intimate acquaintance, or in caſes of neceſſity and charity; had they done otherwiſe they would have been overloaded with ſuch a multitude of gueſts, as they could not civilly, nor indeed poſſibly have avoided; yet ſome men of birth and fortunes, (as they diſcovered themſelves by their genteel behaviour and diſcourſes, and as they were known to be afterward) led by a longing deſire of ſeeing this wonderful perſon and the orders of his family, have ſent their ſervants into the neighbouring village to wait them there next morning, while themſelves ſtrayed all alone in the dark to *Gidding*, pretending they loſt their way, and intreating a night's lodging; ſuch adventurers as theſe were quickly ſet down to ſuch an extemporary ſupper as their oven ſupplied of warm baked meats, of which they were ſeldom unprovided: This I was told by one of thoſe wandering gueſts that would often celebrate that night's entertainment. Beſides his ſeat at *Gidding* ſtood hard by the northern road, which drew great numbers, as well of the gentry as clergy, to call upon him as they paſſed and repaſſed that way; many that were perfectly unknown to him, but knew his merit, found ſome pretence or other to introduce themſelves: ſeveral perſons of honour, and many great ſcholars of other perſuaſions, *Romiſh* prieſts, and the like, addreſſed themſelves to diſcourſe with him and diſcover his opinions, in which he had no reſerves, as one exactly well ſet in his principles for the apoſtolical church of *England*: he, without enquiring who they were, always entertained them with a generous freedom and calmneſs in their debates, and with all the hoſpitable courteſy ſuitable to the condition in which they appeared. The next gentleman in the neighbourhood was a *Roman*-catholick, yet he and his lady viſited often at *Gidding*, without any preſſing expectations to be paid thoſe reſpects in the ſame kind, by a family ſo conſtantly better employed than in returning compliments; beſides the maſter of their morals uſed to warn them all, but eſpecially the younger people under his care, that *he is wiſe and good, and like to continue ſo, that keeps himſelf out of temptation*. One day this neighbour gentleman brought along with him to *Gidding* three learned prieſts, one of them a famous writer for the church of *Rome*, all of them full of curioſity to found a man of ſo reaching parts, and of ſo remarkable a devotion as fame had rendered

dered Mr. *Ferrar:* he did not decline engaging with them, in which he was upon a vaſt advantage above ordinary managers of our controverſy, having in his travels with his own eyes ſeen their practices, and made it ſo much his buſineſs to compare them with their pretences. The conference ſpun itſelf out to a great length, and was carried on all hands with equal temper, with ſuch acuteneſs too as not to leave the queſtion as they found it; they traverſed every conſiderable point in difference between us and them, and parted upon ſuch terms as were proper for ſuch as deſired to maintain the communion, at leaſt of charity, with each other: one of them afterward related, with much ingenuity, that he had ſeen little *Gidding*, the place ſo much in every bodies mouth; that they found the Maſter of the houſe another kind of man than they expected; a deep and ſolid man, of a wonderful memory, ſharp witted, and of a flowing eloquence; one who, beſides his various reading, ſpoke out of experience with inſight into things, as well as books; in concluſion he was heard to ſay, that this man, if he lived to make himſelf known to the world, would give their church her hands full to anſwer him, and trouble them in another manner than *Luther* had done.

I have given the larger account of him and his other recluſes, as to their openneſs and eaſineſs in converſation, to prevent the common obſervation againſt this way of living, that 'tis pitty ſuch holy men ſhould deprive the world of their company and example: it was not then ſo neceſſary for ſo illuſtrious a Saint to go out into the troubleſome world, (though he intended it one day, as ſhall be related anon) when the world came after him hundreds at ſeveral times, hardly one day paſſing in which ſome conſiderable perſon, either friend or ſtranger, did not come to pay him reverence, as of old they did to the *Anthonys* and the *Hilarions*, and others, the Fathers of the Deſert; and careful as he was of ſpending his precious time to the higheſt advantage, yet he always gave order that if any came to ſpeak with him, though he were at his ſtudy, they ſhould let him know it, for he well hoped they came for his good or their own, and the whole deſign of his life was to make himſelf and others better; ſeldom any parted from him but with ſatisfaction, and it can hardly be imagined what laſting fervors of devotion many carried away with them that ſpent but a few hours in that happy ſociety. For it was one eſtabliſhment in this family, which had ſet itſelf thus heartily for heaven, whatever ſtrangers were in the houſe, tho' ſome perhaps of a different communion, to keep their ſet times of going to prayers in the church; and if ſuch as came to ſee their devotions, were pleaſed to join with them, they were a great deal the welcomer on that account. Some indeed who came only to gaze, with no great deſign to improve by his example, have taken upon them to tell him their grave judgment, that he lived too retired, exacted too much of his own infirm body, ſtudied too hard; whereas a life of pleaſure and recreation would better preſerve him in health: he gave them to know, that what the world called living gallantly, and moſt like a gentleman, to eat and drink well,

well, (as they call it) to keep as irregular hours as they pleaſe of riſing and going to bed, to have their time ſo lying upon their hands as to ſpend a conſiderable part of it in racking their inventions how to ſpend it in hunting or hawking, carding or dicing, riding abroad upon viſits, and doing all things accordingly: he proteſted ſuch a life to him (whatever it be to others) would be ſo dangerous, as if it were put to his choice, and he muſt inſtantly chooſe whether he would enter upon that courſe of life, or preſently ſuffer death, he would forthwith embrace the latter rather than accept the former.

But ſince I am mentioning how they received a world of viſits, I muſt not forget how much honour was coming toward them by a viſit the Queen intended them, if ſhe had not been hindered accidentally, becauſe the ways were impaſſible croſs the country, and the orders iſſued out for making a way thither were ill obſerved; whereupon fancying the King had all the while but rallied her with a ſtory of a Proteſtant family, wherein ſome out-did the ſevereſt of the Monaſteries abroad, the Queen was pleaſed to diſpatch a gentleman (Mr. *Newton*) to little *Gidding*, commanding him to take exact notice of what he found, and bring her a clear account of their manner of life; which he did ſo much to her admiration, that ſhe very much regretted the diſappointment of her own journey: but at the breaking out of the late rebellion, as his Majeſty was marching into the north, when he ſet up his royal ſtandard at *Nottingham*, the excellent King being told that he was not far from *Gidding*, was ſo gracious as to ſtrike out of his way and rode directly thither, accompanied by the Prince of *Wales*, together with his Highneſs Prince *Rupert*, the Duke of *Richmond*, and many others of the valiant and loyal nobility that attended him in that expedition. The King took a view of all with a curious eye, and in the midſt of his perplexed affairs ſpent a good deal of time in reading their harmonies on the Bible, * while the Prince and the Lords refreſhed themſelves with ſuch plain entertainment as the houſe in ſo great a ſurprize afforded. They humbly preſented his Majeſty and his royal relations with ſome devout books, which they had bound ſo neatly with their own hands, that the King was pleaſed to ſay, he never ſaw ſuch workmanſhip. At parting he prayed the bleſſing of God might be upon them, and he deſired their hearty prayers, wherein they never failed him, at the publick offices in their little chapel, till by the fury of the oppreſſors they were driven away.

The glèbe at *Gidding* had been alienated time out of mind, and one of thoſe wicked *compoſitions* that are now ſo frequent was agreed to be paid the miniſter, as a compenſation for glebe and tithes, 20*l.* a year for both. But this wiſe purchaſer, who meant to have the kingdom of heaven into the bargain, after a long ſearch, at length diſcovered how many acres had once been glebe land; but it was impoſſible to find where thoſe acres lay before the incloſure, which was made 100 years before their coming thither: therefore Mr. *Ferrar* was never at reſt, till he procured a decree in Chancery for

* They compiled one of theſe for the uſe of the King, and we are informed it is now in the library of St. *John*'s College, *Oxford*.

alotting

blotting and laying out in their Lordſhip the ſame number of acres for glebe in the moſt convenient places.

As he went over ſome times to wait upon biſhop *Williams*, as their dioceſan at *Buguden*, ſo the Biſhop as his old acquaintance, and as the viſitor of their little academy, gave them the honour of his company ſeveral times at *Gidding*. Once he had a ſolemn invitation, and accepted it, in order to a confirmation, not only of the young people in the family that were unconfirmed, but of the gentry and others in the neighbourhood, who deſired ſo great a bleſſing. His Lordſhip was entertained at the church with cathedral muſick, and care was taken that moſt of the choir of *Peterborough* came over on purpoſe: the Biſhop preached himſelf before the confirmation; and after, with all his retinue, and the neighbour divines and ſtrangers, which were very numerous, he was treated at a noble dinner in the manor-houſe: for the maſter of the houſe, notwithſtanding his exemplary temperance and frugality, was not ſo ſtrait-laced as not to be a lover of hoſpitality, and knew there was a time for feaſting as well as faſting. Yet I have been aſſured, ſcarce any one of the ſervants were left at home; for only their great ovens were employed, a fine, cheap, eaſy way he brought with him out of *Holland* of dreſſing meat, and ſuch meat as the moſt curious palates there applauded, but admired how they cooked it. The Biſhop ſurveyed the houſe,—their orders and manner of living he underſtood before,—and highly approved them. At his departing he gave them all his paternal benediction again, and ſtreightly embracing Mr. *Ferrar*, took his leave of him, with this hearty good wiſh and prayer, *Deus tibi animum iſtum, & animo iſti tempus longiſſimum concedat.*

At length he had brought his habits of body, as well as of mind, even to obey him as he pleaſed; ſo that he was able to ſpend 18 hours of the 24 in uſeful buſineſs, ſerious ſtudy, devout prayers, or heavenly meditations. He grew ſeldom to ſit by a fire, or to ſit at all in his ſtudy; walking or ſtanding at a deſk to read or write was commonly his poſture, and many things he penned, all the while kneeling upon his knees.

Whilſt his good mother was alive, ſhe laboured him often to abate of his rigours in watching, till he ſatisfied her abundantly, that as it was the greateſt refreſhment, and higheſt advantage to his ſoul, ſo it did his body no harm; and that he had ſuch a conſtitution, as the leaſt exceſs in ſleeping or eating endangered him more than any thing. But after the death of his mother, who, as the venerable foundreſs and governeſs of their religious houſe, over-ruled him into a little more indulgence to himſelf; then he ſeldom went to bed above once a week, only he lay down upon the floor and a bear's ſkin under him, wrapping himſelf in a great ſhagg gown of black frize; yet he felt no decay of his ſtrength in the laſt ſeven years of his life, and all this while his health was rather improving than impairing in the midſt of all his auſterities.

Though he were far from one of the volatile, or bird-witted, (as one ingeniouſly calls that ſort of men, that are ever hopping from bough to bough, and can never fix upon any thing) yet he would

never be long in any of his ſtudies, or in any employment, but keep as exactly as his many accidental occaſions would give him leave, ſuch and ſuch hours for ſuch and ſuch affairs, and out of doubt this was beſt for his body and mind. 'Tis certain he found a real advantage in ſhifting the ſooner, beſides a new pleaſure and refreſhment at every turn, though if occaſion were, he could ſet himſelf day and night to any taſk upon him, and never give over till he could ſay 'tis perfect.

And that we may not imagine this houſe was *the houſe of mourning*; as the maſter of it had ever an air of ſweetneſs and chearfulneſs in his very aſpect, ſo he took care to provide them uſeful and delightful entertainments; if any pitied them, (as one did the primitive chriſtians, in *Minutius Fœlix*) becauſe *they ſaw no plays, nor ever were ſeen upon the Theatres*; yet without the danger of being at all corrupted, they were equally diverted and inſtructed by divine interludes, dialogues, and diſcourſes in the Platonick way, that admirable way of drawing the truth out of another's ignorance. Theſe innocent and profitable recreations he introduced to wean his family off from the *Chriſtmas* games and wilder ſports, which could hardly ſubſiſt without riot and extravagant licence: therefore he bid them call thoſe things as they were, *carnal exceſſes and ſpiritual prejudices*, ſaying, *that ſure it muſt be ſome other deity that they intended to honour by thoſe means; and though their heart and their fleſh too ſhould rejoice* (ſaith *David on this ground,*) *yet take it* (ſaid he) *with what follows, it is in the living God, that their mirth and jubilees are exerciſed; that the allowance of better chear on feſtival ſeaſons ſhould be only ſo far as might ſerve to the increaſe of this aſcending joy.* On *All-ſaints* day they began, and at *Chriſtmas* every holyday they proceeded in gracefully repeating and acting theſe Chriſtian Hiſtories, taken both out of antient and modern hiſtorians, in oppoſition to the golden-wooden Legends in the Church of *Rome:* theſe he formed into colloquies, with forcible applications of all to their own circumſtances: and for that very reaſon, becauſe they are ſo adapted to the private conſtitution of this family, the books themſelves (which are two or three large folios) are not fit to be publiſhed: they are well and properly, and that is eloquently worded: Mr. *Ferrar* himſelf compiled and wrote them with his own hand, to be tranſcribed by the actors that had parts in them; his main ſcope and aim is to diſcover and confute the vulgar errors, evil ſurmiſes, or worſe practices of this ſinful age and nation, notwithſtanding the many forms and viſors of godlineſs, in which the men and women of all conditions and qualities diſguiſe themſelves to themſelves as well as to others, and then to repreſent and preſs upon his family the true knowledge and practice of things truly chriſtian, however diſuſed and deſcried, that is in one word the great comprehenſive duty of *mortification*, eſpecially of the *affections and appetites*; meaning by *affections*, all kinds of pride, ambition, envy, covetouſneſs, anger; and by *appetites*, all inordinate pleaſures, as gluttony, drunkenneſs, luſt, and ſloth.

In theſe he uſed not the greateſt and weightieſt, but the moſt proper and effectual arguments that could be brought. Upon his

expreſſing

expreſſing a hearty deteſtation he conceived againſt the *Roman* maſs, out of his pure affection to God's honour and worſhip, which he (having been many years converſant in popiſh countries) ſadly obſerved to be mortally wounded by many of them, adorning what he thought they could not and did not believe to be the body and blood of Chriſt; he chanced to ſay, that ſuch a ſacrifice prophaned the very place where it was celebrated: whereupon one of the company replied, Why, Sir, what if maſs ſhould be celebrated in your houſe without your leave or knowledge, what would you do? I will tell you a ſtory, ſaid he: A Peer of *France*, that had been long a penſioner of *Spain*, being diſcovered, and flying for refuge to the *Spaniſh* court; the King, upon his arrival, inſtantly diſpatched his Secretary to a certain Duke and grandee of *Spain*, intreating him to lend a palace of his for the fugitive nobleman's accommodation. Tell the King, ſaid he, my houſe ſhall ever be at his Majeſty's ſervice: and when the Secretary was returning to court with this obliging anſwer; nay, ſaid he, ſtay and hear me out; as ſoon as ever the houſe is mine again, to do what I will in it, I will purge it with ſuch a vengeance that all the world ſhall ring of it, for I will burn it down to the very ground, rather than it ſhall be ſaid hereafter, There harboured a traitor under my roof. But, Sir, ſaid one that adminiſtered to Mr. *Ferrar* the occaſion of ſuch a warm diſcourſe, do you account the maſs ſo great a traitor, that you would burn your houſe if it were ſaid there? I ſay not ſo, ſaid he, for I have not a purſe to build another: but I tell you, ſince you put me to it, I would pull down that room, though I built another. This was a ſally of his zeal, and I would not omit it, as it is one confutation of that obloquy, which malice as impotent as virulent, endeavoured to faſten upon him, becauſe he was ſo much a friend to a retired way of living, that he was no enemy to Popery.

His friends would often ſay, he knew them a great deal better, than they knew themſelves. If he converſed but a few days with any that did not diſguiſe themſelves on purpoſe, he would ſee far into their diſpoſitions, and find how to work upon their paſſions: and then he would gently ply them with ſuch effectual perſuaſions to better things; and would uſe ſuch apt mediums to diſſuade and reclaim them, if they were out of the way, that tho' minds are e'en as different as bodies, and ſeveral kinds of phyſick are as neceſſary for thoſe as for theſe; yet either in their temporal, or in their ſpiritual affairs, he ſeldom failed in ſome meaſure to gain his point and his good ends upon them. Beſides he was a man without fear in an honeſt cauſe, and without any partial affection; and would not ſtrain his conſcience, though all the world might immediately be applied to heal it.

If any one attended him for his advice in a thing of moment, (as he was the oracle of his friends) if the time and place would bear it, he would write down in brief the ſubſtance of what they propounded: then he would ſet down his anſwer, his advice, and reaſons, why he liked or diſliked the propoſition. He found by experience delivering his mind in a ſhort written note, eſpecially to his

country tenants, when they came to treat with him, ſaved a great deal of time, preventing impertinent talking and paſſions, and miſunderſtandings. And for his letters of any conſequence, though addreſſed to an ordinary friend, (ſuch was his extraordinary care and diligence) that he wrote out a copy of them and kept it by him. Such a maſter he was of inſinuation for the good of ſouls, that he would ſcarce indite a letter, though a very ſhort one, without ſomething in it tending to promote the moſt excellent ends; and that with ſuch a prudence and civility, beſides weight and ſerioufneſs, as muſt needs be very obliging. He would uſually ſay, the world was in a great error, in not taking the right way to do itſelf good, by a diffuſive charity: that it was our Saviour's proverb, *'Tis better to give than to receive*; but that the devil was the author of that ſelfiſh proverb, (in the ſenſe 'tis commonly ſpoken) *Charity begins at home.*

Their alms, beſides their charity upon caſualties and at the door, were ſo much every day to poor houſe-keepers in the towns round about the Lordſhip, who all were admitted into a lower room, whither Mr. *Ferrar* himſelf came to ſee them ſerved, to adminiſter ghoſtly as well as bodily comforts to them all, and to enquire who were ſick in any of the neighbour villages, that he might ſend to relieve them.

As he had a ſingular dexterity in reproving, which commonly he did by telling them ſome ſtory, the application of which to themſelves, was eaſy; and as he had an admirable faculty of adviſing others by way of aſking their advice: ſo it is well known, that he made the point of applying the beſt remedies to wounded conſciences, one great and main end of his ſtudies; and with his moſt affectionate pains would aſſiſt others in theſe diſtreſſes till he had, as it were, begotten them a-new to God. He underſtood it the better, as having undergone himſelf in his own tender age, many and grievous temptations.

Whilſt he was in *Italy* a young gentleman fled thither out of *England*, having unhappily killed another in a duel; and being a ſtranger at *Padua*, he was noted there as a man deſperately melancholic, until, in a good hour for him, he fell by chance into company with Mr. *Ferrar*, and found ſo much goodneſs in him, that he made him his confeſſor. He finding the poor ſoul's hearty repentance and ſorrow for what he had done, ſo applied the mercies of God to him, that he was well ſatisfied and much comforted; yet he would ſay, he was never well, but in Mr. *Ferrar*'s company: whom thenceforward he loved and eſteemed above all the world. Biſhop *Linzel*, once his tutor, and ever his admirer, obſerving how daily more and more refined and exalted was his practice of all chriſtian virtues, would aſk him whither he would go, what examples he would ſet them? Nay, Sir, (he would anſwer) you are to anſwer this; why did you ſet me at the College, to read the lives of the Fathers, and of later Saints in *England*, if not to follow them?

He

He frequently penned excellent good prayers for ſeveral occaſions, ſome only ſhort as collects, others of extraordinary length upon ſome great account: and he employed one of his nephews, in tranſlating out of *Italian* thoſe of *Mynſinger*, a large collection in folio, for all ſorts and conditions of men. In thoſe of his own compoſing, whilſt he begged new bleſſings, with all imaginable acknowledgments of the old which he had already received, he always interwove ſuch clear inſtructions as might teach every one their duties in all good works.

As for extemporary prayers, he uſed to ſay there needed little other confutation of that opinion or practice, than to take them in ſhort hand and ſhew them ſome time after to thoſe very men that had been ſo audacious to vent them; aſk (ſaid he) their own judgments of them, (for I think they will hardly know them again) and ſee if they do not blame them.

What affection and veneration he had for our Liturgy, appeared by his own daily and devout uſe of it; and uſing it ſo conſtantly and reverently, he juſtly ſuppoſed and believed was one of the likelieſt expedients to gain over its adverſaries. No man was better pleaſed with a decent ſplendor in the houſe of God, nor was more elevated with our ſolemn ſervice performed with very good and grave cathedral muſick, of which his travels into *Italy* made him a perfect judge; he had it in his houſe, and he built in the church a gallery to ſet up an organ.

He made it his great endeavour to promote the learning of all the Pſalter without book, not only by the young people, but the elder ſort, and he would even hire the poorer ſort, parents as well as children, to this eaſy taſk, on purpoſe to redeem them from their vain thoughts and converſation, and to make the repetition of theſe ſacred hymns (without hindering the performance of any other neceſſary duty, or honeſt employment, or innocent recreation,) the ſubject of their mutual diſcourſes. So he would earneſtly recommend getting without book the Goſpel of our bleſſed Saviour, and what more they could of the New Teſtament; this, he would ſay, was as needful food to our ſouls, as the meat is to our bodies, which a man is to get by the ſweat of his brow: for who knows, ſaid he, how he may be diſpoſed of before he dies? Suppoſe blind, ſuppoſe in a priſon, or travelling, where he can have no help, but from his memory; no man, till he has tried, ſaid he, can imagine the comforts and ſucceſſes he may derive from ſuch a good treaſure in his heart.

SECT. VI.

His DEATH, *&c.*

SUCH was Mr. *Ferrar*; of whoſe life having ſaid ſo much, we muſt now come to the happy cloſe of it. It was about the ſecond of *November*, upon a *Friday*, that he firſt began to find ſome weakneſs and faintneſs upon him, but without any pain; yet he went to church that morning, and officiated as he uſed to do; but the ſame day he ſent for his friend the miniſter of *Great Gidding*, whom he then requeſted to come every day, and read

read prayers for him: For (ſaid he) that's my firſt care that the ſervice of my God be not one day neglected by thoſe that can go to church; for I know, ſaid he, that I ſhall not be able to perform my part there any more. Now his family had very ſad and dreadful apprehenſions, which being diſcernible in their looks, he preached to them patience and reſignation. Some urging him upon what reaſons he ſeemed to be ſo confident that the time of his diſſolution was at hand; to ſatisfy you, (ſaid he) I ſhall tell you one, in all former ſickneſſeſs I have ever had a ſtrong deſire to live, and an earneſtneſs to pray God to ſpare me, which he hath hitherto done when all hopes of life was paſt by the judgment of moſt skilful phyſicians: and I may further ſay, to the glory of his great name, I never earneſtly ſet myſelf to beg any thing of God but he fulfilled the petition of his moſt unworthy ſervant. But now of late I have not any inclination to beg longer life of God; nay I rather deſire to be diſſolved, and to be with Chriſt.

This general decay of ſpirits grew upon him, but all the powers and faculties of his ſoul were as active and lively, as at any time of his moſt vigorous health. On *Sunday* morning he received, with great deſire and devotion, the holy communion, making a moſt ſolemn confeſſion of his faith and truſt in Jeſus, renouncing all pretence of meriting any thing; and ſaying, when men had done all, they muſt truly acknowledge themſelves to be moſt unprofitable. The Divine who adminiſtered to him, declared he had never heard ſo excellent a diſcourſe, and he thought he ſhould never hear the like expreſſions again. He paſt the days and nights in heavenly counſels to the family, repreſenting to them that he was going to God to give an account of what he had taught them, aſſuring them it was according to his holy word; exhorting them to rely upon God, and ſerve him in ſincerity, both of ſoul and body: for (ſaid he) God made both, and both muſt worſhip him with reverence; perſuading them to adhere to the doctrine of the church of *England*, to perſevere in that good old way; which were his very words. For having ſet up for primitive chriſtianity, he counted popery, as well as puritaniſm, arrant novelty; admoniſhing the younger ſort, whom he looked upon as ſuns in the high noon of their chriſtian courſe, and had compaſſed much of heaven already, that there was as much more of it before their eyes, which muſt alſo be the travail of their ſouls; and ſtooping to the capacities of the very children, his ſiſter's children he ſtrove to leave deep impreſſions of the love and fear, and ſervice of God upon their tender diſpoſitions, reminding them to keep their Pſalms and Goſpels in their heart, ſetting before their eyes how many bleſſings God would return upon them, and fervently calling upon God to keep them in his holy protection.

About three days before his death, as he lay in his ſick bed, about eight o'clock in the morning he called for his brother *John* and his other relations, and thus he ſpoke: Brother, I would have you go to the Church, and at the weſt end, at the door where we go into the Church, I would have you meaſure from the half pace of ſtairs that

you

you tread upon, seven feet to the westward, and at the end of that seven feet there let my grave be made. His brother looking extremely sad upon him, and almost drowned in tears, as were all the standers-by, as never had a family more reason to bewail any loss. He went on, saying, brother, that first place of the length of seven feet I leave for your own burying-place, you are my elder brother, God I hope will let you there take up your resting place till we all rise again in joy. When you have measured out the place for my grave, then go and take out of my study those three great hampers full of books that stand there locked up these many years: for so they were at his first coming to *Gidding*, that nobody should make use of them or see them; they were not many scores, but many hundreds in several languages, which he in all places had procured with great search and no little cost: they were comedies, tragedies, love hymns, heroical poems, novels, and the like; carry the hampers (said he) to the place of my grave, and upon it see you burn them all; and this he spoke with some vehemence and indignation: go, let it be done, let it be done, and then come again all of you to me. He was obeyed, the bonfire flaming out upon the hill where the church and house stood, many from the towns adjoining, and the men that were at their labour in the fields, came running up to the house, imagining some great fire had happened at little *Gidding*; when they saw what was doing, they went away, and reported that abundance of books were burning, and that Mr. *Ferrar* lay a dying: within a few days it was spread about the market towns, that he could not die till he burnt all his conjuring books: and this to blast his reputation, was by some factious wretches confidently written and dispersed as far as *Virginia* and *Bermudas* among his old acquaintance, who notwithstanding never believed the fable: indeed in his youth he had found them very bewitching, though no conjuring books, therefore he would execute a judgment of zeal upon them, as among those early converts to *Christ* at *Ephesus*; many of them that used curious arts brought their books together and burnt them before all men. Sure I am, that renowned *Italian* wit *Æneas Sylvius*, he that was afterwards Pope of *Rome*, by the name of *Pius* the IId, having in his youth set forth some immodest things, he retracted them in his old age, intreating all men to prefer his latter advices before his former rashness: and as our noble *Sidney* on his death-bed gave order that his Arcadia should be suppressed and consumed to ashes lest it might prove an incentive to amorous passions, as many since have found it, and wished they had never seen it, to spoil their dying quietly: So did our dying Saint of *Gidding*, who long ago was dead to the censure of the world, and had no longer any human thoughts about him: he took the generous shame which St. *Ambrose* calls *rationabilis ardor*; for when his brother and the company that was to do the execution by fire upon his play-books returned to his bed side, assuring him they had done the deed; then raising himself, he sat up in his bed, and gave God hearty thanks.

Many divines in the neighbourhood came to visit the sick, or rather to learn of him, how to behave themselves with an humble greatness

greatneſs under the like viſitation; *firſt*, he would intreat them to join in ſome ſhort collects with him, then to proceed with ſuch diſcourſe as was fit for dying men. One of them began after this manner; Sir, what joy may you now have of the many alms deeds you have done, and then he would have gone on to number them, but the good man preſently cut him off thus; what ſpeak you of ſuch things, it had been but a ſuitable return for me to have given all I had, and not to have ſcattered a few crumbs of alms here and there; God forgive me, I moſt humbly beſeech him, my too much carnal love to my friends in this kind! another one day entertaining him out of the church's office, whether, ſaid he, that ſickneſs be for the trial of your patience, or for your ſins, or *for our puniſhment*; at the addition of that word he was much diſpleaſed, beſeeching him to ſpeak at that rate no more, for he was a moſt miſerable ſinner. Once in his ſickneſs over-hearing his elder brother bemoaning his and the family's infinite loſs, if God ſhould take from them this man of God, and his exceſs of grief concluding thus; alas! what ſhall become of us poor ſheep if the ſhepherd be taken away; his profound humility was ſo wounded that they ſhould put ſo much of their truſt in him, that preſently calling his brother to his bed-ſide, O my brother, ſaith he, with ſome paſſion, what mean you to uſe that undue expreſſion; go, I pray you, go to church and faſt this day, and beg of God to forgive you. *Sunday* being come again, he found himſelf more and more declining, and heartily wiſhing to be releaſed, he fervently prayed, Why ſtay I here, Lord, any longer, who can do little now but take my eaſe and ſleep? Lord, in thy good time, receive my ſoul! and amongſt other divine ſentences out of the pſalms, this he repeated almoſt in every breath, Haſte thee, O God, to deliver me, make haſte to help me, O God. This *Sunday* was the firſt *Sunday* of the month, the conſtant day for their monthly communion, therefore he intreated the miniſter, that after he had celebrated at the church, he would come home and conſecrate again for him, ſince now the heavenly table was his only ſupport, for he had done with the earthly: when the Prieſt advanced to give him the Sacrament, he firſt intreated his prieſtly abſolution, having again made a full and lively confeſſion of his faith and ſtate of ſoul; ſhall I give you abſolution, ſaid the divine in the words of the book, ay, ſaid he, nothing better; then with a moſt exalted affection he received the Sacrament, and afterwards offered up his moſt humble thanks for that moſt ineſtimable benefit, uttering to the ſame purpoſe many powerful and divine words, as one that had no longer any human thoughts about him. But afterward he applied himſelf again to the work in which he reſolved to live and die, and that was confirming his family in the ways of piety, more particularly directing this laſt ſermon of his to his moſt beloved diſciples his two virgin nieces, that they ſhould be ſtedfaſt and commit themſelves to the guidance of their Lord God, and *Jeſus Chriſt* their maſter.

After midnight, having lain very ſtill a good while, he ſpoke a little, and obſerving thoſe about him that they did not hear him, he ſaid with a loud voice, "what, doth my ſpeech fail? O ſweet *Jeſus*, let it not

fail me to the laſt I beſeech thee. Then being aſked if the divines ſhould be called, who not long before were gone out of his chamber, ſuppoſing he had been aſleep; he ſaid, intreat them to come and pray together: when they came in, he deſired them to ſay the prayer for a dying man; which ended, and they enquiring how he did, he ſaid pretty well, I thank my God and you, and I ſhall be better: then he lay very ſtill about half an hour, all ſtanding about his bed, ſuppoſing him to be in a fine ſlumber; but he on a ſudden caſting his hands out of the bed with great ſtrength, looking up and round about him, with a ſtrong and chearful voice ſaid, O what a bleſſed change is here! what a change is here, O what do I ſee, what do I ſee! O let us come and ſing and praiſe the Lord, and magnify his holy name together; I have been at a great feaſt, O magnify the Lord with me. One of his nieces preſently ſaid, "at a feaſt; dear father? yea, replied he, at the great King's feaſt; and this he uttered with a ſound and perfect accent as if he had ailed nothing. While all ſtood ſomewhat amazed, and loath to interrupt him if he ſhould ſay more, he laid himſelf down quietly; and putting his hands into the bed, he ſtretched them out by his ſides and cloſed his eyes. The Clergy went again to prayers, and after a while they ſaid that prayer, all kneeling round about his pallat, that God would be pleaſed to ſend his holy Angels to carry his ſoul to Heaven; while thoſe very words were ſaying, he opened his lips and gave one gaſp, after which, not once moving or ſtirring hand or foot, he rendered his ſoul to be carried in their hands into the arms of his Lord *Jeſus*. And at that inſtant the clock ſtruck one, the hour that he conſtantly roſe every morning to praiſe God, and to pray unto him; that very hour God called him to his heavenly kingdom, to praiſe him with an innumerable company of Angels, and with the ſpirits of juſt men made perfect: and as one of the company ſaid, he ended the Chriſtian Sabbath here upon earth, to begin the everlaſting one in Heaven.

His body was kept till the *Thurſday* after, in which time it never ſmelled nor purged at all, but was a fair corpſe and inoffenſive, no doubt an effect of his extraordinary temperance and mortification.

He was buried in a vault of brick at the weſt end of the church, before the entering into it, as he had appointed. His worthy friend and kinſman, Mr. *Robert Mapletoft*, the late reverend Dean of *Ely*, preached his funeral ſermon, and performed the office at his burial."—

Thus lived and died Mr. *Ferrar*, a pattern of chriſtian virtue. His wiſdom, ſays biſhop *Turner*, was the moſt admirable thing in him. His humility, patience, charity, temperance, induſtry, were all in that degree, and of that conſtancy, that all who knew him well, in our time and nation, will ſay with one mouth, that he was incomparably the beſt man we knew.—He was a demonſtration againſt thoſe who ſay, that the conſtitution of man's body can ſcarce be ſo evenly temper'd, as to be equally capable of a quick *wit*, a ſtrong *memory*, and a deep *judgment*; to excel in each of which, is as much as one can aſk of God, for one's ſelf or for one's children.

We have not been able to procure any picture or print of him, wherewith to oblige our readers: Biſhop *Turner* in his notes for his

preface remarks, that there was ſomething γελασικον in his countenance.—We would juſt add, that he was particularly intimate with the celebrated Mr. *Herbert*, two of whoſe letters, in his own hand writing, to this family, are before us.

Amongſt Biſhop *Turner*'s papers we find an account of the *Concordance*, whereof we have ſpoken above, and which, though we believe it imperfect, we muſt omit to our next Number, as the life has rather exceeded our allowance; while we heartily pray it may be inſtrumental to awaken in our readers a zeal for religion, and an earneſt deſire to advance in the ways of holineſs.

What a faithful ſervant of his God

ANTIQUITIES.

I.

The Four GOSPELS, &c. *continued.*

"WELL, but though *Clemens* made uſe of the ſame Goſpel of St. *Matthew* that is read in our churches, it may be ſaid, yet his Goſpels of *Mark* and *Luke* differ from ours, as appears from his quotations from them. *Clemens*, we are told, does not expreſsly name the Goſpel we have of *Mark*. There is indeed a paſſage in his firſt Epiſtle, ſomewhat agreeable to what we read in our Evangeliſt. This moſt early writer of the church ſays, κρεῖττον ἦν αὐτῷ περιτεθῆναι μύλον, καὶ καταποντισθῆναι εἰς τὴν θάλασσαν. How different does our *Mark* expreſs himſelf? Καλόν ἐστιν αὐτῷ μᾶλλον εἰ περικεῖται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. This is a convincing proof that this very early Biſhop of *Rome* had not the ſame Goſpel before him that has been tranſmitted to us."

To this I anſwer, that theſe words are not a quotation from *Mark*'s Goſpel. They ſeem to be an alluſion to *Mat.* xxvi. 24. xviii. 6. *Mark* ix. 42. *Luke* xvii. 2. It is a very common thing for this author, even in one ſentence, to allude to ſeveral paſſages of ſcripture. Thus in his ſecond Epiſtle, § iv. p. 238. he refers to one Evangeliſt, and two Prophets, *viz. Mat.* vii. 23. *Iſa.* xl. 11. *Jer.* xxii. 24.

"That we have not the ſame Goſpel of *Luke* that was extant in the days of *Clemens*, Dr. *Gibſon* could not but know, we are told, and therefore is quite inexcuſable for impoſing upon the people of his dioceſe. Either *Clemens*, the Diſciple of St. *Paul*, had not the authentic Goſpel of *Luke*, or elſe we have it not. An inſtance will convince the reader of the truth of this: St. *Luke* ſays, *Be ye therefore merciful, as your father alſo is merciful. Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven. Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye meet withal, it ſhall be meaſured to you again.* *Luke*'s Goſpel, in the age of the apoſtolical Fathers, differs greatly from ours. For *Clemens* aſſures us, that our Lord's words were theſe: *Be merciful, that ye may obtain mercy; forgive, that it may be forgiven you; as ye do, ſo it will be*

done

which we cannot doubt had ſome myſterious ſignification couched under them.

We ſhall be glad, if any of our ingenious correſpondents, who make ſuch ſpeculations their ſtudy, would favour us with their opinions, reſpecting theſe figures. For ourſelves we cannot help admiring that worſhip of the *ſerpent*, which became ſo univerſal amongſt idolaters, and which it ſeems impoſſible to account for, upon any other theory, than that of the Moſaic revelation. The curious reader may find a large detail of this abaſing worſhip in Dr. *Owen*'s Hiſtory of ſerpents. "How ſurprizing was this, ſays he, that a ſerpent, a beaſt to which mankind has a ſtrong natural averſion ſhould be *adored by creatures of reaſon*; and that nothing more is common, through *all pagan* antiquity." After which he gives a variety of inſtances; to which the preſent may be added. Let any man account for this upon any other principle, than that of Revelation.—This too may be another argument to prove, that *America* was peopled by ſome of thoſe *idolaters*, in the antient world, who carried away with them in their migrations, the traces and traditions of the great truths of Revelation.—Eſpecially, if we conſider the *lion*, as an emblem of the Meſſiah, the lion of the tribe of *Judah*; and then the *ſerpent* ſwallowing the *lion*, may be eſteemed as an inſult of the arch-enemy and grand deceiver upon the great truth of redemption, that the ſeed of the woman ſhould bruiſe the ſerpent's head.—But we offer this only as conjecture, and propoſe it to the ſerious reflection of our readers.

PHYSICO-THEOLOGY

Reflections on the PELICAN.

MANY writers, lovers of the marvellous, have related ſtrange things of this bird, which have been credulouſly received by others, and drawn into example; eſpecially the tales they have told reſpecting the bird's remarkable regard for its young. Separate from fable, there is ſufficient in the *Pelican* to attract our moſt ſerious notice, and to claim our beſt reflections.

The beak of the *Pelican* is peculiar and uncommon; as we ſhall ſoon ſhew: for the reſt, it is in almoſt all reſpects like a ſwan; the body is as large, the neck is nearly as long; the legs are as ſhort as in that bird, and the feet are black, very broad and webbed in the ſame manner. The bird is alſo throughout of a whitiſh colour, tho' not of the pure white of the ſwan, except that the tips of ſome of the feathers near the beak and wings are black. The bird is ſo bulky and unwieldy, that it is fit only for the waters, though its feet being not placed ſo backward as in the ſwan, and ſome others it walks better. Its note is very loud and ſtrange for a bird: its voice, ſay ſome, reſembles the braying of an aſs; while others rejoin, that there requires ſome fancy to make out the reſemblance. *Bochart* remarks, that as the Pſalmiſt in Pſal. cii. 6. compares himſelf to two birds, with reſpect to his moaning and lamentation; there muſt be ſomething querulous and lamentable in the notes of theſe birds:

and

and the *Pelican*, adds this great man, is a bird of horrid voice, which very much reſembles the lamentation of a man grievouſly complaining*. *By reaſon of the voice of my groaning—my bones*, &c.—*I am like a pelican of the wilderneſs: I am like an owl of the deſert.*

The beak of the Pelican is very large and long: it is above a foot in length, and of the thickneſs of a child's arm at the bottom: the colour is blueiſh and yellowiſh, and the point is very ſharp. The upper chap of it is formed, as in all other birds; but the lower is unlike every thing in nature: it is not compoſed of one ſolid piece, as in all other birds; but is made of two long and flat ribs, with a tough membrane connected to one and to the other: this is alſo extended to the throat, and is not tight, but very broad and looſe, ſo that it can contain a vaſt quantity of any kind of proviſion.

The bird frequents the waters both freſh and ſalt, and feeds voraciouſly on fiſhes and water inſects: but though it frequents thoſe places, its favourite reſidence is in remote uncultivated foreſts and wilderneſſes, where it can remain quite undiſturbed: its wings are long, and it eaſily flies backward and forward. In theſe places it builds, and there it breeds up its young, ſo that the "Pelican of the wilderneſs or deſert," is no improper phraſe: though ſome ſmall dabblers in natural knowledge have thought ſo, and on that account objected to the ſacred Scriptures.—Now the Pelican is to carry food for a numerous brood, as ravenous as herſelf, to theſe remote places: and this vaſt bag which nature hath given her at the throat, is the contrivance for the carrying of it.—Who can refuſe to ſee in this the wiſdom and goodneſs of the all-wiſe Creator!—In this bag ſhe ſtores what ſhe has caught, and flying away to the diſtant place of her reſidence this anxious and laborious parent feeds her young from that repoſitory.—If ſome perſon in early time, quite unacquainted with the hiſtory of the bird, ſaw her alight in the midſt of a deſert, among a brood of ravenous young ones, and feed them from this bag, it would not be unnatural for him to ſuppoſe, however ſtrange the thing muſt be in itſelf, that it was with her own blood ſhe fed them. Thus aroſe, from a miſtake, the ſtory of this wonder, which faithful ignorance has propagated thro' ſo many ages; and which Moraliſts and Poets have from the earlieſt times drawn into an emblem of paternal affection †. Though certainly, without any reference to things falſe and marvellous, there is ſufficient inſtruction for parents, from the labour, diligence, and amazing ſtorge which God hath planted in this Pelican of the wilderneſs.

In the year 1745, there was a Pelican ſhewn in *London*, brought by Captain *Pelly* from the Cape of *Good Hope*, where they are larger than any where elſe; and of which I find the following account in *Edward's* Hiſtory of birds. "From the point of the bill to the angle of the mouth is twenty inches of our *Engliſh* meaſure, which is ſix inches more than any natural Hiſtorian has found it: the academy of *Paris* having meaſured one which was about fourteen inches, *Paris* meaſure I ſuppoſe; and our countryman *Willoughby* meaſured one, brought from *Ruſſia*, which he makes fourteen inches *Engliſh*. I

* Bochart Hierozoicon. Par. 2. p. 295 † See Animal world diſplay'd.

thought

thought it something incredible in *Willoughby*'s Description, that a man should put his head into the *pouch* under the bill; till I saw it performed in this bird by its keeper, and am sure a second man's head might have been put in with it at the same time." He also observes, that the skin round the eye is bare of feathers, and the pouch, when dry, appears of the consistence and colour of a blown dry ox's bladder, having fibres running its whole length, and blood-vessels crossing them, and proceeding from the sides of the lower part of the bill, which opens into this pouch its whole length. It is thought to be a very long-liv'd bird; some Writers say, it lives to sixty or seventy years. It seems to inhabit the greatest part of the old world, it being found in many climates both north and south, as well as the intermediate latitudes: It being pretty common in *Russia*, and abounding in *Egypt*.

Father *Morolla*, in his voyage to *Congo* informs us, that in his journey to *Singa*, he observed certain large white birds, with long beaks, necks and feet, which whenever they heard the least sound of an instrument, began immediately to dance and leap about the rivers, where they always reside, and whereof they are great lovers: this, he said, he took a great pleasure to contemplate, and continued often upon the banks of the rivers to observe.

Let the *Atheist* then who doubts or disbelieves the Being of a God or the creation of this world by omnipotent wisdom,—let him only turn his eyes upon this extraordinary bird, and ask his own heart, whether he can really believe such a creature the work of chance. Let the *parent* contemplate the *Pelican*, and from its admirable regard to its young, and the surprizing provision made by providence for their support, learn the power and the excellence of parental storge; and blush to be exceeded by an irrational creature.—And from the view, let the Christian learn dependence upon his God, who having so wisely, and wonderfully provided for the nourishment and preservation of the animal world, will undoubtedly take due care of their temporal as well as eternal welfare, who with the humility, chearfulness, love and submission of children, submit themselves to the will of their *Father*, and GOD.

MISCELLANEOUS DIVINITY.

I.

James iv. 5. *explained.*

To the EDITOR *of the* CHRISTIAN'S MAGAZINE.

SIR,

READING the ivth chapter of St. *James* the other day, I was stopt at the 5th verse, which I had not attentively considered before, and which I could not possibly comprehend. The connection puzzled me: and after consulting the original, I referred to Dr. *Whitby*. His observations gave me some satisfaction, though not entire. He paraphrases the passage thus: "ver. 5. Do you think that the scripture saith [Gr. *speaks*] in vain [*against this worldly-mindedness*, mentioned in the foregoing verse]: The spirit, that dwelleth in us [*Christians*,] lusteth [He] to envy [*as your's doth*, ver. 2.] *Is He not rather*

ther the ſpirit of love and goodneſs engaging us to love all men, and eſpecially our chriſtian brethren? 1 *Pet.* i. 22.] Ver. 6. But [*ſo far is He from this envy, that where he dwells*] he giveth more grace: [*or favour*] Wherefore He [*or it, the ſcripture*] ſaith, *God* reſiſteth, *&c.*"—No interpreter hath been able to ſhew, where the ſcripture ſaith, *the ſpirit that dwelleth in us luſteth to envy*—which pleads for ſome ſuch interpretation as *Whitby*'s: *Doddridge* agrees with *Whitby*. I would point the original thus: Ἢ δοκειτε, οτι κενως η γραφη λεγει πρὸς φθονον;—επιποθει το πνευμα ο κατωκησεν εν ημιν μειζονα δε διδωσι χαριν. Juſt before he had ſaid, Have you not learnt from the ſacred Scriptures, that *the friendſhip of the world is enmity with God?* Now he goes on, "Or do you think that the ſcriptures ſpeak thus without cauſe, and as if they envied us theſe things? ſo far from it, that ſpirit, the divine author of the ſcriptures, who dwelleth in us, is mild and propitious to us, longs after us with great affection: yea, he gives us more and more grace as we have need of it: he confers ſtill greater and greater benefits upon us." Theſe things are taught us by the ſcriptures. Wherefore ſoon after St. *James* adds, *Submit yourſelves therefore to God*: renounce the world: aſk right things only of him, and he will deny you nothing that is good and proper for you. It will be too long to enter into a critical defence of the ſenſe I give to the *Greek* words: let me add, that ſome ancient fathers and MSS. connect προς φθονον with λεγει: and indeed it ſeems impoſſible to connect it with επιποθει, according to the true ſenſe of that word. "*Do you think that the ſcripture ſpeaks thus in vain, through envy?* [God forbid]. *The ſpirit which dwelleth in us* [and which dictated theſe ſcriptures] *has the ſtrongeſt affection for us* [and our welfare]: *Nay He giveth* [and will give] more and *greater grace* to us. Wherefore He ſaith, God reſiſteth the proud, [and thoſe who oppoſe his word and truth] *but giveth grace unto the humble.* Therefore ſubmit yourſelves, *&c.*"

Thus all appears clear and intelligible: but if any man of learning can give a better interpretation and ſhew mine to be wrong, I will thank him, and willingly give up my own. I am, Sir, your, *&c.* S. S.

II.

Δεισιδαιμων, *and* Acts xxv. 19, *explained.*

IN anſwer to our friend, who deſired in our laſt, to know the exact meaning of Δεισιδαιμων, we obſerve, that it occurs but twice in the ſcriptures, once as an adjective, once as a ſubſtantive. The paſſage in the *Acts* mentioned in our laſt is one,—and the ſecond is in that ſame book of the *Acts* ch. xxv. ver. 19. where it is rendered *ſuperſtition.*—Had certain queſtions againſt him of their own *ſuperſtition*, and of one *Jeſus.* Τας ιδιας Δεισιδαιμονιας. The queſtion here is, whether *Feſtus* uſes the word in a good or bad ſenſe: ſeveral interpreters ſuppoſe the latter, many are of the contrary opinion. *Doddridge* obſerves, that "As *Agrippa* was a *Jew*, and now came to pay a viſit of reſpect to *Feſtus*, on his arrival at his province, it is improbable, (whatever *Beza* inſinuates to the contrary) that he would uſe ſo rude a word as *ſuperſtition*: ſo that this text affords a farther argument, that the word Δεισιδαιμονια will admit a *milder interpretation*, like that given it in the verſion of *Acts* xvii. 22. And it is very remarkable, not only that the

the *Jewiſh* religion is ſpoken of by *that word* in ſeveral edicts (reported by *Joſephus)* which were *made in its favour*; but that *Joſephus* himſelf uſes it in the ſame ſenſe too. Bell. Juda. lib. ii c. ix [Al. viii.] § iii. where he has the phraſe το της Δεισιδαιμονιας ακρατον, to ſignify their invincible attachment to their religion."

It is alſo very remarkable, we may rejoin to the Doctor, that the *Roman writers* * generally ſpeak of the *Jewiſh* religion by the word *ſuperſtitio*, and therefore *Feſtus*, as a *Roman*, may rather be ſuppoſed to ſpeak like his countrymen, than like the *Jews*. Beſides, the manner of his ſpeaking ſeems to ſhew that he did not expreſs himſelf with any great reſpect, or as if he thought *Agrippa* at all intereſted in the matter.—*Of their own ſuperſtition, and of* ONE *Jeſus,* περι τινος Ιησου, τεθνηκοτος, a man *that was dead, whom* Paul *affirmed to be alive.* He ſeems to conſider it as an idle, inſignificant diſpute.—'Tis certain, however, that nothing can be concluded from the word itſelf; for as it is derived from two words, which ſignify "*to fear God*"—the word hath been uſed to expreſs,—"a true or falſe fear of the Deity",—of the Deity alſo whether true or falſe. And it is found uſed in authors, as frequently in a good as in a bad ſenſe; *Heſychius* ſays, Δεισιδαιμονια —φοβοθεια. See *Conſtantine*'s Lexicon. Its preciſe meaning is, "*Fear of God.*"

A QUERE *reſolved.*

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I BEG leave to propoſe a Quere to you, which, being of a religious nature, falls properly within your department to reſolve; and touching which I have no reaſon to doubt either your candour, or ability in giving me full ſatisfaction.—I am the rather encouraged to addreſs you upon this occaſion, by the notice you were pleaſed to take in your third Magazine, of a hint I furniſhed from a learned Chronologer, towards a ſolution of your Literary Queſtion, touching the original of letters.——My preſent Queſtion I introduce thus:—"Whenever our enjoyments prove unſatisfying, we may conclude that either the object is finite, or the fruition imperfect: but then how came the angels to be diſſatisfied with their condition in the regions of light and immortality; when they drank freely of the fountain of life, proceeding out of the throne of God, with whom is fullneſs of joy, and at whoſe right hand are pleaſures for evermore?"—An anſwer to this I ſhall be glad to ſee in your valuable Magazine, when it ſuits you: the earlier the more welcome, (to me particularly) as it is not ſo much to gratify a mere ſpeculation that I requeſt, as it is to eaſe a painful doubt. I am, Gentlemen,

July 10th. Yours, &c. J. T.

IN anſwer to this gentleman's query, we deſire to remark, that with regard to the fall of the angels, and the cauſe of that fall, we are and muſt neceſſarily be greatly in the dark, becauſe God hath

* So Quintilian, primus *Judaicæ ſuperſtitionis* auctor. iii. 8. So Ulpian, Eis qui *Judaicam ſuperſtitionem* ſequuntur—neceſſitates, *quæ ſuperſtitionem* eorum non læderent.

thought fit to keep us ſo, by revealing very little reſpecting it.---But the queriſt will reply, this is not to my queſtion—the angels had *perfect* bliſs before them: how came they to be *unſatisfied?*--For a very obvious reaſon: "because they were *imperfect creatures.*" All *creatures*, however high and excellent, muſt be in ſome degree *imperfect*: perfection is the prerogative only of the Almighty; and as creatures, of whatever, and of every rank, muſt be endowed with a *liberty* of choice, to conſtitute them *rational* and *accountable*; ſo that liberty neceſſarily ſuppoſes *abuſe*, otherwiſe it could not be liberty. The high order of angels, whoſe leader we call *Satan*, abuſed this liberty: though they drank of perfect bliſs, they were unſatisfied; they wanted to be, what no *creatures* can be, *God*, *i. e.* independant, ſovereign and perfect. This at leaſt ſeems the moſt probable account of the matter; and the ſcriptures agree ſo far, that we may plainly collect, *pride* occaſioned the fall of the ſpirits in heaven. And what elſe occaſioned the fall of our parents in paradiſe; when they too enjoyed the freeſt and fulleſt intercourſe with the fountain of light and love? *Milton* ſpeaking on that ſubject ſays--(in the character of God the *Father*).

—I made him juſt and right
Sufficient to have ſtood, though free to fall:
Such I created all th' ethereal powers
And ſpirits, both them who ſtood, and them who fail'd:
Freely they ſtood, who ſtood, and fell, who fell.—
The firſt ſort by their own ſuggeſtion fell,
Self-tempted, ſelf-deprav'd: man falls deceiv'd
By th' other firſt: man therefore ſhall find grace,
The other none, *&c.*— Parad. Loſt, B. iii. v. 96.

This is a ſtriking leſſon to us, to take care, how we uſe the liberty given us, while we are in this ſtate of probation here below: the conſequences of an abuſe of which are ſo fearful. However, we have great cauſe to rejoice, that we are not under a diſpenſation, when every ſingle and voluntary tranſgreſſion is ſufficient to ſeparate us for ever from God. We are under grace; and have no reaſon to doubt but *our* bliſs will be eſtabliſhed beyond the poſſibility of change in heaven, if we are ſo happy, as to uſe well the preſent powers given us; and to diſcharge, through the aſſiſtance of God's ſpirit, the duties aſſigned us in this ſcene of *trial*: this is our place and time of trial; heaven and hereafter are the place and time appointed for our reward through *Chriſt*. It was not ſo with the fallen ſpirits: heaven was the place of their trial, and from thence they fell, by *their own ſuggeſtion*, never to riſe more.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I Was ſo much pleaſed with reading the other day the concluſion of Dr. *Squire*'s (now the worthy Biſhop of St. *David*'s) *book*, in defence of *natural* and *revealed religion* *, that I could not refuſe myſelf

* The title is, Indifference for Religion inexcuſeable: or, a ſerious, impartial and practical review of the certainty, importance, and harmony of religion, both natural and revealed.

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the satisfaction of transcribing it for your useful pamphlet, that I might not only favour your readers with an excellent lesson, but also recommend most seriously to them a perusal of the *Bishop*'s work; which does great credit to him, and cannot fail to be of service to christianity. All good men must rejoice in the advancement of clergymen like him, and think it a happy omen, that our *good* King raised first in his reign to the episcopacy, a man of Dr. *Squire*'s merits and abilities, which would adorn the highest station.

Kent, August 1761. I am, Gentlemen, your well-wisher, T. O.

"BEHOLD therefore (without having recourse either to the assistance of the civil magistrate on the one hand, or depending wholly upon the aid of reason and literature on the other) behold! I shew you a more excellent, a more obvious, a more easy and certain way to do honour to your christian faith, to refute the malice of its adversaries, and to recommend its doctrines to the universal esteem, approbation and acceptance! express the native power, influence and perfection of the gospel of *Christ*, in the uprightness and integrity of your lives: let a devout sense of God's goodness in his various dispensations towards mankind, a decent apprehension of his judgments, an unaffected reverence of his holy will and commandments, a spirit of mutual forbearance, condescension and charity towards your fellow-creatures, and a sincere love and admiration of virtue and religion, appear in the whole tenour of your consistent behaviour; and you will effectually still the raging of your bitterest enemies, and blunt the sharp-edged tongues of those, whose satire is chiefly whetted from the disagreement, which is so visible, between the principles and practice of christians; between their arguments and their actions, between their discourses and their examples. Deprive the scorner, therefore, of this copious source of objection and raillery, and he will soon be struck dumb. Let *Christ*'s servants be unblameable in their moral and religious conversation, and his adversaries will not have the confidence to blaspheme. Innocence of manners, and an uniform integrity of life, as they are the brightest ornament, and surest testimony of your own right faith in *Christ*: so do they render your holy profession more awful, more reputable, and more amiable in the eyes of a discerning world; who, moved by so attracting an example, will catch the sacred ardour from you, and be more readily induced to glorify that almighty Being who has shewed such salvation unto men. Let the true spirit and disposition of your great master and Saviour shine before men in your unaffected practice of piety, temperance, and universal benevolence: cherish in yourselves, and heartily cultivate those graces, which are the genuine offspring of a well informed belief of *Jesus* and his doctrines, and you will have no occasion to apprehend the decay of christianity, or the downfall of the church. Do you but sincerely renounce the works of sin, and neither the force nor cunning, neither the arguments nor the malice of the wicked shall ever prevail against the common faith. *For so is the will of God, that with well-doing you put to silence the ignorance of foolish men.*"

RE-

REFLECTIONS ON DEATH.

CHAP. XV.

The ports of death are ſins, of life good deeds;
Through which the Saviour leads us to our meeds:
How wilful blind is he then, that ſhou'd ſtray,
And hath it in his power to make his way?
This world death's region is, the other life's;
And here it ſhou'd be one of our firſt ſtriſes,
So to ſtront death, as men ſhou'd judge us paſt it:
For good men but ſee death, the wicked taſte it. ROWE.

IT is common, to hear circumſtances and ſtation in life urged as an excuſe for neglect of religion: to obviate which, we have examples propoſed to us of ſincere and regular piety, in every ſtation of life.* Thus we are taught, that religion is incompatible, with no worldly circumſtances; and of conſequence, no worldly circumſtances can offer a ſufficient excuſe for the diſregard to it. The wretched *Egeno* could urge his labour and poverty,—but how ineffectually? Look at his fellow-labourer *Mentor*, and learn how weak and frivolous ſuch an apology.

Mentor was of the ſame occupation with *Egeno*; work'd in the ſame ſhop, and earned the ſame wages. *Mentor* too was a married man, and had children. Thus far there was a ſimilitude: but in any other reſpects, where can that ſimilitude be found?—Diligent and punctual *Mentor* was never abſent a day from his buſineſs, unleſs detained by ſickneſs or ſome other neceſſary avocation; ever found in his duty, while *Egeno* kept holiday, and waſted his important time in drunkenneſs and riot.

Fearing God, and anxious to pleaſe him, *Mentor* never refrained his feet from the church, and was a regular attendant at the bleſſed ſupper of the Lord; ſtrictly obſerving the ſabbath, and ſpending it as became a chriſtian, a huſband, a father: while *Egeno*'s temple was the alehouſe, and his devotion only oaths and impiety.

Go to the places of their abode, and mark the contraſt there alſo; you have view'd that of *Egeno*—miſerable ſcene of poverty!—At *Mentor*'s little dwelling, all was neat and clean, and wholeſome. He had procured a ſmall houſe, with a good piece of ground, which he carefully cultivated with his own hands, when he returned from his work in the evening; often riſing an hour or two before the time of labour in the morning, to do the buſineſs of his garden, and to take care of his crops, which paid him well for his toil. His wife, induſtrious and chearful contributed her part with gladneſs; her children were brought up, with every notion ſuitable to their ſtation; and ſhe omitted no opportunity to aid her huſband's honeſt efforts by her frugality and pains. An aged mother dwelt under the ſame roof with them, and owed a comfortable ſubſiſtence to the pious affection of her laborious ſon.

It pleaſed God to extend the life of this uſeful and worthy, though

* It muſt be underſtood, that I ſpeak of the honeſt and allowable occaſions in life. There are *ſome profeſſions*, with which, indeed religion is abſolutely incompatible; and therefore, if a man would ſave his ſoul, he muſt either abjure theſe, or never think of ſalvation.

mean

mean and unnoticed, man, to a happy length; for he lived to cloſe his aged mother's eyes, and to pay the laſt duties of filial regard to her. And he lived to ſee two of his ſons, capable of maintaining themſelves in the world with decency and comfort;— and treading —diſtinguiſh'd felicity of a parent!—in the ſteps of their father's ſobriety and virtue: ſons, to whoſe care he cou'd with confidence leave his wife, as their religion had taught them, that a peculiar bleſſing ever attends thoſe who delight to honour their parents, and "to rock the cradle of declining age."

How pleaſing, how inſtructive to attend the death-bed of ſuch a chriſtian! Oh, ye great and ye vain, ye children of voluptuouſneſs and pomp, how doth the death of ſuch a chriſtian reproach your follies, and condemn your viſionary views!—on that bed I ſaw him!—true, no conſultations of phyſicians was held on his account: no damaſk decorated his apartment; no carpets his floors; veſſels of ſilver and gold were wanting to convey the little nouriſhment he took:—but ah! what wretched comforters are theſe, when the languiſhing body declares the fatal moment of eternal ſeparation from this world approaching. How much more exquiſite the conſolation, ariſing from the teſtimony of an approving conſcience. The more a man leaves behind him, the more reluctantly he dies: to die is an eaſy matter to the poor; and to a good man what matters it whether he die on a throne or a dunghill? The only misfortune at the hour of death, is to find oneſelf deſtitute of the ſupports of true religion!—

Mentor was not deſtitute of theſe: "I am arrived, Sir, ſaid he, at that period, for which I was born, and for which I have been long preparing: and bleſſed be God, I do not find any terrors in the approach of death! *Thanks be to God which giveth us the victory through our Lord Jeſus Chriſt!* I am thankful to the good providence of my heavenly Father for all things;—but how ſhall I expreſs my thankfulneſs for his exceeding love in the precious gift of his Son! Oh, what a ſupport is he to ſinful creatures like us, in this hour eſpecially. Bleſſed for ever bleſſed be God for his ineſtimable gift of redemption through the blood of the lamb, offered up for the ſins of the whole world!" Rejoiced to ſee him thus triumphant over death, I congratulated his felicity, and remarked the vanity of worldly ſtations, when God diſtributes his ſpiritual favours, thus freely and richly to the low as well as the high; to the poor as well as the rich. "True Sir, ſaid he, this is a ſweet reflection to the poorer and meaner ſort of us: it hath often refreſhed my ſoul, and ſtopped every tendency to murmuring and complaints, which are too apt to ariſe in our naughty hearts, at ſight of the rich and their plentiful enjoyments. And it was a pleaſing thought often to me in the midſt of my labour, that my divine and glorious Saviour ſtooped to a mean and to ſome employment, and condeſcended to work with his own hands, ſetting us an example; and thus alleviating to the true chriſtian all the wearineſs of fatigue and daily pains. I am ſure, the recollection of this has given me new life and ſpirits, when I have been almoſt worn out and ready to ſink down with labour. And when I have conſidered all his loving kindneſs towards me, which he has ſhewed in ſo many inſtances, I have always with joy perſevered in my duty, and thought myſelf happy, that I had a Being to praiſe and adore him. And now my race is run, and I am about to appear before the judge of all the earth!

earth!---" I doubt not, replied I, you will appear with joy; and be for ever bleſſed in his kingdom!" " Through *Chriſt*, I truſt I ſhall, ſaid he; my only hope and reliance is on the precious redeemer! for oh Sir, what am I, what have I, but from him,—and alas! what I have done, is ſo imperfect and unworthy, that it cries for pardon only, not for reward! can it be poſſible that any human being can talk of merit before God! Lord *Jeſus*, pardon the ſinfulneſs even of my beſt and moſt holy ſervices, and waſh them clean in thy blood!" " But obſerved I, though you depend not upon any thing you have done, nor apprehend the leaſt merit or deſerving in any of your works, doth it not give your ſoul great peace and comfort, when you look back, and remember, that you have done ſuch works, or rather, that you have uſed your beſt endeavours to obey all the laws of *Chriſt?*" " Oh yes, replied he, great, very great peace! without this I could have no peace at all: for without this, what teſt could I have of my own ſincerity, or how could I dare to expect any favour from the redeemer? no, I bleſs him for enabling me by his grace to do ſomething: would to God I had been more diligent and could have done more: without holineſs no man ſhall ſee him: I have laboured after it with all my might, and to the beſt of my knowledge! may the gracious Saviour pity my weakneſs, and perfect what is wanting in me!"

He added much more; but from this the reader may eaſily collect, how happy an end a man of ſuch juſt ſentiments muſt make. He received the bleſſed ſacrament from my hands, and never did I adminiſter that ſacred *viaticum* to a more elevated chriſtian. I remember one paſſage in our converſation ſtruck me. " Sir, ſaid he, though I had never any great learning, I have always been pleaſed with reading; and from ſome book, early in my youth, I was taught to conſider myſelf, as a *pilgrim* appointed to travel through this world, to the other, where I was to remain for ever. This notion made a great impreſſion upon me. And I ever afterwards uſed to conſider myſelf as a *traveller*, and therefore entertained no great hopes or fears, reſpecting any thing below; but looked continually to the end of my journey, the happineſs of which I was perſuaded depended on my right management of myſelf during my ſtay here. And this thought was the occaſion not only of much content to my ſoul, and of much peace and reſignation under every affliction and croſs accident; but of my continued attention to duty, and of the exacteſt caution in my daily walking."
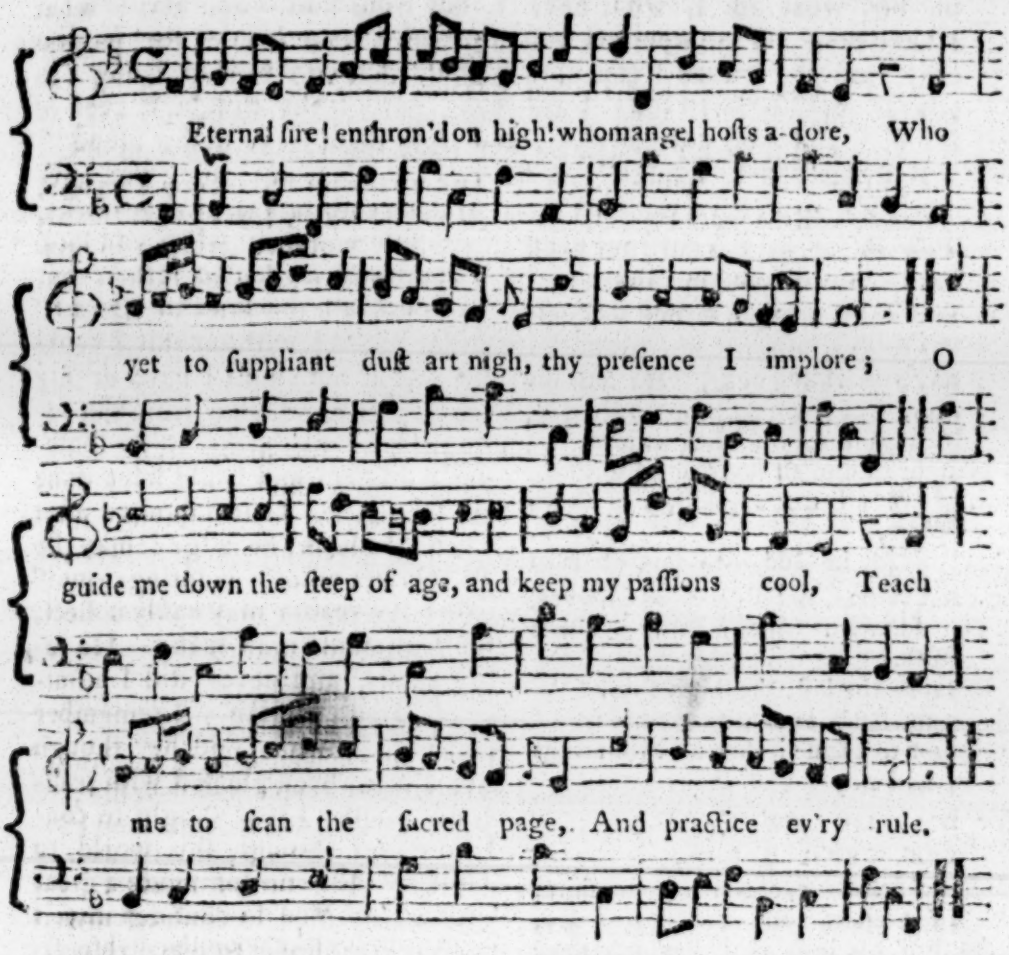
Such was *Mentor*: whoſe life and death were equally amiable and exemplary. What a contraſt to the wretched *Egeno!*—What man but would wiſh to die the death of the former?—then let him take heed not to lead the life of the latter. Ye ſons of men in the humbler ſtations of life, read the important leſſon before you. Look at the examples, and revolve their ends! avoid the vices of *Egeno*; copy the virtues of *Mentor*,—and you will live in credit, and die in peace.

And let us all remember, " That every day of our life, is, in the morning, a blank leaf, whereon, during the courſe of it, we write, and in characters indelible, all the actions of our life; let us be careful then, that there be nothing impure, nothing baſe in them, that he before whom they are to be laid, may read them with approbation. Let us live ſo, that we may never die: let us inſtantly ſet about it with all our might, before that tremendous ſound be given. " *He expires.*"

[*To be continued.*]

A HYMN

A HYMN. *Set to Muſick by an eminent hand.*



Teach me to ſhun the ſceptic's path,
And ſcorn the deiſt's lore,
Stedfaſt to hold the ancient faith
Hope humbly and adore.

My flying years time urges on,
What's human muſt decay;
My friends, my youth's companions gone,
Can I expect to ſtay?

Can I exemption plead, when death
Projects his awful dart?
Can med'cines then prolong my breath,
Or virtue ſhield my heart?

Ah! no—then ſmooth the mortal hour,
On thee my hope depends;
Support me with almighty pow'r,
While duſt to duſt deſcends.

Then wing my ſoul! O! gracious God!
While angels guard the way;
Admitted to the bleſt abode,
I'll endleſs anthems pay.

Thro' heav'n, howe'er remote the bound,
Thy matchleſs love proclaim,
And join the choir of ſaints, that ſound
Their dear redeemer's name.

Of works done in charity, verſified from THOMAS A KEMPIS.

By Biſhop TURNER.

THOUGH for no worldly good we may do ill
For no man's love, for no man's will;
Yet to relieve one in diſtreſs, [preſs;
We may leave good undone, that does not
So for a greater good you only change a leſs.

Act at this rate, and no good work you loſe,
You only do a better chooſe:
Th' external act can profit none,
If void of charity the work be done:
What makes it fruitful then?—'tis charity alone.

This makes the loweſt good which men deſpiſe
Pretious in God's all-ſeeing eyes:
He in his golden ſcales does weigh
How much we love, not how much work each day; [will much repay.
He that loves much, does much; and God

That man does much who does but one
thing right,
Who his own will and appetite
Does sacrifice to publick good;
'Tis oft for charity misunderstood,
When 'tis the carnal mind, and all but
flesh and blood.

Good-nature's bent; hope of reward,
self-will,
Or interest, will be working still,
But perfect charity lets fall [or small
Our own poor ends, and in things great
Raises God's glory high; makes that our
all in all.

He, on no worldly goods, who sets his
eyes,
Nor envys him, who these enjoys,
Naught in himself loves or admires;
But, above all that's good, one thing
desires, [aspires.
To have his joy in God,—to this the man

No good to man, but all to God he owes,
The fountain whence all goodness
flows,
Of saints the last, the highest joy!
Oh for one spark of charity t' employ
To rectify man's sense; then all vain things
would cloy.

The EAGLE *and the* DOVE.
A FABLE.

By the Rev. Mr. M—N, *of* Northamptonshire.

HAPLY there met the other day,
As thro' the heav'ns they wing'd their way,
The martial Eagle, bird of *Jove*,
And emblematick peaceful dove.—
The Dove, transported at the sight,
Stopt sudden her impetuous flight,
And thus in meek and modest words
Humbly address'd the king of birds.—
" Dread sire! to whom heav'n has assign'd
The empire o'er the feather'd kind,
Oh! pardon that officious zeal
Which dares your precious moments steal,
Since kind occasion bids impart
What duty dictates to my heart;
But say, which shall I most admire
That strength, activity, and fire,
Which, when you strike the vengeful blow,
Pours like *Jove*'s lightning on the foe?
Or, like a sovereign, wise and just,
That, true to your deputed trust,
You nobly use your pow'r to bless
Injurious grievance to redress,
And rescue undeserv'd distress?
For while the guardian Eagle reigns,
Justice her even scale maintains,
Thro' you secure the harmless dove
Can tend her young, or woo her love;
Or else when fraud, or force assail,
Dove-like simplicity must fail;
But now no ravening hawk or kite
Dare violate her peace or right;
To curb the proud, th' oppressed free,
Are deeds of real royalty."

Touch'd with an honest conscious pride,
The princely Eagle thus reply'd:
" Dear Dove, I take in goodly part,
This duteous tribute of thy heart:
But still methinks, good bird, I see
More amiable charms in thee;
Those graces of a softer kind
The tender, delicate, refin'd;
Simplicity that knows no art,
And scorns the double-dealing part;
That dares before thy prince appear,
As void of guilt, so void of fear.
The social virtues all are thine,
Parental, conjugal, combine,
And with redoubled lustre shine:
Not slander's self dares tax the Dove,
With breach of matrimonial love.
Free from domestick brawls or strife,
The wedded couple pass their life;
How sweetly steal the hours away,
In love the night—in peace the day.
These are the virtues of thy race,
On mine they wou'd reflect a grace;
Mine pour a blaze upon the sight,
Strong as the flaming fount of light:
Thine meeken'd radiance display,
Serene, as *Cynthia*'s silver ray.
Oh! could I ever hope to find
In one our various virtues join'd,
To none as yet impartial heav'n,
Such various excellence has giv'n;
This equal nature's law denies,
But *Hymen* that defect supplies.
Know then, since 'tis my highest pride,
To so much worth to be ally'd;
By thy consent and *Hymen*'s aid,
This wish'd alliance may be made."
He ceas'd,—then thus the Dove express'd
—The warmth that glow'd within her breast:
" The praise my sov'reign bestows,
How sweet into my ears it flows;
Sweeter than linnet's warbling throat,
Or *Philomela*'s sweetest note:
Her own reward tho' virtue pays,
She joys to hear the virtuous praise.

Since

Since then you condescend t' approve
The humble virtues of the Dove;
And seem to think it no disgrace,
To form alliance with our race:
I have a daughter good as fair,
Only not worthy of your heir.—"
"Enough, (the generous prince replies)
I have a son as brave as wise,
For him I claim the lovely prize;
Each of the other's worth possest,
Thus both will be completely blest;
He form'd for succour and defence,
She bliss and pleasure to dispense.
Hence are each others wants supplied,
Hail! happy Bridegroom, happy Bride!
Thus round yon oak (whose sires have stood,
Perpetual monarchs of the wood,
Which now at *Gallia*'s hostile shore
Bid their *Britannia*'s thunder roar)
The tender amorous woodbine throws
Her circling arms, and shoots and grows,
By vigour not her own she thrives;
But for the succour she derives,
Returns ambrosial perfume,
And decks her spouse with beauty's bloom."

They part, each hasting to prepare
For future bliss th' espoused pair:
The feather'd tribe all blithe and gay,
Attend to grace the nuptial day;
And all with gen'rous voice declare,
When *great* and *good*, when *brave* and *fair*,
In hymeneal union meet,
That union happily compleat.

To a young Gentleman, who being lately returned from the University (to his native country in the West-Indies) *asked my opinion of Mrs.* Carter's Epictetus.

NOT skill'd in *Greek*, the critic I disclaim,
Who rather wou'd resound the notes of fame;
Yourself that province to assume more fit,
Fresh from the seat of learning and of wit.
In the *fair Briton*'s part, we shall agree,
There are *no faults, or I no faults can see*;
Judgment and care throughout the whole appear,
Her explications just, and notions clear.
But view'd the *Stoick* with a *Christian* eye,
His beauties dwindle, disappear, and die;
(Yet none could greater merit boast than he
Whose virtues are a just reproach to me).
Some catch a thought, and pass, unread the rest,
Grudging their time as poorly spent at best:
Needless indeed would seem so dim a light,
When thus improv'd,—improv'd by heav'n, our sight.
Who can, alas! such learning useful count?
What morals like the morals of the *Mount!*
Why shou'd we not our native rights maintain?
Or why still look for further helps, in vain?
Stale lectures of the *Portico* let's quit,
And more refin'd philosophy admit;
True knowledge wants no aid from that resource,
By looking back, we but retard our course;
Too much the labour, and th' employ too mean,
Where plenteous crops are at command, to glean;
Ore so far fetcht, will it the cost repay?
—Let the learn'd editor, ingenuous, say;
In whose important hours, and future aims,
Latest posterity an int'rest claims.
The pious * Ode of her seraphic friend
Points out a nobler prize, and better end;
Sublime that copious subject, and alone
Worthy th' ætherial genius, and her own.
Hear then the charmer—differ if you can;
These are *my* thoughts, as near *the age of man*;
Be well digested yours, and just your taste;
O! think betimes, *as all will think at last.*

* Written by another lady, and prefixt to the work.

A HYMN.

Taken from Habakkuk, iii. 17, 18.

ON thee, Almighty God, I'll trust,
Thy mercy keeps me from despair;
Tho' blasts or mildews eat like rust,
Thy flock is thy peculiar care.

Tho' vegetation hide her head,
Or nature's bloom no more appear,
By thee sustain'd with heavenly bread,
Thy love shall banish every fear.

What tho' the vintage pride decay;
No blossoms on the fig-tree found;
Tho' all the olives die away,
And flocks and herds were under grou

In thy salvation will I trust:
Thy praise by day, by night will sing;
Tho' vile polluted sinful dust,
Thou art my Saviour, God and King.

Tho' sinners scoff, or fools blaspheme
Thy great, thy holy, sacred name;
Thy attributes shall be my theme;
I reverence, love, adore the same.

My broken ſpirit, contrite heart
In thy eternal courts record;
Nor let thy mercy e'er depart
From him who truſts in thee, O Lord.

Already on my ſoul impreſt
My dying Saviour's croſs I wear:
Sure pledge of my eternal reſt,
Of his paternal love and care.

When death in awful pomp draws nigh
My heart to ſtrike, or ſoul ſurprize,
Dear *Jeſus* to thy feet I'll fly,
And plead thy glorious ſacrifice.

The Myſtery of LIFE.

SO many years I've ſeen the ſun,
And call'd theſe eyes and hands my own:
A thouſand little acts I've done,
And childhood have & manhood known:
O what is life! and this dull round
To tread, why was a ſpirit bound?
So many airy draughts and lines,
And warm excurſions of the mind,
Have filled my ſoul with great deſigns
While practice grovel'd far behind:
O what is thought! and where withdraw
The glories which my fancy ſaw?
So many tender joys and woes
Have on my quiv'ring ſoul had power;
Plain life with height'ning paſſions roſe,
The boaſt or burden of their hour:
O what is all we feel! why fled
Thoſe pains and pleaſures o'er my head?
So many human ſouls divine,
Some at one interview diſplay'd,
Some oft and freely mixt with mine,
In laſting bonds my heart have laid:
O what is friendſhip! why impreſt
On my weak, wretched, dying breaſt?
So many wond'rous gleams of light,
And gentle ardors from above,
Have made me ſit, like ſeraph bright,
Some moments on a throne of love:
O what is virtue! why had I,
Who am ſo low, a taſte ſo high?
Ere long, when ſov'reign wiſdom wills,
My ſoul an unknown path ſhall tread,
And ſtrangely leave, who ſtrangely fills
This frame, and waft me to the dead:
O what is death?—'tis life's laſt ſhore,
Where vanities are vain no more;
Where all purſuits their goal obtain,
And life is all retouch'd again;
Where in their bright reſult ſhall riſe
Thoughts, virtues, friendſhips, griefs & joys.

To the MAYOR, *&c. of* H--f--d-W-t, *&c.*
Diſcite juſtitiam moniti, & non temnere numen.

☞ As our correſpondent ſeems very deſirous, that the nuiſance here complained of, ſhould be removed; we admit his lines, for that end: not doubting but the ſlighteſt admonition on ſuch a ſubject will be ſufficient.

The zeal of thy houſe hath eaten me up.

THE *Jews* of old, as now, a ſordid race,
With merchandize profan'd their holy place:
The money-changers there their tables brought!
There doves and lambs for ſacrifice were bought!—
Profaner *H—f—d* throngs with butcher's ſtalls
Her hallow'd court, and lines with meat its walls:
Each *Sunday* morning pouring forth a flood,
Of blended filthineſs and gory blood.
Such conduct for redreſs immediate cries,
Or 'twill extort dire vengeance from the ſkies.

P. B. G.

A new tranſlation of Martial's *celebrated* EPIGRAM *to his kinſman* Julius Martial.

Si tecum mihi, chare MARTIALIS,
Securis liceat frui diebus.

See MART. Ep. xxi. lib. v.

OH! could I, diſenencumber'd once and free,
Enjoy *true life*, my deareſt friend, with thee;
Not courts, nor camps, nor cities, nor the noiſe
Of wrangling ſuits, ſhould interrupt our joys,
But walks, and harmleſs ſports, and pleaſant rhyme,
And books, and converſe ſhould improve our time.
Now vex'd with cares, we ſpend our ſuns in pain,
For *us* they riſe, for *us* they ſet—in vain.
Can any mortal man, ye ſages ſay,
Know how *to live indeed*, and yet *delay*?

EPITAPH

On a young Clergyman, at St. Peter's *in the Iſle of* Thanet. *By* C. SMART, M. A.

WAS rhet'ric on the lips of ſorrow hung,
Or could affliction lend the heart a tongue,
Then ſhould my ſoul, in noble anguiſh free,
Do glorious juſtice to her grief and thee.
But ah! when loaded with a weight of woe,
Ev'n nature, bleſſed nature, is our foe.
When we ſhould praiſe, we ſympathetic groan,
For ſad mortality is all our own.
Yet but a word; as lowly as he lies,
He ſpurns all empires and aſſerts the ſkies.
Bluſh, pow'r! he had no int'reſt here below;
Bluſh, malice! that he dy'd without a foe;
The univerſal friend, ſo form'd t' engage,
Was far too precious for this world and age.
Years were deny'd, (for ſuch his worth and truth)
Kind heav'n has call'd him to eternal youth.

HISTORICAL MEMOIRS.

THERE have been ſeveral ſkirmiſhes between the Allied Army and that of the French ſince our laſt, in which the the advantage has been on the ſide of the former. In one of them, however, Prince Henry of Brunſwick had the misfortune to be dangerouſly wounded; and died on the night of the 8th inſtant. The Duke of Brunſwick's huſſars, the troops under General Luckner, and the corps under Col. Freytag, have at different times deſtroyed ſeveral magazines, Convoys of proviſions, &c. and taken many officers and priſoners, men belonging to the French; about five miles from Caſſel Col. Freytag took four French commiſſaries, with 125,000 German florins in caſh. In a ſmart ſkirmiſh on the 28th ult. between an advanced corps of Prince Soubiſe's army and a body of troops commanded by the hereditary Prince, the French were obliged to retreat; but Prince Frederick of Brunſwick received a ſmall contuſion in his right arm.

From the head quarters of the Allied Army, we learn, that on the 4th inſtant, the Marquis of Granby was joined by Bland's, Waldegrave's, and Howard's dragoons, and two brigades of infantry; and on the 5th, by General Sporken's firſt line. Theſe troops had but juſt join'd the Marquis of Granby's corps, when the French, who advanced in great numbers behind Stadbergen, began to fire their artillery upon them very briſkly; ſoon after which the fire of the muſketry began on both ſides. At this time General de Wangenheim quitted Buren with the corps under his command, and feigned a march towards Stadbergen; but inſtead of that he went to the right of that place, and took the French both in the rear and in the flank. This motion decided the whole affair; and the French were obliged to retire with conſiderable loſs and in great diſorder to Warbourg. His Serene Highneſs in perſon purſued the enemy a league and a half behind Welda. The Allies took a great number of Priſoners. The ſecond line of the Allied Army and all the Engliſh Cavalry had alſo advanced ſo as to be at hand in caſe the French had been diſpoſed to come to a general action, which, however, they declined.

The lateſt letters from Sileſia, mention, that the King of Pruſſia had his head quarters at Strehlen, on the 8th inſt. that a conſiderable body of Ruſſians had got before Breſlau, and had begun to throw ſome haubitzers into that town, with an intention to ſet the magazines on fire; but that Lieut. Gen. Tauſein, commandant of Breſlau, having been joined by a body of troops, which Major General Knoblock led to his aſſiſtance, marched out of Breſlau, and forced the Ruſſians to retire from their batteries, and to decamp from the place, with a conſiderable loſs on their ſide.

The Ruſſian fleet, conſiſting of thirty-one ſail, has, ſince the 3d of this month, been employed in debarking artillery and troops at Rugenwalde; but to the 11th inſtant, their fleet had not appeared in force before Colberg. General Romanzow was then preparing to begin his operations againſt that fortreſs. In Saxony the Ruſſian and Auſtrian armies remained in their reſpective poſitions without any alteration.

We learn from Dantzick, that the Swedes have begun their operations, and that they have not only maſtered the fortreſſes of Demmin and Anclam, but have taken Damgarten and Trebſee in Mecklenbourg; they ſurpriſed and made priſoners a poſt there, guarded by fifty Pruſſians.

CHRONOLOGICAL DIARY.

SATURDAY, *Aug.* 1.

BY letters from the Eaſt-Indies we learn, that as ſoon as Pondicherry was in the poſſeſſion of the Engliſh, the Nabob made his triumphal entry into the town, accompanied by his brother, both being ſeated according to the manner of the country, in a kind of wooden tower, borne on an Elephant; after that, ſix more, with the Chiefs, two and two each on an elephant's back; then followed his twelve wives, in a ſort of a covered cart

his

drawn by buffaloes, with many others of his train and army following, differently equipped, with bows, arrows lances, fire-arms, &c. It is ſaid he will make the navy and army a handſome preſent on being put in poſſeſſion of the whole country, as he will then be the moſt powerful Nabob in India. The materials of Pondicherry will be employed in rebuilding fort St. David's, demoliſhed by the French the beginning of this war.

Sunday, Aug. 2. The following ladies kiſs'd his Majeſty's hand, on their reſpective appointments under his Majeſty's intended conſort, viz.

Ladies of the Bedchamber; Dutcheſs of Ancaſter, who is alſo miſtreſs of the robes; Dutcheſs of Hamilton; Counteſs of Northumberland; Lady Effingham; Lady Weymouth; Lady Bolingbroke.

Maids of Honour. Miſs Evelyn, Miſs Meadows, Miſs Biſhop, Miſs Beauclerk, Miſs Wroteſley, Miſs Kirk.

Women of the Bedchamber. Mrs. Daſhwood, Mrs. Erudenell, Mrs. Herbert.

Tueſday, Aug. 4. *Whitehall.* Laſt night the directors of the India company received diſpatches over land, from the preſident and council of Bombay, giving an account of the ſurrender of Mihie, on the 10th of February laſt, with all its dependencies on the coaſt of Malabar, by M. Louet, commander in chief of the French garriſon of that place, to Thomas Hodges, Eſq; commander at Tellicherry, and to Hector Munro, Eſq; commander of the King's and company's troops on that expedition.

Thurſday, Aug. 6. The thanks of the merchants of Liverpool, were preſented to the Right Hon. the Earl of Halifax, for his Lordſhip's great attention and unwearied endeavours to promote the commercial intereſts of theſe kingdoms whilſt he preſided at the board of trade; which his Lordſhip receiv'd in the politeſt manner. The merchants of the city of Briſtol, have alſo preſented their thanks to his Lordſhip on the like occaſion.

At the aſſizes at Warwick were tried, before Mr. Juſtice Foſter, two actions upon the Statute of 2 Geo. II. for bribery and corruption at the late election for members to repreſent the Borough of Tamworth in parliament; when the juries (which were ſpecial in each action) brought in verdicts for the plaintiff.

The Rev. Mr. Langton, Dean of Clogher in Ireland, having been to pay a viſit to the Duke of Devonſhire at Chatſworth in Derbyſhire, on his return home to his brother's houſe, riding too near a precipice, the ground gave way, and he and his horſe fell down; the horſe was killed on the ſpot, and Mr. Langton expired about three hours after.

Friday, Aug. 7. A letter from Liſbon dated June 28, runs thus:—"On the 3d inſtant we were viſited with a moſt terrible ſhock of an earthquake, equally as violent as that of the 31ſt of March, but not quite ſo durable by about a minute, the inhabitants were thrown into the greateſt conſternation. It happened about ten minutes paſt ſix in the morning."

Monday Aug. 10. We learn from Peterſbourgh that a terrible fire broke out there lately on board a lighter, that was lading at the hemp-warehouſes, to which it ſet fire; and the whole was utterly deſtroyed in a few hours. It is computed that the Quantity of hemp burnt was 500,000 poods, and of flax 200,000 poods; which may be reckoned at a million of roubles.

Wedneſday Aug. 12. By a letter from Gibraltar dated July 6. we are informed, that Vice-Admiral Saunders was on the 4th of that month inveſted with the moſt noble order of the Bath, by Major General Parſlow, in conſequence of his Majeſty's command for that purpoſe, as a mark of his royal approbation of the many and eminent ſervices of that Admiral. The proceſſion was made from the Waterport, (where the Admiral went aſhore from his ſhip) to the church, in which the ceremony was performed with great magnificence.

From Goree in Africa, we are informed of a terrible fire that broke out there on the 14th of March laſt; which in a few hours conſumed the whole town to aſhes, (except three houſes) together with ſeveral officers quarters.

Saturday, Aug. 15. A letter from Commodore Keppel was received by Mr. Clevland, dated in Belleiſle road, July 28. which informs, that the ſhips under his command had deſtroyed the enemy's fortifications and works upon the iſland of

of Aix, notwithſtanding the oppoſition made by the enemy, who played upon his ſhips with twelve mortars and ſeventy pieces of cannon; but were at length obliged to retire with diſgrace.

Thurſday, Aug. 20. The Lords of the Committee of the Council appointed to conſider of his Majeſty's coronation, have ordered that no fires be made on the coronation day near any of the ſcaffolding erected on account of the coronation; and that perſons who may be under a neceſſity of going under the ſcaffolding with lights, be obliged to make uſe of lanthorns.

Saturday, Aug. 22. The King has reſtored Thomas Fowke, Eſq; to his former rank and precedency of Lieutenant-General in the army; and to conſtitute him a Major General on the Iriſh eſtabliſhment, in the room of Major General Archibald Douglas, who is employ'd in Germany.

His Majeſty has alſo appointed John Barrington, a Major General on the Iriſh eſtabliſhment, in the room of Sir John Cope, deceaſed.

The King has recommended John Ewer, Doctor in Divinity, to the Archdeacon and Chapter of Landaff, to be elected Biſhop of Landaff.

Sir Charles Saunders informs the Lords of the Admiralty, by letter dated in Gibraltar Mold, July 20, 1761. that Capt. Proby in the Thunderer, who was cruiſing off Cadiz, with the Modeſte, Thetis, and Favourite ſloop, in order to intercept the Achilles and Bouffon, French ſhips of war, had fallen in with and taken thoſe ſhips, and carried them into Gibraltar Bay. Capt. Proby received a wound in his right-hand.

Tueſday, Aug. 25. The Aquilon man of war commanded by Capt. Chaloner Ogle, took on the 7th inſtant off Cape Finiſterre, a French frigate called the Subtile, of ſixteen guns and eighty-four men, from Iſle Maurice, and has brought her into Plymouth.

Thurſday, Aug. 27. Letters received from Conſtantinople, give an account of a dangerous inſurrection having happened there. High debates began in the Divan, but on what ſubject is not poſitively mentioned; and the janiſſaries and mob immediately took part in the diſpute; which has occaſioned a great deal of bloodſhed. Some letters ſay it was occaſioned by the emiſſaries of France and Auſtria, endeavouring to break the Pruſſian treaty with the Porte.

Letters from Paris are full of the reſolutions of the parliament of Paris againſt the Jeſuits, depriving them of all their privileges and prerogatives.

Friday, Aug. 28. According to the laſt letters from Genoa they hoped ſoon to have their diſpute with the ſee of Rome adjuſted, as a temperament had been found, by means of which both parties might be maintained in the preſervation of their rights and liberties. But it is far different with the affairs of Corſica, where all the ſteps the Genoeſe have made towards an accommodation have only irritated thoſe iſlanders, and made them the more reſolute to ſhake off the yoke of the republic.

A new throne is making in the Houſe of Lords, the canopy of which is the exact model of that in the Great Council Chamber; and the tapeſtry there is ordered to be repaired and cleaned.

Thirty French books, written by the Jeſuits, have been burned at Paris, as tending to promote erroneous and arbitrary doctrine, and encouraging the ſubjects to murder their Kings. Theſe fathers are not to educate any young perſons in France.

DEATHS.

The Duke of Douglas in Scotland.
Dr. Thomas Snerlock Biſhop of London.
The Marquis of Caermarthen.
Moſt Rev. Dr. John Gilbert, Archbiſhop of York.
Dr. Sayer, Dean of Bocking.
Dr. Beſt, Rector of St. Laurence, Guildhall.
Lord Delvin, ſon of the E. of Weſtmeath.
John Newell, Eſq; in Ireland, aged 127. a grandſon of old Parr, who lived to 152 years of age.
The Lady of Wellbore Ellis, Eſq;
Walter Harris, Eſq; Vicar Gen. of Meath.
Rev. Mr. Huſſey, Rector of Allhallows in Thames-Street.
Maximilian Walſam, Eſq; by a fall from his horſe.
Sir Simeon Stuart, in York Buildings.
Perry Mayne, Eſq; Admiral of the Red.

Clergymen	*Preferred to*	*in the Room of*	*Patrons.*
Dr. Richard Newcombe, Bp. of Landaff,	Bp. of St. Aſaph.	Drummond, tr.	The King.
Geo. Smalridge, M. A.	Bothall, R. united, Northumb. Shipwaſhe, R. 400l.	Drummond, tr.	The King, by prerogative.
Mr. Culliford,	Preb. of Wells.		Bp. of Bath & Wells
W. Dodd, M. A.	Chap. to the Bp. of St. David's.		
Hon. Mr. Gideon Murray, Vic. of Gainſborough, Lincoln, and bro. to Lord Elibank,	Preb. of Durham.		Bp. of Durham.
Mr. Francis,	Chilham, V. Kent.		R. Colebrooke, eſq.
Mr. Vincent,	Afternoon L. at Conduit-ſtr. Chap.		R. of S. Geo. Han. eſq.
Wm. Dearling, M. A.	Matching, V. alias Maching, Eſſex,		Bp. of Lond. nominates, but the Truſtees for the Hoſp. at Felſted preſent. *
Dr. Nichols, Preb. of Ely,	Dengey, R. *Eſſex*,		Tho. Fanſhaw, eſq.
Matthew Smith, B. A. Lect. of St. Alphage, Lond. Wall.	Chadwell, R. alias Chaldwell, Eſſex, 160l.		Mr. Halland.
Mr. John Hindman, miniſter of the Goſpel,	His Majeſty's Almoner in Scotland,		
Principal Tullidelph, of St. Andrew's, Profeſſor Lumſden, of Aberdeen, Dr. Jardine, one of the Miniſters of Edinburgh	Chaplains in ordinary in Scotland,		The King.
Mr. Wright,	Ketteringham, V. alias Katteringham, Norf. (Clarke, dec.)		Mr. Atkins.
Mr. Rob. Hudſon,	Claydon R. with Akenham, Suff		Rev. Mr. Drury.
Mr. Parkin,	Oxburgh, R. with Fowlden, V. annexed, Norf.		Caius Coll. Camb
Mr. Champneys, Min. Canon of St. Paul's,	Chaplain to the Cheſhire Militia,		Ld. Malpas, as Col.
Lan. Low, M. A.	Kilmeague, V. Rathernan, V. united, Ireland,		E. of Halifax, as Ld. Lieut.
Wm. Cokayne, D. D. Prof. of Aſtronomy in Greſh. Coll.	Lect. of St. Geo. the Martyr, Southw.		The Pariſhioners,
Wm. Peacock, L. L. B.	Danby-Wiſke, R. with Yeaforth, Chap.		E. of Northumb.
Wm. Gray,	Chaverleigh, R. alias Clavelleigh, Dev.		Colton Fellows ef.

The undermentioned, enabled to hold in commendam.

Dr Richard Newcome, Bp. of St. Aſaph,	Archdeaconry of St. Aſaph, Llandrillo, R. (Sine Cure) Denbighſh. Whitchurch, R. Salop.	The King, by prerogative ‡.

Diſpenſations granted for Pluralities.

Mr. Hurdis, Preb. of York, and Chap. to the D. of Newcaſtle,	Sutton cum Seaford, V. Barcombe, R.	Preb. thereof, in Chicheſt. Cath. Suſſ. Ld. Chan.
John Williams, M. A.	Cheriton, R. Nicholaſton, R. Glamorganſhire.	Ld. Chan.
Mr. Will. Lloyd, Chap. to the E. of Dundonald,	Edern, R. alias Edarne, Llanengan, R. alias Llan-Eigan,	Carnarvon, Bp. of Bangor.

* viz. *the Chaplain, Pariſhioners, and Wardens of the ſaid Hoſpital.*

‡ *The two firſt of the preferments are, properly in the Gift of the Biſhop of St. Aſaph; but are uſually granted in Commendam to every Biſhop of that See:—The true Patron of Whitchurch is the D. of Bridgwater; but the King has the Nomination, for this turn, by by virtue of his Prerogative Royal, on account of the tranſlation of Dr. Newcome, who held it before in Commendam, with Landaff.*

THE CHRISTIAN'S MAGAZINE.

For SEPTEMBER, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XVI.

Of the TRINITY.

IN our former chapters, we have conſidered the Deity, under the threefold relation of *Creator*, *Redeemer*, and *Sanctifier*: and have, under theſe heads, offered ſome proofs of the Divinity of thoſe ſacred perſons, who are diſtinguiſhed, in the New Teſtament, under the characters of Son and holy Spirit. We are now to ſpeak more diſtinctly of the doctrine of the *Trinity*, the great and important doctrine of revelation: concerning which we will offer ſome general remarks in the preſent chapter: and in the next, ſome particular proofs, ſufficient we hope, to eſtabliſh this grand fundamental of the Chriſtian Faith.

Let us obſerve then, that if the *Chriſtian Religion* be true, (as we have ſhewn it to be) if it be a *revelation*, made by the high and holy Deity to mankind, it is the duty of us all to receive its doctrines, with the utmoſt ſubmiſſion and reverence. I mean not to plead for the rejection of reaſon. Far from it. But I would have its proper boundaries ſettled and underſtood: I would have us conſider what are the diſtinct provinces of *reaſon* and of *faith*: how far the one conducts, and where it delivers us into the hands of the other.

Reaſon is the privilege, the bleſſing, the glory of human creatures: it is a ray of the Divinity, and as ſuch, to be reverenced and cultivated. But we ſhall be ſtrangely perverſe, if we will not allow, that the Eye of this reaſon can ſee only to a certain diſtance; that its horizon is bounded; that it is dim and blind to all beyond. We ſhall be ſtill more ſtrangely perverſe, if we will not admit the giver of this ſpark to enlighten it; to raiſe us up, that we may extend our view, and by his aid pierce beyond that bounded horizon of mere unenlightened reaſon.

It is the province of this reaſon to examine the claims of a *revelation*: but when it hath ſo examined, and is ſatisfied, as to the truth of that revelation's divine original, there its office muſt ceaſe: it becomes its duty then humbly to conſign us into the hands of faith.

Theſe reflections may be applied to the great doctrine now under conſideration, the doctrine of the *Trinity*, which unhappily hath been made the ſubject of much uneaſy debate; and which, through the paſſions of ſome, the weakneſſes, prejudices and miſtakes of others, hath occaſioned no ſmall contention in the Chriſtian world. Now to me it ſeems of all things moſt ſtrange, that it ſhould have done ſo; ſince one would have ſuppoſed, that Chriſtian Divines ſhould have contented themſelves with barely repreſenting the ſcripture truth; ſhould have been cautious either too minutely to enter into it; or too preciſely to have defined, what is undoubtedly beyond the compaſs of human definition, reſpecting this great myſtery.

For that after all, it is a great myſtery; nay that every thing relative to the Deity is a myſtery not leſs than this; what thinking man will deny? *Simonides* is commended for his wiſdom, in delaying from day to day, his anſwer concerning God; becauſe he (found, as he declared,) that every day, the more he conſidered his ſubject, the more he launched into the great ocean of contemplation—this ſea without a ſhore; the more he was loſt in wonder, the more he perceived his own deficiency and ignorance. It is the ſame with every man. True; the revelation of *Chriſt* hath greatly enlarged and expanded our view, and happily inſtructed us in the nature of the Deity. But as to the mode of his exiſtence, and a thouſand other particulars, it neither hath nor *could* it inſtruct *us*: for this very obvious reaſon, becauſe our faculties are not adequate to, are not capable of the inſtruction.

When therefore we learn from that revelation, (which, every rational evidence aſſures us is from God;) that God is a ſpirit, eternal, immenſe, almighty; that he exiſts in an unity of nature, but in a threefold exertion of that nature; that his eſſence is one, but that this eſſence is equally communicated to three *perſons* or *powers*, who are pleaſed to ſtyle themſelves Father, Son, and Holy Ghoſt: what have we to object, or why ſhould we diſpute?

"Why — ſays one? — becauſe I have no conception, how three perſons can partake of one nature or eſſence. I cannot apprehend, how the ſecond and third perſons can be equal to the firſt." — But cannot you conceive, or at leaſt don't you know, that your one body exerts a *threefold* agency, of *underſtanding*, *will* and *affection*? Do not you perceive that the *ſun* and its *light* are coequal in time? Do not you perceive that the *light*, the *air*, and the *flame* are coexiſtent in the ſame taper? But not to inſiſt on theſe: I would only aſk, do you, who ſay, you cannot comprehend this truth, do you conceive or underſtand, what this *SPIRIT* called GOD, is in himſelf? — ſo far from it, you have not the leaſt idea of him. You cannot have any direct idea of ſpirit. Every thing you ſee, exiſts in matter. You know nothing of God, as pure ſpirit. For when you think of him, you are obliged to think of *form* or *faſhion*, without which you have no idea at all;—but how falſe and deluſive are ſuch thoughts

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and ſuch apprehenſions! Then, again, what idea have you of the *eternity* of this *ſpirit*, this everlaſting God? None at all. All you ſee and know, begins and ends. God is without beginning and without end. Comprehend this, and you will comprehend the mode of his *triune* exiſtence.

Again, this eternal ſpirit is immenſe: extended through all ſpace, preſent in every place, conſcious of every thought, word, and work, both of angels and men. Say then, are we not loſt in this ſpeculation? but do we diſbelieve it, becauſe we cannot comprehend? No, we readily agree, in the important truth, and accordingly place our affiance in that omniſcient power, who is about our path, and about our bed, and ſpieth out all our ways.

Now if we only extend and apply this reaſoning to the doctrine of the Trinity, we ſhall no longer doubt or diſpute concerning it. The great God, who is an eternal, immenſe, and omnipotent ſpirit, reveals himſelf to us under the threefold relation of Father, Son, and Holy Ghoſt, three divine perſons of equal power, glory, time. The Father is God, the Son and Spirit, as partaking of the ſame one eſſence, one God alſo.—If you have difficulties in comprehending this (though there are none in apprehending the plain propoſition) remember that you have difficulties in every thing relating to God: hope humbly then, be content to believe, as the God who beſt knows his own nature has taught, and directed: and rather than diſpute about the Trinity, labour by a life of pure piety and virtue, to recommend yourſelf to that glorious God, who in infinite love ſent his only *SON*, to redeem you; his *HOLY SPIRIT* to guide you: and who hath bleſt you with the moſt exquiſite ſyſtem of doctrines, which the higheſt wiſdom can imagine; doctrines which make virtue worth purſuing; which ſooth our fears; exalt our hopes; and render *mortality* itſelf the fountain of comfort, as opening for us the door of perennial felicity. [*To be continued.*]

BIOGRAPHY.

An Account of the Concordance of Mr. Ferrar's *making; which was omitted in our laſt for want of Room.*

THE book was divided into an hundred and forty heads, he every day ſpent one hour in the contriving it; and directed his nieces that attended him, in what manner they ſhould cut the pieces out of each Evangeliſt, and ſo and ſo to lay them together, as to make and perfect ſuch and ſuch a head or chapter: when they had firſt cut out theſe pieces with their knives or ſciſſars, then they neatly and exactly fitted each verſe that was ſo cut out to be paſted down on ſheets of paper; and ſo artificially they performed it, that it looked like a new kind of printing; for all that ſaw the books when they were finiſhed, took them to have been printed as they ſaw them; ſo finely were all the pieces joined together, and with great preſſes for that purpoſe, preſſed down upon the white ſheets of paper. The frontiſpiece and title of the book was this: "The Actions, Doctrines, and other Paſſages touching our bleſſed Lord and Saviour *Jeſus Chriſt*, as

they are related by the four Evangeliſts, reduced into one compleat body of hiſtory; wherein that which is ſeverally related by them, is digeſted into order, and that which is jointly related by all or any of them, is expreſſed in their own words by way of compariſon: Secondly, brought into one narration by way of compoſition: Thirdly, extracted into one clear context by way of collection: yet ſo, as whatſoever was omitted in the context is enacted by way of ſupplement in another print, and in ſuch a manner, as all the four Evangeliſts may eaſily be read ſeverally and diſtinctly by each apart, and alone from firſt to laſt, and in each page throughout the book are ſundry pictures added, expreſſing either the facts themſelves or their types and figures, or other thing appertaining thereunto; the book is divided into an hundred and forty heads."

But the work grew daily into greater perfection, by the care and judgment of Mr. *Ferrar*, nay the old gentlewoman herſelf became a handicraft-woman to help it forward. The fame of this performance was ſo great, that the King in his progreſs lying at *Apethorpe*, ſeven miles off from *Little Gidding*, diſpatched a gentleman, one of his ſervants, to intreat, (which was the very word of that gracious Prince,) a ſight of that Concordance, which he heard was ſo great a rarity, promiſing to ſend it back again ere many days paſſed, after he ſhould have peruſed it. Mr. *Ferrar* being at that very time by an extraordinary neceſſity of buſineſs called up to *London*, the family conſulted, and concluded his Majeſty's pleaſure ought to be readily obeyed, tho' they thought ſo mean a piece unworthy the ſight of a King. The gentleman apprehending ſome demur about the delivery of the book, proteſted if he had it not then, he knew the King before he ſlept would ſend him again for it. So he carried it with him to Court; but it was not a few days but ſeveral *months before* the ſame gentleman brought back the book from the King, who was pleaſed to ſend him with it on purpoſe from *London* to *Gidding*; he acquainted them at his coming, that he had many things in charge from the King his maſter to ſay to them: *Firſt*, To give them his Majeſty's hearty thanks for lending him the book, then to ſignify his great good-liking of it, as of a thing that exceeded the report of it, or his expectation; then to excuſe him for returning it no ſooner, and for epiſtoliſing or writing his own remarks upon it in many places of the margin; the gentleman added, that the King took ſuch delight in it, that no day paſſed wherein he did not ſpend ſome time in reading and noting it: *Laſtly*, ſaid he, I am to requeſt you from his Majeſty, that he may have one of theſe books for his own uſe. Whereupon the *gentlewomen* ſet about it, and in a year's time they finiſhed one for the King, binding it with their own hands after a faſhion altogether new and extraordinary; which being preſented by the Lord Archbiſhop of *Canterbury*, *Laud*, and Dr. *Cozins* the then maſter of *Peter-Houſe* in *Cambridge*, the King admired the rare contrivance for the mechanical part within and without, and for the curious pictures; but moſt of all for the exquiſite method that brought the goſpel-ſtory into the moſt perfect harmony that was ever framed: after a full view, he was pleaſed to ſay it was a preſent for the greateſt King upon earth. And then turning to my Lord of *Canterbury*,

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what think you, ſaid he, my Lord, ſhall I obtain a ſecond favour of theſe good people, I have another ſuit to them, the matter is this: I often read over the lives and actions of the Kings of *Judah* and *Iſrael*, in the books of *Kings* and the *Chronicles*, the latter was a ſupply to the former; and in them I find ſome difficulties in the reconciling them together. I ſhould deſire that theſe good people would make me ſuch a Book, as would bring thoſe two books into one full and perfect hiſtory, and yet ſo as I may at the ſame time ſee them each ſeveral and apart to be read; they will eaſily underſtand my mind I know: will you let them know my pleaſure? So my Lord's Grace, and Dr. *Coſins*, aſſured the King it ſhould be done. And intimation hereof being ſent to *Gidding*, they preſently fell to their work, which was compleatly finiſhed in another year, bound up in purple velvet, richly gilt, and by Mr. *John Ferrar*'s own hand preſented to the King, who in the mean time had often demanded when his book would be ready. The King upon the ſight and peruſal of it, expreſſed himſelf moſt graciouſly in theſe words: "This book in all kinds far ſurpaſſes my hopes, and is done in a far more excellent way of compoſure than I conceived it could have been; I ſhall make it my companion; herein I ſhall daily behold God's infinite mercies, and his juſt judgments, his rewards of the good Kings, his puniſhing of the evil Kings, his promiſings and threatenings ſurely accompliſhed; now I muſt needs ſay I have gained a ſecond treaſure; their care, their ſkill, and their coſt hath been ſuperlative, and ſo let them know my eſteem of it." After much diſcourſe about it, and about their way of living, the King concluded thus; "How happy a Prince were I, if there were many ſuch families in my kingdom, that would employ themſelves as theſe do at *Gidding*." The title of the book was this: The Hiſtory of the *Iſraelites*, from the Death of King *Saul* to their carrying away captive into *Babylon*. Collected out of the books of *Kings* and *Chronicles*, in the words of the text themſelves, without any alteration of importance, by addition to them, or diminution from them, whereby firſt, all the actions and paſſages in either of the books of *Kings* and *Chronicles*, whether jointly or ſeverally, are reduced into the body of one compleat narration: *Secondly*, They are digeſted into an orderly dependance one upon the other: *Thirdly*, Many difficult places cleared, and many ſeeming differences betwixt the Book of *Kings* and *Chronicles* compounded, and all theſe are ſo contrived as notwithſtanding this mutual compoſition of the books of *Kings* and *Chronicles* in this hiſtorical collection, yet the form of each of them is preſerved entire, in ſuch a manner, as they may eaſily be read ſeverally and diſtinctly from firſt to laſt: alſo there are three ſeveral kinds of labels; the firſt ſummarily declaring the ſeveral heads, or chapters into which the hiſtorical collection is divided: the Second, ſpecifying what paſſages are related in the aforeſaid books of *Kings* and *Chronicles*, and what are jointly related by them both; as alſo in what heads and chapters in the collection they may be found: the Third ſhewing where every chapter of the texts themſelves and every part of them may be found.

☞ This Book, we believe, is at preſent in the library of St. John's College, Oxford.—As the Life of Mr. *Ferrar* has been ſo agreeable to our Readers,

ders, we propoſe to publiſh it ſepatately in a ſmall volume, and handſome letter, with ſome account of Biſhop *Turner*, prefixed. And we ſhould be glad of any further anecdotes from our friends and correſpondents, reſpecting this worthy family: eſpecially concerning Mrs. *Ferrar* the mother, and the dates of their *death*, *age*, &c.

The Life of St. AMBROSE, *Biſhop of* Milan.

ST. *Ambroſe* was born in *France* about the year 333, his father (who was of the ſame name with himſelf) was *Prefectus Prætorii*, or the Emperor's Lieutenant in the *Weſtern Provinces*, one of the higheſt places of truſt and honour in the *Roman Empire*. This his ſon was the youngeſt of three children, who, as he was one day ſleeping in his cradle, in the court of the governor's palace, had a ſwarm of bees ſettled on his face; which after creeping in and out of his mouth flew away without doing him the leaſt harm: his father ſtanding by was ſurprized at the ſight, and ſaid to thoſe about him, this boy, if he lives, will be a great man. The Prefect dying while his ſon was young, his wife returned with her family to *Rome*, and happening to meet with the Biſhop, ſhe, together with her daughter *Marcellina*, (as was the cuſtom of thoſe times) kiſſed his hand, which being obſerved by her ſon *Ambroſe*, he offered them his hand to kiſs; telling them that he was ſure he ſhould be a Biſhop.

The education beſtowed upon him was every way ſuitable to his birth, and as he grew up he made himſelf maſter of all the learning that *Rome* or *Greece* could furniſh him with: his religious inſtructions he received from his ſiſter *Marcellina*, who having devoted herſelf to a ſingle life, ſpent her time in the exerciſes of piety and devotion. By her means he was trained up to a life of virtue, and kept from thoſe vices which a place, abounding with ſo many temptations as *Rome*, would otherwiſe have expoſed him to. Being come to years of diſcretion, he undertook to plead cauſes in the *Prætorian Court*, which he did with ſo much dexterity, that he was quickly taken notice of by the Preſect of *Italy*, who made him one of his council, and afterwards conferred on him the government of the *Provinces* of *Inſubria*, *Æmilia*, and *Liguria*; inveſting him moreover with the conſular power and dignity; and what was ſomewhat remarkable, on giving him his inſtructions, he ſaid "Go thy way and govern more like a Biſhop than a Judge."

Being thus commiſſioned, he ſettled himſelf at *Milan*, the capital city of the province, and the uſual reſidence of the weſtern Emperors; but after he had continued in his government (which he executed with great prudence and juſtice) about five years, he was ſuddenly engaged in a very different courſe of life.

In the year 374, *Auxentius* Biſhop of *Milan*, who was the chief ſupport of the *Arian* cauſe in the weſt, departed this life, on which the Biſhops of the province aſſembled together, to chuſe another to ſupply his place; and being ſummoned before the Emperor *Theodoſius* on the occaſion, he exhorted them to chuſe ſuch an one as might inſtruct by his life as well as his doctrine. The Biſhops intreated his Majeſty to nominate the perſon; which he refuſed; telling them that they were much better qualified to make a proper choice than himſelf;

ſelf; accordingly they went to the Cathedral, in order to proceed to an election: but the debates between the *Arians* and orthodox, concerning the perſon, were ſo fiercely agitated, that *Ambroſe*, according to the duty of his office, found it neceſſary to interpoſe, in order to preſerve the public peace: he exhorted them to concord in a grave and pathetic oration; which he had no ſooner finiſhed, but a voice like that of a child was heard from among the company, crying out "*Ambroſe* is Biſhop;" the multitude being ſurpriſed thereat, although they were ſo much at variance before, immediately agreed that he ſhould be the man: he was greatly amazed at ſuch an unexpected event, and peremptorily refuſed to accept of the office; and in order to make it appear, that he was not fit for ſuch an employment, he put on a rough mercileſs humour: for going out of the church and ſetting down on the bench of juſtice, he ordered ſome malefactors to be brought before him and racked with great rigour and ſeverity; and this not anſwering the intended purpoſe, he appointed that ſome women of infamous character ſhould go publickly in and out of his houſe, which he judged would cauſe him to be eſteemed a very improper perſon for a Biſhop of the Church. But this artifice proved as ineffectual as the former; for the people cried out, "Your ſin be upon us." Finding therefore that he ſhould be compelled to comply with their ſolicitations, he reſolved to make his eſcape; and accordingly ſtole away at midnight in order to go to *Finicium*; but having miſſed his way he found himſelf in the morning at the *Roman Gate* of *Milan*, where being ſeized by the people, a guard was ſet over him till the Emperor's pleaſure was known. As it was not allowed to admit any military officer to holy orders without his knowledge, the Emperor knowing his ſingular integrity, immediately gave his conſent; but in the mean time he had found means to elude the vigilance of his keepers, and withdrawn himſelf to the country-houſe of one of his intimate friends; and being ſought for to no purpoſe, the Emperor publiſhed an edict, that none ſhould dare to conceal him under pain of loſing life and eſtate. On this he came back to *Milan*, and finding it in vain to contend any longer, he ſubmitted to take upon himſelf the charge; accordingly he was admitted to baptiſm in order thereto: (for all this while he was a Catechumen only) eight days after which, he was, amidſt the univerſal acclamations of the people, ſolemnly conſecrated Biſhop of *Milan*, in the preſence of the Emperor, who concluded the ſolemnity with the following addreſs to heaven, "I thank thee, O Lord Almighty and our Saviour, that thou haſt made choice of this perſon, to whom I had committed the power over mens bodies, to be intruſted with the ſouls of men, and thereby haſt declared my choice to be fit and juſt."

The news of his conſecration being ſpread abroad, congratulatory letters were ſent to him from all parts; and that he might diſcharge his duty with the greater diligence, he ſold his eſtate, and gave the money to the poor; his lands he ſettled on the church, only making his ſiſter *Marcellina* tenant for life. The care of his houſe and family, he commited to *Satyrus* his brother; and being but little acquainted with theological ſpeculations, he contracted an intimacy with a Preſbyter

byter of the *Roman* Church, who was a perſon of conſiderable learning and piety. By his aſſiſtance he ſoon obtained a competent knowledge in the myſteries of Chriſtianity; after which he ſet himſelf to reform his dioceſe, and reſtore the diſcipline of the Church.

About the year 377, the *Goths*, *Huns*, and other barbarous nations, broke in upon ſeveral parts of the *Roman Empire*; to avoid whoſe fury *Ambroſe* and ſeveral others fled to *Illyricum*, and going from thence to *Rome* (where, as is conjectured, the public worſhip being interrupted by the *Barbarians*) a certain noble matron requeſted him to adminiſter the Euchariſt at her houſe; accordingly he went thither for that purpoſe, which being publicly known, a woman that had long been confined to her bed with a palſy, cauſed herſelf to be conveyed thither in a chair, and beſought him to interceed with God for her recovery; and while he was praying over her, her ſtrength was reſtored, and ſhe roſe up and walked,

The *Barbarians* being driven away, he returned to *Milan*, and the Emperor *Valentinian* having requeſted that he might give him ſome inſtruction concerning thoſe points which were ſo warmly debated between the Orthodox and the *Arians*, he went to him for that purpoſe; after which he wrote his books *de Fide*, which he dedicated to the Emperor, at whoſe deſire he wrote likewiſe his three books, *de Spiritu Sancto*, in order to prove the divinity of the Holy Ghoſt. And now began thoſe troubles, which continued to exerciſe him the greateſt part of the remainder of his life: for the Empreſs Dowager *Juſtinia* being a great patron of *Arianiſm*, which ſhe had diſſembled during the life of her huſband, and having procured her young ſon *Valentinian* a partnerſhip in the Empire, ſhe endeavoured to prevail with him to embrace thoſe tenets; and likewiſe inſtilled into him a diſlike of *Ambroſe*: accordingly, at her inſtigation, he began to moleſt the good Biſhop, who in return gravely reminded him of the faith profeſſed by his father, and exhorted him to continue ſtedfaſt therein, it being that which was taught by our Lord and his Apoſtles; obſerving moreover, that the *Arian* notions were directly contrary to divine revelation. The young Prince, impatient of contradiction, flew in a paſſion, and ordered his guards to ſurround the Church; *Ambroſe* was not in the leaſt daunted, but ſmiled at his menaces; which exaſperated him to ſuch a degree, that he commanded him to come out of the Church: he replied, "That I can never conſent to, I will not betray the ſheepfold to the wolves, nor give up the holy Church to ſuch impious intruders: if you have a mind to diſpatch me, you have ſwords and ſpears within, do it here; ſuch a death I am ready moſt willingly to undergo."

The See of *Sermium* falling vacant, the Empreſs *Juſtinia* employed all her power to have it ſupplied with an *Arian* Biſhop; and *Ambroſe* immediately haſtened thither in order to oppoſe her deſigns. Being ſeated in the Epiſcopal Chair, a maid of the *Arian* party came confidently up to him, and, taking hold of his garment, endeavoured to pull him down to ſome other women, her accomplices, who ſtood by, intending to kill him: whereupon he ſaid to her, "Though I am unworthy of ſo venerable an office, it does not become you to lay violent

violent hands upon the meaneſt Biſhop; and therefore you have reaſon to fear that miſchief ſhould befall you by the judgment of God." The next day the young woman departed this life; which ſo terrified the *Arians*, that they deſiſted from their enterprize, and *Ambroſe*, that he might return good for evil, attended her funeral; and having ordained *Anemonius* to the Biſhoprick, he returned to *Milan*, where he found the evil ſpirit of *Arian* malice ſtill haunting him: for *Juſtinia* laid ſnares for him in every place, offering money to ſome, and promiſing others places of great honour, if they would ſeize him and convey him away. This ſeveral attempted to do, though in vain; (the Divine Providence interpoſing to protect him) and one more zealous than the reſt hired a houſe adjoining to the Church, into which he privately conveyed a chariot, intending to force him ſuddenly thereinto and carry him off; but his meaſures were all diſconcerted, and that very day twelvemonth this man was carried into baniſhment in the ſame chariot.

The *Arians* continuing reſtleſs, notwithſtanding their late unſucceſsful attempts, at length prevailed ſo far on the Emperor *Gratian*, that he ſeized on one of the Churches, in order to convert it to their uſe; but after he had kept it ſome time in his own hands, he reſtored it to *Ambroſe* again without being ſollicited.

In the year 383, *Maximus* a commander in the army, having prevailed with ſome of the ſoldiers to proclaim him Emperor, by the aſſiſtance of his forces he quickly ſecured all the weſtern parts of the Empire to himſelf; and having defeated *Gratian* in battle, (who was treacherouſly ſlain) he began his march towards *Italy*, at which the other Emperor *(Valentinian)* being greatly alarmed, he ſent *Ambroſe* to him as an Ambaſſador, by whoſe arguments he was ſo wrought upon, that he deſiſted from his purpoſe of croſſing the *Alps*.

About this time *Q. Aurelius Symachus*, a perſon of great eminence, and the moſt accompliſhed Orator of the age, preſented a petition to the Emperor in behalf of the *Pagan* religion, praying "That it might be again reſtored; and particularly, that the Altar of Victory might be ſet in the uſual place, the ſalaries of the Veſtal Virgins, together with the revenues of that college allowed, and that perſons might have liberty to beſtow what legacies they pleaſed upon them:" *Ambroſe* being informed of this, wrote immediately to the Emperor, telling him, "That as the Empire was in ſubjection to him, ſo was he accountable to God, from whom he could not expect protection unleſs he ſincerely worſhipped him the only true God, and put away all idolatry: that it was ſurpriſing that any one ſhould offer to addreſs his Majeſty in behalf of *Gentiliſm*, and hope to defray the charges of their ſacrifices out of his exchequer, when he had ſo openly declared his attachment to the Chriſtian religion; and leaſt of all was this to be expected for thoſe who had exerciſed ſuch great cruelties towards the followers of *Chriſt*, deſtroying their lives, pulling down their Churches, and denying them the liberty of teaching their own children. That the things petitioned for, had long been aboliſhed by the Edicts of former Emperors, and particularly his own brother *Gratian*, whoſe pious conſtitutions he ought not to violate:" more-

over he asks, whether it was proper that Christians should, on their coming to the Senate, be obliged to swear before a profane altar? and conjures him not to suffer the thing to take place; adding withal, that it was fitting that he, as a governor of the Church, should remonstrate against it: and therefore he intreated him to send the petition to him, that he might return a proper answer thereto. Finally he tells him, that if he acted contrary to this advice, he might come to Church if he pleased, but he would either find no Bishop to minister to him, or one that would oppose him: for the Church of God would take no gifts from one who restored *Pagan* temples, nor *Christ*'s Altar receive offerings from him that erected altars to idols."

The Emperor having perused this letter, a copy of the petition was sent to *Ambrose*, who immediately drew up a reply thereto, with which the Emperor was so fully satisfied, that the affair fell to the ground.

Some time after this, *Symachus* presented to the Emperor another petition of the same purport with the former, to which *Ambrose* wrote a reply likewise, in consequence whereof, *Symachus* was ordered out of the Emperor's presence, and banished a hundred miles from the city.

About the year 384, St. *Augustine* being sent for to *Milan* to teach rhetorick, he became a hearer of *Ambrose*, by whose discourses he was so wrought upon, that he left off his vicious course of life, and after having been a Catechumen two years, was by him baptized.

The Empress continuing to solicit her son *Valentinian* in behalf of the *Arians*, at length procured a law that they might hold their publick assemblies without interruption, and if any one attempted to hinder the execution of this Edict, they were to be proceeded against as seditious persons, traytors and disturbers of the Church's peace. *Benevolus* the master of the paper-office being a zealous Catholic, on receiving the order to draw up this Edict, refused to comply therewith, of which the Empress being informed, she endeavoured to prevail upon him by promises of better preferment; but all her attempts to seduce him to a compliance, were ineffectual: For he resolutely told her, that he would neither hold his present place, nor accept of any other, as the wages of unrighteousness; and taking off his girdle, which was the ensign of his office, he threw it down at her feet. The Empress being thus disappointed, he was dismissed from his employment, and another put in his place, by whom the Edict was drawn up, and the law passed accordingly: and *Justinia* having now got the royal authority on her side, she immediately attempted to put her device in execution. In order to which she sent for *Ambrose* to court, and on his appearing at the consistory, the Emperor attended by his officers of state, desired him to deliver him up his church, in obedience to the Imperial Edict; but this he peremptorily refused; and while they were debating the matter, the people assembled in such numbers, that the government began to be apprehensive of some bad consequences, and ordered the soldiers to go and disperse the multitude; accordingly they went, but on their coming among the people,

ple, they all with one conſent offered themſelves to martyrdom; which the court being informed of, and not knowing what might follow from this their reſolution, they intreated *Ambroſe* to quiet the minds of the multitude, by aſſuring them that the Church ſhould continue in his hands without moleſtation: this being by him declared to the people, they diſperſed immediately; after which his enemies charged him with being the author of the tumult.

The protection afforded to the *Arians* through means of the Empreſs, cauſing great numbers of them to come and ſettle themſelves at *Milan*, they pocured a Biſhop of their own ſentiments to be ſet over them. Who, in order to gain ſome reputation to his cauſe, challenged St. *Ambroſe* to diſpute with him before the Emperor (having ſecretly appointed ſome *Gentiles* to be judges of the conference who he knew would give their verdict in his favour) and *Ambroſe* rejecting this method of proceeding, the other began to triumph; and requeſted of the Emperor that he might be compelled to diſpute with him in the conſiſtory. In conſequence of this a day was appointed for that purpoſe, and *Ambroſe* was by the Tribune commanded to appear: but inſtead of obeying the ſummons, he drew up a remonſtrance, wherein he repreſented to the Emperor, "That the propoſed method of diſputation was contrary to the laws enacted by his Majeſty's father; which enjoined, that all matters of faith ſhould be determined by the Biſhops only;" and with regard to himſelf, he muſt needs be utterly incapable to paſs a judgment concerning a ſubject of ſo intricate a nature, who had not as yet been admitted to baptiſm: that it was a certain ſign his adverſary diſtruſted the goodneſs of his cauſe, when he refuſed to tell the names of thoſe whom he had appointed to be judges in the affair. That if matters of faith muſt be diſputed upon, let it be done in the Church and by the Biſhops, as it uſed to be in former times; and with reſpect to himſelf, he would ſtedfaſtly adhere to that faith which had been embraced by the Council of *Nice*, from which neither torture nor death ſhould make him depart; and therefore he beſought him not to expect his appearance at the conſiſtory.

The court being convinced by his firmneſs on this occaſion, that they ſhould never be able to obtain by fair means the end they aimed at, it was moved by the *Arian* Biſhop, that ſome ſoldiers might be ordered to put him in poſſeſſion of the Portian Church; accordingly, tribunes were ſent to *Ambroſe*, to command him to deliver it up, together with the plate belonging thereto. On delivering their meſſage to him, he told them "That if the Emperor had ſent to demand his houſe, or land, money, or goods, or any thing that was in his power, he would have given it freely; but he could not deliver to him the Church of God, which was committed to him to keep, not to betray: that in this caſe his life was not dear to him, he was ſecure in the care of the Divine Providence." It happened that one of the leſſons for the day was the ſtory of *Ahab*'s demanding *Naboth*'s vineyard, which greatly animated the pious Biſhop, and cauſed him to ſay to the officers, "God forbid that I ſhould part with *Chriſt*'s inheritance, if this man would not part with that of his fathers. I have,

added he, given ſuch an anſwer as becomes a Biſhop, let his Majeſty do as becomes an Emperor: I will ſooner loſe my life than the faith."

In conſequence of this refuſal the city was for ſome days full of confuſion, the courtiers and great men coming with meſſages to demand the Church; and returning back with anſwers of refuſal: nor were they now content to demand the before-mentioned Church only, but inſiſted on having the new Cathedral likewiſe. The provoſt calmly endeavoured to perſuade the people to deliver up the *Portian* Church, but they would by no means comply, of which he informed the Emperor.

The next day, being *Sunday*, after ſermon, *Ambroſe* went to the baptiſtery, to admit ſuch as were ready for baptiſm; and while he was there, information was brought him, that officers were ſent from court to the *Portian* Church, who had hung up curtains, and many people were going thither. Though this news was by no means agreeable to him, yet he went on with the ſervice which he had in hand; but before he had done he was told, That the people having met with an *Arian* Preſbyter, named *Caſtullus*, in the ſtreet, had ſeized on him, and it was feared that ſome miſchief might be the conſequence of their intemperate zeal. On hearing this, he was greatly troubled, and with tears beſought God that no blood might be ſhed on the occaſion, but that rather his own life might be a ſacrifice even for his enemies; and ſending ſome preſbyters and deacons to reſcue the man out of the hands of the multitude, they brought him away without his having received the leaſt harm.

The report of this tumult being carried to court, warrants were immediately iſſued for the apprehending of thoſe that had been concerned therein, in conſequence of which, great numbers of merchants tradeſmen and others, were carried to priſon, (though it was the paſſion week, which uſed to be honoured with the releaſement of priſoners) great ſums of money were demanded for their liberty, which they declared themſelves very willing to pay, provided they might but enjoy the true catholic faith. The magiſtrates and men of quality were ſeverely threatened if the church was not preſently delivered up; and if the doors thereof had not been kept ſhut, things had been carried to the utmoſt extremity of cruelty and confuſion. In the mean time the commanding officers confered with *Ambroſe* concerning the giving up the church, telling him "That the Emperor, in whoſe power all things were, did but demand his right;" To whom he replied, "Did the Emperor demand any thing of mine I would not oppoſe him; but thoſe things that immediately belong to God, are not ſubject to the Emperor's authority. If it be my patrimony you ſeek, take it; if my perſon, I am here ready for you: have you a mind to hurry me away to priſon, or to death, it will be a kindneſs to me? I will not, I aſſure you, ſecure myſelf within crowds of people, nor fly to the altar to ſave my life; but rather willingly offer it up for the altar's ſake:" and obſerving that there were ſome officers of the *Goths* among the reſt, he aſked them, "whether the *Romans* had taken them in to make them the incendiaries of the publick peace?" The officers finding him thus inflexible, requeſted

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him to quiet the minds of the people. He anſwered, "it was in God's power only to do that, and if they eſteemed him to be the author of their tumultouſneſs, they ought to proceed againſt him accordingly. With this anſwer they departed, leaving him in the church, where he continued all day, and at night went home, that he might be ready in caſe they came to apprehend him; but going early the next morning to the church, he found it guarded by ſoldiers, and while he was reading the ſervice, there came a notary and demanded of him "why he had ſent preſbyters into the church, contrary to the orders of the Emperor; and aſked him moreover, whether he intended to uſurp the Imperial Authority?" He replied, if you eſteem me to have ſuch deſigns, why do you delay to puniſh me in a proper manner; and added, that *Maximus* would not accuſe him of ſuch a thing, who had confeſſed with ſome regret, that it was his perſuaſions alone which had prevented him from marching into *Italy:* that Biſhops had never acted the part of tyrants, but had often ſuffered very hard things from them.

The ſoldiers guarding the church ſo cloſely that none could come forth, he was obliged to continue there the remainder of the day, and all night; but the next morning the guards were withdrawn, and the ſeveral ſums of money which had been taken from the people, reſtored to them again: however, *Ambroſe* had reaſon to apprehend that with reſpect to himſelf, the ſtorm was not entirely blown over; for meeting with *Caligonus* the eunuch, who was chief gentleman of the bed-chamber, he ſaid to him "Dare you to affront the Emperor, while I live? I'll take off your head:" To which he replied, "God Almighty if he pleaſes ſuffer you to execute your threatening; I'll ſuffer as becomes a Biſhop, do you what is fitting for an eunuch: But from ſuch as you, may God defend his church."

Juſtinia being extremely angry, to find that all her ſchemes for the encouragement of her beloved *Arianiſm* were rendered abortive, by the courage and reſolution of this excellent man; ſhe employed an aſſaſſin to take away his life, and as he was one day in his bed-chamber the fellow came in to him with a drawn ſword, in order to execute his murderous intention; but on lifting up his arm to give the fatal blow, it is ſaid the Divine Providence ſo far interpoſed, that it grew ſtiff, and was entirely deprived of all motion; the man being greatly terrified hereat, acknowledged his fault; declaring withal, that the Empreſs had put him upon this wicked undertaking. It is added, that on *Ambroſe*'s interceding with God in his behalf, the uſe of his arm was reſtored to him again.

When a man's ways pleaſe the Lord, he not only makes his enemies to be at peace with him, but ſometimes to apply to him for advice and protection: and thus it happened with reſpect to this venerable Prelate: for the court having received advice that *Maximus* was again making preparations to invade *Italy*, and being utterly unable to defend themſelves againſt him, they were obliged to requeſt the aſſiſtance of *Ambroſe*, intreating him, that as he had been ſucceſsful in a former embaſſy, he would again interpoſe his good offices in that critical juncture. The good Biſhop paſſing by the many injuries he had received,

received, very readily undertook to serve them; and accordingly hastened away to *Triers*, where *Maximus* at that time kept his court: being admitted into his presence, he remonstrated to him very freely concerning his usurpation, treachery, and cruelty; and particularly with respect to the assassination of *Gratian* the late Emperor: the usurper however, treated him with great civility, and promised to confer with him concerning a treaty of peace; but finding afterwards that he would not communicate with him, he flew in a passion, and commanded him to depart immediately from his court. Being thus dismissed he returned to *Milan*, and gave the Emperor an account of his embassy; advising him withal, to be very cautious how he trusted *Maximus*, who was really his enemy, whatever his pretensions to the contrary might be, and the event abundantly made good his observation: for another ambassador being sent to him, after having entertained him with much kindness, on his return he sent a considerable part of his forces with him, to assist *Valentinian*, *as he pretended*, against the *Barbarians*, which were then preparing to fall on *Pannonia*; but instead of this, no sooner were they got to the *Alps*, than they seized, as they had been ordered, on all the narrow and difficult places, to secure the passage of the usurper into *Italy*, towards which he immediately marched with his whole army. *Valentinian* being informed of this, in order to provide for his own safety, departed by sea to *Thessalonica*, from whence he sent a messenger to the Emperor *Theodosius*, with an account of his sad circumstances, and requested his speedy assistance; but *Maximus* entering *Italy* in the mean time, exercised all the cruelty of a conquering enemy, slaughtering and spoiling some, and reducing others to a state of captivity. *Ambrose* exerted himself to the utmost on this distressing occasion; and when every other method of relieving the unhappy sufferers failed, he parted with the plate belonging to his church for that purpose. *Theodosius* having assembled his forces in order to reinstate *Valentinian* in his dominions, and the usurper expecting that he would come to *Rome* by sea, he made preparations to encounter him there accordingly. But the army, passing through *Pannonia* and the streights of the *Apennine* hills, came upon him by surprize; and having taken him from his throne, and divested him of the ensigns of his royalty, at the command of the Emperor he was beheaded, in consequence of which peace was again restored to *Italy*.

While *Theodosius* continued at *Milan*, he received advice, that the inhabitants of *Thessalonica*, on being refused a very unreasonable request, had raised a tumult, in which *Buthericus* commander of the horse in *Illyricum*, and several other persons, were put to death: whereupon he commanded that the soldiers should be let loose upon them, in order to punish them for this riotous proceeding; *Ambrose* being informed hereof, and considering the dreadful consequence of such a method of retaliation; he went immediately to the Emperor, and pleaded so effectually with him, that he promised the affair should be entirely passed over. But after his departure, the great officers of the court persuading the Emperor to revoke his promise, and put his former design in execution, a warrant was issued to that purpose, and

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the people being invited to the *Circus*, under pretence of seeing the publick sports, the soldiers were ordered in amongst them, who destroyed near seven thousand persons, without putting any distinction between the guilty and innocent.

Ambrose being informed of this detestable massacre, he wrote immediately to the Emperor, and expostulated with him concerning his abominable cruelty and breach of promise; telling him moreover, that he must reconcile himself to God and the church by a sincere and publick repentance, before he could admit him to be a partaker of the holy communion, he having been commanded in a dream to exclude him therefrom; and on his return to *Milan*, when he came to the door of the church. *Ambrose* peremptorily forbad him to enter there; "Perhaps, Sir, said he, you are not fully apprized of the horribleness of your crime, your greatness may have so blinded your eyes, that you cannot see your offence; but you would do well to reflect on the original dust out of which we were all made, and to which we must all return. Let not the splendor of your robes hinder you from being acquainted with the infirmities of that body which they cover; you are made of the same materials as those are whom you govern, who are not your subjects only, but in some sense your fellow servants: for there is one Lord and Emperor of the world, the creator of all things, and with what eyes then will you behold the temple of this common Lord; how will you tread his sanctuary; how will you stretch forth those hands in prayer to him, which are still reeking with the blood of the innocent, or presume to receive with them the body of our Lord; how will you lift up his precious blood to those lips which lately uttered such a savage decree: depart therefore, and do not by a second offence aggravate your former fault."

The Emperor being confounded at this severe reproof, mentioned by way of extenuation the case of *David* in the matter of *Uriah*; to which *Ambrose* replied, "Him whom you have followed in the sin, imitate also in the repentance."

Theodosius being thus made sensible of the heinousness of his crime, returned back to his palace, and passed his time in sorrow and lamentation, in which penitential state he continued eight months, during which he wore nothing but mourning garments; and recollecting one day that the solemnity of *Christmas* was drawing near, he burst into tears before *Ruffinus* the comptroler of his palace, who enquiring of him the reason thereof, he replied, "Thou little knowest the trouble which I feel, servants and beggars may go freely to the house of God and pour out their prayers, while the doors thereof, and consequently the gates of heaven, are shut against me." *Ruffinus* answered, "If you will give me leave I will go to the Bishop and pray him to release the sentence:" "No, said the Emperor, I know the justice thereof, and you will never be able to persuade *Ambrose* to disobey the commands of God out of respect to the Imperial dignity:" The other replied, he was sure he should meet with success; and according went to *Ambrose*, and began to intreat him, telling him withal that the Emperor would come himself in a little time." *Ambrose* made answer, "I tell you plainly that I shall forbid him entrance; and if he

e thinks proper to uſe force, here I am ready to undergo any death which he ſhall think proper to allot me." *Ruffinus* finding him thus inflexible, ſent a meſſenger to acquaint the Emperor with his reſolution, in order to ſave him the trouble of coming; but he being got part of the way before he received the information; replied, "I'll go however, and undergo the ſhame which I have ſo juſtly deſerved." Being come near the church, and addreſſing himſelf to *Ambroſe* who ſat in a room hard by, he prayed that he might be abſolved. The Biſhop anſwered, "your coming hither is fighting againſt God, and treading his laws under foot." To which he replied, "I do not deſire to enter the holy doors contrary to law, I only beg to be releaſed from the excommunication; and that you would conſider and imitate the compaſſion of our Lord, and not ſhut up thoſe gates againſt me, which he has ſet open to all penitents." The Biſhop then aſked, what ſigns of repentance have you ſhewn for ſo foul a crime?" he anſwered, "It is your buſineſs to preſcribe, mine to ſubmit." *Ambroſe* replied, "ſince you have let looſe the reins to your rage and fierceneſs, let a law be enacted, that all decrees which are made in haſte and paſſion, ſhall be cancelled; and that all warrants where life or loſs of eſtate is concerned, ſhall be kept thirty days after ſigning before they are put in execution, that there may be time for deliberate judgment: and when that time is expired, let them who drew up ſuch warrant preſent it to you again, that you may impartially conſider the caſe, whether it be right or wrong." The Emperor agreeing to this, he was immediately abſolved, and going into the church, he fell proſtrate on the ground, and cried out "*My ſoul cleaveth to the duſt, quicken me, O Lord, according to thy word.*" After which, with all the expreſſions of grief, tearing his hair, and beating his forehead, he begged pardon of God and all good men; and ſo far was this gracious Prince from reſenting this ſeemingly ſevere treatment afterwards, that at his return to *Conſtantinople*, he told *Nectarius* the Biſhop, "That it was with much difficulty he had found a teacher of the truth, *Ambroſe* being the only perſon he ever met with who deſerved the name of a Biſhop."

The fame of this excellent Biſhop being ſpread abroad, *Fritigil* Queen of the *Marcomanni* ſent letters to him, with a preſent, deſiring him to inſtruct her in the Chriſtian Faith; accordingly he wrote her an epiſtle in the form of a Catechiſm, ſome time after the receipt of which, ſhe together with her huſband, ſet out for *Milan*, in order to put themſelves under the protection of the Empire; but they came too late to converſe with *Ambroſe*, for being worn out with cares and labours, he was fallen ſick, and had foretold his own death. The news of his illneſs being ſpread abroad, a *Roman* Count named *Stilicho* ſaid to ſome of his friends, the moment that great man dies, deſtruction hangs over *Italy*; and ſending for ſeveral of the Biſhops and nobility, he requeſted them to go with him to *Ambroſe*, and intreat him to intercede with God to ſpare his life; accordingly they went, and endeavoured to prevail with him to do ſo, repreſenting to him with tears the loſs which the church would ſuſtain by his death; but all his reply was "I have not behaved myſelf in ſuch a manner that I

am ashamed to live, nor am I afraid to die, because I have so good a master." The day of his departure (which was *April* the 4th, 397) he lay several hours with his hands extended, and his lips moving, though it could not be understood what he said, and *Honoratus* Bishop of *Vercell* having given him the eucharist, he expired immediately, aged 64.

Such was the manner in which the Great St. *Ambrose* closed his life, after having long been an ornament to the religion he professed, being even in his private life a public example: he was constant and fervent in his devotions, which were exalted to a very high degree, as appears from that sublime composition of his called *Te Deum*, (which makes a part of our public service;) the greatest part of the day, and sometimes the night, he spent in reading and prayer; observing moreover, a constant course of abstinence and mortification for the subduing of his appetite: his disposition was exquisitely tender and compassionate; which caused him frequently to interpose in behalf of the unfortunate. In the time of the Emperor *Gratian*, being informed that a *Pagan* nobleman was condemned to die, and led forth to execution, for having spoken disrespectfully of that Prince, he went immediately to the Emperor, and by his importunate solicitations, obtained the unhappy gentleman a pardon: and after the overthrow of the usurper *Eugenius*, who had rebelled against the Emperor *Theodosius*, by his earnest intercession with that Monarch, he saved the lives of many persons, who would otherwise have been sacrificed to public resentment, for their having been concerned in that affair: his charity was boundless, he loved, relieved, and assisted all, especially those of the household of faith. Of all the affronts and injuries that he received, he never revenged any of them otherwise than by returns of kindness. Temptations to riches and honour had not the least effect on him; and though he was a person of high birth and fortune, very much esteemed and honoured by persons of all ranks, he had a very low opinion of himself. In his episcopal station, he was a pattern to all the Bishops of his time; and particularly with respect to the care he took to admit none but proper persons to the office of clergymen. He administered the eucharist every day, and preached most commonly every *Sunday*, not omitting other occasions: he was a most earnest contender for the Catholic faith and the discipline of the church, both which he maintained against all opposition, without respect of persons or fear of danger. Offenders he reproved with great freedom and impartiality, not sparing those in the highest stations, nor declining them who were the most fierce and violent; nor could any considerations of danger restrain him from interposing, whenever he apprehended the cause of God and religion to be concerned. The civil differences which arose among neighbours he was always ready to hear and determine: his gates were ever open to all comers, nor was any one hindered from having access to him; and though he was very abstemious himself, he used to entertain not only the poor, but persons of the highest quality likewise, in such a manner, as was suitable to their dignity. The esteem and veneration which he had so justly acquired, were not confined to *Italy*

only, but extended a great way further: two of the wiſeſt men in *Perſia* took a journey from thence to *Milan* on purpoſe to ſee and converſe with him; and when Count *Argobaſtes* was entertained by the Princes of *France* (after having ſubdued that Province) on his ſaying that he was acquainted with *Ambroſe*, they replied, "It is no wonder that you carry all before you, when you are favoured by a man that bids the Sun ſtand ſtill and it does ſo." The remains of this excellent man were, in a ſhort time after his deceaſe, ſolemnly interred in the church which bears his name, perſons of all religions, ranks and conditions, attending his funeral.

PHYSICO-THEOLOGY.

I.

Of the Indian FIG-TREE, *or* PLAINTAIN.

☞ For the curious and accurate draught of this plant, and the account following, we are obliged to the gentleman, who favour'd us with the *Banjan* tree in No. XV.

OF this wonderful and extraordinary plant, the ſtem is referred to by the letter (A.) This ſtem beareth fruit only once, and afterwards dies away.

B. Are ſprouts ſhooting forth from amongſt the root of the ſtem: ſometimes four or ſix, according to the fatneſs of the ſoil; after the fruit is ripe they are tranſplanted, and each of them makes a new tree, bearing fruit within a twelve-month.

C. Is the fruit, conſiſting ſometimes, according as the ſoil is, of 120 figs, which have an extraordinary delicate taſte. When yet ripe and tender, they are phyſically uſed by the black doctors: and are found very excellent and efficacious in many diſorders.

D. Is the bloſſom, which is alſo eatable: and is frequently pickled.

E. Are the leaves, which are of an extraordinary ſize, containing ſometimes two Engliſh yards in length, and are in breadth often more.——Well might theſe leaves ſerve our firſt parents as aprons, *Gen.* iii. 7.——The nations uſe them as plates at their meals, and I myſelf, when on journies, uſe them always; they are in ſome reſpects preferable to China-ware, they don't break in pieces, and are very clean: but one plate made of the leaf ſerves only for one meal, for they cannot be waſhed.

F. Are the young leaves juſt ſhooting forth, which are in the beginning ſomewhat yellow, as is the whole ſtem: but they gradually become a deep green."

Sir *Hans Sloane*, in his *Jamaica*, vol. ii. p. 141. gives a long account of this tree. It is no native of the *Weſt Indies*, but was brought thither from the *Canary* iſlands: and probably came firſt from *Guinea* to the *Canaries*.—Some are of opinion that this was the fruit wherewith *Eve* tempted *Adam*; and of whoſe leaves they afterwards made aprons, for which purpoſe, as we have ſeen, they were extremely proper.—All the parts of it are uſeful: good and pleaſant wine is made of its fruit, and its leaves are put to various uſes.—There is a

real



The Indian Fig Tree.

real or imaginary *ſign of the croſs* in the fruit; for which reaſon the *Spaniards* and *Portugueſe*, will not ſuffer it to be cut with a knife, but eat it with their teeth.

If we agree with theſe who believe this to be the fatal tree of which our firſt parents eat, and if there be now in the fruit a ſign of the croſs, doth it not hold forth to us the great truth of revelation—that thro' the croſs all the evils of that original tranſgreſſion are wholly done away—? and ſhould not the eminent regard, which the ſuperſtitious pay to the *external* croſs, ſhame us, who boaſt a purer worſhip, and are not ſo devoted as we ought to his love, who died on the croſs for us?

II.

Continuation of the Conferences between Ariſtus *and* Eugenius.

On the SEA.

CAN a man look upon theſe waves returning to the gaol from whence they came, replied *Ariſtus*, without muſing upon the cauſe of ſo wonderful a movement? but I muſe in vain, added he, as I am no Philoſopher I cannot comprehend it. Were you as much a Philoſopher as *Ariſtotle*, ſaid *Eugenius*, you'd ſtill be at a loſs. Don't you know what ſome people ſay of that genius of nature; That not being able to comprehend the flux and reflux of the ſea, after a profound meditation upon it, he threw himſelf into the *Euripides*, as if it were to teach us by his death, that That queſtion was the rock of Philoſophy, and the abyſs in which the human mind is loſt. There has been a deal of reaſoning upon the ſubject ſince the death of *Ariſtotle*, reply'd *Ariſtus*; and I long to know what the learned have ſaid upon it, were it only for my diverſion; for they commonly ſay pleaſant things upon ſubjects which they don't underſtand. But with all my curioſity, very likely, I ſhall never know their thoughts, unleſs you ſpare me the pains of reading their books, by telling me: tell me therefore, I beſeech you; be ſo good as to inform me of all you know upon the ſubject. Indeed, reply'd *Eugenius*, I am not ſo learned as you imagine, and don't know what to ſay; but ſince you inſiſt upon it, I'll tell you what I have formerly read.

Plato ſeems to have imagined that there are great gulphs in the bottom of the ſea; and that the waters coming out of, and returning into them, with the ſame impetuoſity, produce that motion which we call flux and reflux.

The famous *Apollonius Tyanæus* thought it proceeded from ſome unknown ſort of ſpirits, that blew under the ocean, and ſhaked the waves by their breath.

Other Philoſophers are perſuaded, that ſubterraneous fires, as they kindle, cauſe the ſea to boil: and *that* boiling extends itſelf by little and little, and at laſt ceaſes when the fires become extinct.

Some ſay that the air pent up beneath the waters, puſhes the ſea, and raiſes and extends it towards the borders: that the ſea having

given way for ſome time, puſhes back the air with as much violence, as it had been detained.

There are ſome who think that the bottom of the ſea being uneven, and more hollow in the middle than towards the ſhore, the waters from all the banks, fall into the loweſt places; but meeting all together, they daſh and chace one another ſo, that they riſe up again to the places from whence they fell.

Many think the rivers that water the earth are the cauſe of the flux and reflux, as if by coming *from* the ſea, they cauſed it to run with them, and by returning *to* it, made it bruſh back and double upon itſelf.

If the rivers have that effect, ſaid *Ariſtus* interrupting him, might not *that* be ſaid of every river which *Taſſo* ſaid of the *Po*, that it ſeems to make war againſt the ſea, inſtead of bringing tribute to it.

——————— *e pare*
Che guer a porti, e non tributo al mare.

Yes, reply'd *Eugenius* laughing; in the opinion of theſe Philoſophers, all rivers, even thoſe which are the leaſt rapid, are ſeditious, and trouble the repoſe of the ocean, by the trouble they excite therein. But to ſpeak more ſeriouſly, continued he, and to tell you all I know of the flux and reflux, ſome *Arabian* Doctors have attributed it to the daily revolution of the firſt mover, as if the turning of the Heavens gave a ſhake to the waters as well as to the planets.

Galileus explains this motion of the ſea, by that which he imagins in the earth. That great Aſtronomer will have it, if I am not miſtaken, that in proportion as the earth is carry'd to the Eaſt by an unequal motion; the waters of the ſea which are contained in the cavities of the earth, retire towards the Weſt, till the ſame motion of the earth ſlackening, they return by their own weight to the place from whence they came.

A Mathematician of our time thinks the flux and reflux comes from the ballancing of the Globe of the Earth upon its Axis: as if the reclining twice a day from Eaſt to Weſt, was the cauſe of the waters coming and going according to its diverſe motions.

Thoſe who are not ſo nice, decide the matter a ſhorter and eaſier way: they ſay without ſo much ado, that the ſea has of itſelf that periodical agitation; or that an angel has no other buſineſs, than thus to ballance theſe waves.

Thoſe who are moſt curious, have recourſe to the planets. Some will have it that the Sun dilates the waters by its heat: that the waters being dilated, and requiring a larger ſpace, they ſpread themſelves over the ſhore, and that they return into their bed again by the natural inclination which they have to contract themſelves.

Others refer all to the Moon, as a Planet which governs watery bodies, and has ſuch a ſympathy with the ſea, that the one changes regularly like the other: which gave room to a deviſe, the body of which is a Sea under a Moon, and the ſoul theſe words,

Con ſus mudancas me mudo.
Her changes make me change.

Thoſe

Thoſe Philoſophers who argue for the Moon, explain their opinion diverſe ways. Some of them give a vertue to the influence of that Planet a little like that of the load-ſtone: they ſay the Moon draws the waters after her by a ſecret virtue; and forms a ſwelling, which breaking diffuſes itſelf upon the borders, from whence theſe waters retire afterwards to return into their natural ſtate.

Some hold that the Moon paſſing over the ſea, preſſes the air between its globe and that element: that the preſſed air ſinks the water and cauſes it to ſwell again on two ſides, which makes the flux: that the ſwell ceaſes, and the water returns by little and little to its firſt ſituation, as the Moon paſſes, which makes the reflux.

But of all the Philoſophers, the pleaſanteſt, in my opinion, are thoſe who hold that the motion is a fever that has fits, or an ague with returns, and ſymptoms. They argue ſtrongly to eſtabliſh their doctrine; and among other things ſay, That as an ague is formed, by a collection of ſome humours, which make a kind of leaven, which leaven helped by an exterior agent (as they word it) grows hot by little and little, rots, is puffed up, and corrupts the whole maſs of blood; thus the motion we ſpeak of, excited by the means of vapours, which the Moon draws from the bottom of the ſea, and which being raiſed up, ripens, rots, and is fermented by the impreſſion of that Planet, till it makes a leaven, which diſturbs and ſwells the whole ſea. In a word, they find admirable agreements between that ague and ours. They think they give, according to their principles, a good explanation of the ſhivering and trembling of the waves: why the water increaſes and decreaſes by little and little, and at certain hours. They ſay the ſea purges from time to time, as ſick perſons uſe to do; and that all its excrements are not of the nature of ambergreaſe: for they add, that near *Meſſina* ſhe regularly diſcharges certain ſtinking matters, and that at *Venice* ſhe leaves after her reflux a very bad ſmell. They go ſo far as to ſay, ſhe is not exempt from ague ſweats, and that the ſalt froth which ſhe throws up in great ſtorms and ſpring tides, are the ſweats of her great fits.

As far as I can ſee, ſaid *Ariſtus* laughing, theſe purgations and ſweats are not very uſeful to her: for in ſhort, ſhe is *always* in her fever, and I had like to have compared her to thoſe fierce animals whom the fever never leaves, whoſe roaring ſhe ſo well imitates when ſhe is angry. Why did you not, anſwered *Eugenius?* The *Pythagoreans*, *Platoniſts*, and the *Stoicks*, who were at leaſt as rational and as wiſe as you, thought the ſea a great animal, that cauſed the flux, by puſhing its breath, and the reflux by drawing it back again. Nothing could be better imagined, ſaid *Ariſtus*, and 'tis pity, added he, that ſome of thoſe Philoſophers did not live in the laſt age: they would not have been at a loſs to have given a reaſon, why in the year one thouſand five hundred and fifty, the flux and reflux ceaſed a whole day upon the coaſt of *Flanders*, and appeared three times in nine hours at the mouth of the *Thames (a)*; for they need only to have

(a) *Sander.* lib. ii. de Schiſm.

have ſaid that the firſt accident was a ſwoon, and the ſecond a cough of that animal.

But if the ſea be an animal, continued he, it is, without all diſpute, the ſtrongeſt of all the beaſts of burden, camels and elephants are nothing in compariſon of her: ſhe has formerly carry'd whole cities in veſſels, of a prodigious ſize, and daily carries ſhips which are worth almoſt whole cities.

'Tis alſo, reply'd *Eugenius*, of all the wild beaſts the moſt hungry, and the moſt furious; ſhe devours not only men and ſhips, but cities and kingdoms:

That Prince who whip'd the Sea, and order'd chains to be brought to reduce it to his obedience, was doubtleſs of the opinion of thoſe who made it an animal; and he apparently looked upon it as one of thoſe wild beaſts, which are chaſtized and chained when they are to be tamed and made gentle,

But tell me, my dear *Ariſtus*, of ſo many different opinions, which pleaſes you moſt. To ſpeak truly, reply'd *Ariſtus*, they none of them pleaſe me much. Perhaps the reaſon is, that being neither Philoſopher, Aſtronomer, nor Phyſician, I have not ſenſe to apprehend them rightly. You are in the right, reply'd *Eugenius*, not to be very well ſatisfied with them. Some are evidently falſe; others are not over reaſonable; not one explains all that is ſingular in the flux and reflux. For thoſe who don't make the Planets act, cannot tell why the Sea begins to riſe when the Moon riſes upon our Horizon, or upon that of our Antipodes: Why the great flux which the *Italians* call *il vivo dell' aqua*, is preciſely when the Moon is South. Why the Seas are more violent at the new and full Moons: Why they augment at the Solſtices and Equinoxes, and much more at the autumnal Equinox than at the Vernal. Why the flux and reflux is made twice in four and twenty hours: Why the Sea is regularly ſix hours in riſing, and ſix in falling: and why, in fine, it goes back almoſt at an hour every day.

Neither do the opinions that attribute all to the Planets, explain all the inequalities of this motion: from whence, for example, is it that there is no flux and reflux in all the coaſt of *Italy*, nor almoſt in all the Mediterranean Sea, except at *Venice?* that there is none in the Baltick, nor in the weſtern parts of the pacifick ocean, though it be pretty great in the ſouthern parts of it? whence comes it that under the torrid Zone it is very remarkable in ſome places, as in all the Red Sea; and ſcarcely to be perceived in others, as in the Gulph of *Mexico*, at the Iſland of *St. Thomas*, and in the *Moluccas:* why in new *France*, and upon the coaſt of *Bourdeaux*, the Sea riſes in five hours, and goes back in ſeven: why in *Guinea* of *Africa*, the flux laſts four hours, and the reflux eight: why neither of them laſt but two hours upon the banks of *Cambaiſa:* why in a certain Sea of the *Indies*, the water is fifteen days in riſing, and fifteen in falling: why towards the Arctick Pole the flux and reflux is regularly made twice a day, and never in the *night:* why 'tis only in the night in the *Perſian* Sea, and in the day only in the *Indian*.

Noc



REOPAGUS AT ATHENS.

Nor can any reaſon be given, why in the ports of *Cambaya* the great fluxes are only at the full Moons; and in the ports of the kingdom of *Calcutta*, which is not far diſtant, they never happen but at the new Moon: from whence comes it that in the Adriatick Sea, the Seas are ſtronger in winter than ſummer, and weaker in the night than the day: why in ſome places, as at *Dieppe*, the great Seas are two or three days after the new and Full Moons: why the Seas increaſe at the New Moon, when that planet has leaſt power, and decreaſe when it begins to grow ſtronger: In fine, why the flux is as regular upon our banks when the Moon is under our Horizon, as when ſhe is over our heads, and ſtrikes directly upon the Sea.

Theſe oddities of the flux and reflux, if I may preſume ſo to ſpeak, are more ſtrange than thoſe of the Moon; and I don't ſee that That Planet, quite changeable as it is, can be the cauſe of ſo many diverſe agitations. Here follow others which are not leſs irregular, nor leſs ſurprizing.

To be continued.

ANTIQUITIES.

I.

Of the Court of AREOPAGUS, *at* Athens.

To the EDITOR *of the* CHRISTIAN's MAGAZINE.

SIR,

OBSERVING in a former Number (Number XVIII.) a criticiſm upon part of St. *Paul*'s ſpeech, before the *Areopagites*, I thought it would be entertaining to your claſſical, as well as ſcriptural readers, to receive the incloſed Draught * of that high and remarkable court, with the following ſhort account of it.

The name of this court or ſenate was taken from the place in which it was aſſembled, being on a hill not far from the city, called *Areopagus*, that is, *Mars-Hill*, † as it is rendered in *Acts* xvii. 22. though in the 19th verſe preceeding, it is called by its proper name *Areopagus*. It is greatly to be wiſhed, our excellent tranſlators, who deſerve the higheſt praiſe, had always uniformly rendered the ſame word in the original.—This court was of high antiquity; it was inſtituted before the time of *Solon:* but when is uncertain. It is alſo equally uncertain of what number this aſſembly was compoſed. This however is certain, that it was *the moſt ſacred and venerable tribunal in all* Greece; and no wonder, when we conſider how cautious and exact they were in the characters of thoſe, who were admitted to be members

* The draught here ſpoken of, is that which is engraved, and given in this Number.

† See *Arch. Potter*'s *Archeco. Græca*, vol. i. p. 101.

of

of it. To have been ſeen ſitting in a tavern or publick-houſe was a ſufficient reaſon to deny a candidate admiſſion into it: and though the dignity was uſually continued to the members as long as they lived, yet if any of the ſenators was convicted of immorality, he was preſently expelled, without fear or favour. Nor was it enough, that their lives were ſtrictly innocent and unblameable, but ſomething more was required of them; their countenances, words, actions, and all their behaviour muſt be compoſed, ſerious, and grave, to a degree beyond what was expected from other, even the moſt virtuous men. To laugh in their aſſembly, was an unpardonable act of levity: and for any of them to write a comedy, was forbidden by a particular precept of the law.—*Demoſthenes* tells us, (ſo exact and impartial were their proceedings) that to his time, there never had been ſo much as one of their determinations, which either plaintiff or defendant had any juſt reaſon to complain of. This was ſo remarkable in *Greece*, that foreign ſtates frequently referred to their deciſion.

It is reported that this court was the firſt that ſat upon life and death: all capital cauſes came under its cognizance. Their power in the common-wealth was great—the inſpection of the laws—the publick fund—the care of all the young men in the city—the good order of publick feaſtings and ſolemnities, *&c.* came under their direction. Idleneſs was a crime more eſpecially under their obſervance. They were obliged, (which ſeems an inſtitution peculiar to *Solon*, and ſurely a very wiſe one it was) to enquire ſtrictly after every man's courſe of life, and to examine by what means he maintained himſelf in his ſtation: that ſo there might be no means for ſuch as lived by unlawful arts, by cheating and gaming, theft and rapine. How uſeful would ſuch an inſtitution be in our metropolis!—Beſides theſe particulars, every thing reſpecting religion was referred to them: therefore before them St. *Paul* was arraigned, as *a ſetter forth of ſtrange gods*; when *he preached unto them Jeſus*, and *η Αναστασις (the reſurrection)* which probably they took for a perſon—a new goddeſs.

They had three meetings in the *Areopagus* every month: they always ſat in the open air, a cuſtom practiſed in all the courts of juſtice, that had cognizance of murder: and they heard and determined all cauſes in the night, and in the dark, that they might not be biaſs'd by the ſight of plaintiff or defendant; and to that remarkable proceeding a fact reſpecting a lady of high beauty is ſaid to have given riſe.

About the time of *Pericles*, this excellent court began to degenerate:——There are at preſent ſome remains of it, ſtill viſible in the foundations, which form a ſemi circle, built with ſquare ſtones of a prodigious ſize.

Let it be remembered, that St. *Paul* converted one of his judges, when brought before this court, the famous *Dionyſius* the *Areopagite*, whoſe praiſe is in the goſpel. The draught repreſents the manner in which the court ſat and heard cauſes.—Their high integrity and virtue, may make chriſtians bluſh; it will be happy if they make chriſtians more zealous in their duty, that they may not be excelled by heathens. I am your conſtant reader, C.

MISCEL-

II.

ANECDOTE.

WHOEVER has read St. *Austin's Confessions*, a book translated into most of the modern languages, will soon perceive how much the pious man is pleased with the remembrance of *Monica* his mother. It will be a pleasure also to the reader, to observe the simplicity of St. *Austin's* language of love, in which he seems to delight to *dwell* upon the subject.

After having mentioned one *Evodius (a)* a young gentleman who had been an agent to the Emperor, but being converted to christianity, left the Court to lead a more retired life, and was some time a boarder with *Monica* and her son, and who with them was come to a resolution to seek out a more commodious abode, and had determined upon *Africa*, then famous for religion and virtue; and when they arrived at *Ostia*, where *Tiber* runs into the sea: "There, says St. *Austin*, my mother died." And then in a devotional strain he proceeds thus, "I omit many things for the sake of brevity. Receive I beseech thee, O my God, the confessions which I make, and the thanksgiving which I render unto thee, not only by my words, but also by my silence, for the numberless favours which I have received from thy goodness. But I cannot contain the sentiments of my soul concerning thy servant, who conceived me in her womb, that I might be born into this temporal life; and in her heart, that I might be born again for that which is eternal.

"I will not commend her for any good of which she herself was the author, but rest upon the gifts which thy grace imparted to her; since she did not make herself, nor was her own tutor in her infancy. It was thee, my God, who didst first form her; and, when her parents brought her into the world, they were ignorant of what she might be: but the doctrine of thy *Christ*, thine only son, instructed her in thy fear, in a faithful and well governed house.

"When she spoke of the manner of her education, she did not so much commend her mother's care as that of a maid-servant, who was so old as to have carried my grandfather in her arms, when he was a child. She lived so much in the fear of God, that her virtue as well as her age, had determined the master and mistress of that christian house so to esteem her, as to make her the governess of their daughters. She acquitted herself in that office with great care: and, as she at sometimes, sharply reprehended them by an holy severity, so did she at others, instruct them with much discretion and prudence. For, excepting at meal-times, when they eat sparingly at their father's table, how thirsty soever they might be, she allowed them to drink nothing but water. Fearful of their getting a bad custom, she would discreetly say; *now* you drink *water*, because you are not allowed wine; but when you come to be married, and are mistresses of cellars, you'll despise water, but continue the custom of drinking.

"By these wise remonstrances, and the authority she had over the minds of the young girls, she checked the inconsiderate desires

(a) B. ix. chap. 8.

which are common at that age, and taught them ſo to regulate their thirſt, by the rules of temperance, that they were brought by little and little to lay aſide even the deſire of doing, what they knew ought not to be done. And yet, O my God, thy ſervant my mother, told me, that notwithſtanding all the care of that good woman, there came into her heart, ſuch an inclination to drink wine, that when, according to cuſtom, her father and mother ordered her, as a very ſober girl to go into the vault to draw wine, having filled the veſſel with which ſhe took it out of the tub, ſhe only juſt taſted a little with her lips, before ſhe put it into the decanter, not being able to take more, having an averſion to it. (For ſhe did not do it through any love ſhe had for the wine, but through I do not know what ſort of an exceſſive gaiety, which ariſes from the bubbling paſſions and warmth of youth, which ſhould be checked in perſons of that age by the authority of thoſe who have the care of them).

" Now, as by deſpiſing ſmall faults we inſenſibly fall into great ones, it happened that by daily adding a little to that ſmall quantity of wine, which ſhe took, ſhe ſuffered this bad cuſtom ſo far to prevail over her, that ſhe came to drink full glaſſes with greedineſs and pleaſure. Where was then, the watchful old woman? what was become of all her ſevere prohibitions? and what power would they have had to cure that hidden malady, if thy grace, which is the remedy for all our woes, did not watch over us? for when her father and mother, and all who had the care of her, were abſent, thou, my God who art always preſent, who haſt created us, called us to thy ſervice and, who by the interpoſition even of the wicked, doſt good to ſouls, to ſave and deliver them from their defects, by the conduct of thy providence, and the efficacious light of thy ſpirit; what didſt thou then Lord? what means didſt thou uſe to ſecure that imperfection of my mother; and in what manner didſt thou entirely deliver her from it? Thou madeſt uſe of a moſt cutting and outrageous reproach of another perſon, as of a ſalutary weapon to cut off all at once, the corruption that was formed in her ſoul. An inferior maid ſervant who uſed to attend her when ſhe went into the cellar, diſputing one day with her young miſtreſs, as it ſome times happens, no other perſon being with them, ſhe reproached her with this fault, after a moſt inſolent manner, calling her *Drunkard*. This ſo nettled her, that ſhe at the ſame time, acknowledged her fault, condemned it, and amended. So true it is, that whilſt our friends often keep us in vice by their flatteries, our enemies are often an occaſion of correcting our errors by their reproaches. But yet the good thou doſt us by them, hinders not but that they may be puniſhed by thee according to the evil which they had deſigned. For that ſervant in her anger had no intent to reform my mother's fault, but only to vex her. The only reaſon of its being done in private, was, either the time and place of their diſpute, or fear leſt her maſter and miſtreſs ſhould blame her for not having ſooner diſcovered this their daughter's fault. But thou, my God, who with admirable wiſdom governeſt all things in heaven and earth; who raleſt the irregularities of the world, and giveſt what courſe thou pleaſeſt to the impetuous torrent of mens malice, to bring about

about thy allwise designs; thou madest use of the passion and malady, in the mind of one, to cure the passion and malady of the other.

"From whence it is plain, that when we reprehend a person for a fault, with design to give him room to amend it, and he effectually does so by our remonstrances, it is not to the force of our words, but to thee alone that we ought to attribute all the glory."

July 17, 1761. T. P.

MISCELLANEOUS DIVINITY.

I.

PSALM CX *explained.*

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

THAT the cxth Psalm is a direct and literal prophecy of Christ, no man who reads it impartially can doubt: there are some difficulties in it which appeared to me in a good measure removed, when lately I happened to read over this Psalm, in Mr. *Fenwick*'s *Psalter* in *its original form*. Though there are many excellencies, there are too many peculiarities in this work to allow of a general recommendation: however the candid and christian reader will meet with much satisfaction; as a specimen of it, permit me to desire a place for the Psalm, which I have transcribed, and to which I have taken the liberty to add some remarks. The Editor observes, in his introductory remark, that in the foregoing Psalm, (cix) the Messiah was represented to the prophet *David* in distress, and making supplications as with strong crying and tears. But here the scene is changed: he sees him now, *ver.* 1. called up to the throne of glory, there to sit on the right hand of the Majesty on high; he addresses himself to him therefore, *ver.* 2. in a joyful foresight of the greatness of his power, and willingness of his people, the multitude of his seed, the perpetuity of his priesthood, his judging among the nations, his repairing the ruins of our bodies though laid in the dust, and his final triumph over all his enemies.

PSALM CX.

1. JEHOVAH to my Lord, thus spake, and said,
   Come, and sit here on my right hand, secure:
   Till I thy foes, thy footstool make.
2. The sceptre of thy mighty power
   The Lord will out of *Zion* send:
   Thou, in the midst of enemies shalt rule.
3. Thy people free and willing come:
   They are all in thy great day of power,
   In beauteous holiness array'd.
   Thy portion is a numerous race,
   Beyond the drops of morning dew.
4. The lord hath sworn, and will perform it.
   Thou art for evermore a priest,
   As was, in antient times, *Melchizedek*.

5. On thy right hand, oh thou my Lord!
Even kings, in thy great day of wrath muſt bleed.
6. Among the nations, he, as judge, ſhall rule;
He will our ruins, *laid in duſt*, repair:
And the proud head of many countries wound.
7. The humble way-ſide brook ſhall give him drink:
And he, for this, ſhall ſit exalted high.

Ver. 3. *Thy people free*, &c.] *Hebrew. Thy people are free-will offerings in the day of thy power, in the beauties of holineſs. Beyond the womb of the morning*, there *is for thee a dew of youth*,—of ſeed or offſpring. Thus, according to one of the interpretations offered by Dr. *Hammond*, the *Hebrew* may be almoſt literally rendered, and taken as a prediction of the multitudes, which in the beginnings of the Goſpel *did*, and again in the latter days *ſhall* (when the fulneſs of both *Jews* and *Gentiles* come in) willingly ſubmit to the *ſcepter*, and ſhew themſelves of the ſeed of *the Meſſiah*: adorned with all the beauties of holineſs, in a true and zealous piety.—F. "The reading of the Seventy, here as Dr. *Jortin* obſerves, is very remarkable: *Before the morning ſtar I begat thee.* Εκ γαστρος προ εωσφορου εγεννησα σε. If this be right, which I take not upon me to determine, it contains an intimation, that this great perſon was the Son of God before the creation, and in an high and peculiar ſenſe, and not like other good men: and in the ſecond Pſalm (which is of the ſame kind with this cxth) it is ſaid, *thou art my Son, this day have I begotten thee. Jortin*'s remarks on *Eccleſiaſt.* Hiſt. vol. iii. p. 314." Doctor *Woodford*'s is no bad paraphraſe of the paſſage.

And as the ſummer's ſun
When winter's paſt and all its rage is done,
Doth every morning view
His way all ſtrew'd with pearly dew;
Whoſe number cannot reckoned be:
'Tis a faint emblem of thy long poſterity.

Ver. 6. *He will our ruins*, &c.] Heb. *He fills*, or will fill, the *carcaſes*: thoſe ruins of our poor earthly tabernacles. Or, if there be an ellipſis ſuppoſed, and ſupplied by, he will fill *the places of* the *world*, or the field of battle with carcaſes, it will come almoſt to the ſame thing according to thoſe prophecies, which point at the *gathering all nations to battle*, before the filling up or repairing the ruins of our bodies at the reſurrection. And that this is the deſign and meaning ſeems the more probable from the next line, which appears to point at that wicked one, the head of many lands, whom the Lord will deſtroy by the breath of his mouth, and the brightneſs of his coming.—F. "The latter part of this verſe may be rendered, *He ſhall cruſh the head, that ruled over many countries.* It is plainly and expreſsly foretold, that the Meſſiah ſhould be a victorious King; that he ſhould have kings and rulers for his enemies, and that they ſhould be overthrown and periſh. And how remarkably this was fulfilled in Chriſt, Dr. *Jortin* in the work juſt referred to has abundantly ſhewn, by a moſt ſurprizing detail of the misfortunes and unhappy ends of all

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the great perſecutors of chriſtianity: a review, which is very important, and to which we refer the reader. See his *remarks* page 247, &c.

Ver. 7. *The humble, &c.*] i. e. *As a purſuing conqueror takes a hearty draught, at the firſt fountain in the way,* and loſes *no time in refreſhing himſelf, ſo God, or the Meſſiah ſhall ſpeedily ſubdue his enemies, and lift up his victorious head.* Soon after *Diocletian* began to perſecute, the divine vengeance began to attack him, and his wicked collegues, and ſwept them off from the earth, one after another: thus Dr. *Jortin:* and he obſerves, it is no wonder, that our Saviour and his Apoſtles inſiſted ſo much on this Pſalm, as on a prophecy direct and plain; which when it was accompliſhed, was ſo ſtrong a proof of their divine miſſion, and of the authority both of the old and new Teſtament.——Let it be remarked, that ſome explain the *drinking of the brook,* &c. of *Chriſt*'s taſting the cup of ſuffering, and being therefore exalted. *Buchannan* in his tranſlation agrees with the above: *Johnſton* with the latter interpretation.

Hauriet in terris acidi nigra pocula felliſ;
His quoque libatis carpet in aſtra viam.

II.

St. MATTHEW's GOSPEL *written in* Hebrew, *An argument to prove.*

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

I BEG leave to propoſe it, as a queſtion to the curious,—How far the expreſſion Βασιλεῖα τῶν οὐρανῶν, (*kingdom of heaven*) being peculiar to St. *Matthew* alone, may be improv'd as an argument that he wrote his Goſpel originally in *Hebrew?* As we find this expreſſion in St. *Matthew* only, we are naturally led to enquire how the phraſe came to be *peculiar* to *him* when the thought ſo frequently occurs throughout the New Teſtament.

Now if we ſuppoſe that St. *Matthew* wrote his Goſpel in *Hebrew,* we may eaſily account for this peculiarity in the *Greek* verſion.

For St. *Matthew,* we may ſuppoſe in the expreſſion before us, made uſe of the *Hebrew* word, properly ſignifying *heaven,* which thoſe vers'd in that language obſerve is frequently uſed to expreſs not only *heaven* but *God* alſo.

And therefore though the word in the original was expreſſive of the *kingdom of God,* yet the tranſlator might render it by the *kingdom of heaven,* being an equivalent expreſſion and the more proper ſignification of the *Hebrew* word. I ſay being an equivalent expreſſion, becauſe in a figurative way not only in the *Hebrew,* but alſo in other languages, *Heaven* is uſed for *God.* But where it is uſed ſo in the *Greek,* (as by St. *Luke* xv. 21. *Father I have offended againſt* HEAVEN, *and before thee*) in ſuch caſes it is uſed in the ſingular εἰς τὸν οὐρανὸν; whereas St. *Matthew* always expreſſeth it in the plural Βασιλεῖα τῶν οὐρανῶν. This therefore greatly ſtrengthens the conjecture of its being a tranſlation from the *Hebrew* word, which 'tis obſerved is never uſed but in the plural.

L.

III.

III.

Luke i. 27. *explained.*

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

IT is well known, of how great conſequence it is, that our Saviour ſhould be lineally deſcended from *David*; and it is as well known, how much the enemies of the Goſpel have objected to the genealogies, *&c.*—as if *Mary*'s genealogy ſhould have been given, and of conſequence, that it does not appear from that of *Joſeph*, (who was only the reputed father of Chriſt;) that Chriſt was of the family of *David*. Now though every objection might eaſily be anſwered; as indeed they have been, anſwered frequently, yet I ſhall beg leave to remark, thro' the channel of your excellent Magazine, that from the 27th verſe of the firſt of *Luke*, it appears undeniably, that *Mary* was of the houſe of *David*. For the paſſage ſhould be rendered, as follows, and not as in our tranſlation, and then all is clear. The learned will compare. I only give what appears the true tranſlation: *To a Virgin*, of the houſe of *David*, *eſpouſed to a man*, *whoſe name was* Joſeph, *and the Virgin's name was* Mary. This and the whole preceding verſe, refer entirely and ſolely to the *Virgin*, who is deſcribed by the place of her abode, *Nazareth*; by her relation to *Joſeph*, *being eſpouſed to him*; by her lineage and deſcent, *of the houſe of David*; and by her name, which was *Mary*. I am yours, &c. D.

IV.

HYMN IV.

Pſ. lxxi. 22. WE will praiſe thee, even thy truth, O our God.

23. Unto thee will we ſing, O thou holy one of *Iſrael*. Our lips ſhall greatly rejoice when we ſing unto thee, and our ſoul which thou haſt redeemed.

24. Our tongue alſo ſhall talk of thy righteouſneſs all the day long.

Acts xvii. 24. God who made the world and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in

25. *Temples* made with hands, neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life and breath, and all things.

26. And hath made of one *blood* all nations of men to dwell on all the face of the earth.

27. And hath determined the times before appointed; and

28. the bounds of their habitation, that they ſhould ſeek the Lord, if haply they might feel after him and find him, though he be not far from every one of us; for in him we live, we move, and have our being. We are his offſpring.

29. Foraſmuch then as we are thy off-pring, O God, we cannot think that the Godhead is like unto gold or ſilver, or ſtone graven by art and man's device.

30. The times of this ignorance, O Lord, thou winkedſt at; but now commandeſt *all men every where* to repent;

becauſe thou haſt appointed a day, in the which thou wilt judge the world in righteouſneſs by that *man* whom thou haſt ordained;

31. Whereof thou haſt given aſſurance unto all men in that thou haſt raiſed him from the dead.

xxvi. 17. *Jeſus* therefore ſent his Apoſtle to the *Gentiles*, to open
18. *their* eyes, and to turn *them* from darkneſs unto light, and from the power of ſatan unto God, that *they* might receive forgiveneſs of ſins, and inheritance among them that are ſanctified by faith that is in him.

20. He ſhewed that they ſhould repent, and turn to God, and do works meet for repentance.

23. Witneſſing both to *ſmall* and *great*, ſaying none other things than thoſe which the *Prophets* and *Moſes* did ſay ſhould come; that *Chriſt* ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light to the *People* and to the *Gentiles*.

xxviii. 28. The *ſalvation of God* is ſent unto the *Gentiles*, and they have heard it. Bleſſed be the name of the Lord.

Pſ. xcvi. 1. Sing unto the Lord all the earth, ſing unto the Lord.
2. Bleſs his name. Shew forth his *Salvation* from day to
3. day. Declare his glory among the *Heathen*, his wonders among *all People*.

cxvii. 1. O praiſe the Lord all ye *nations*, praiſe him all ye *People*.

2. For his merciful kindneſs is great towards us, and the truth of the Lord endureth for ever.

Praiſe ye the Lord.

V.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

ON reading your Magazine for *June* 1761, I was delighted to find that divine muſic is coming abroad in the world at ſo eaſy a rate, that the poor as well as the rich may partake of that inеſtimable bleſſing.

Happy had it been for this nation, had this excellent work ſhewed itſelf ages ago. What lewdneſs might it have prevented? and what bleſſings might thouſands have reaped by receiving this precious jewel?

But does not lewdneſs ſtill prevail? are not the youth of this as well as the former ages corrupted by impious ſongs, and immoral writings?——Alas! too true.

That this excellent work is coming forth in muſic, ſet to four parts, is what has been often deſired. For by that many may join in the ſame heavenly employ. Was it ſet with a treble alone, it would be rendered impoſſible to be ſo uſeful as it will be by four parts. Here every one may find a part ſuitable to his voice, and may ſing with eaſe and delight, which could not be, was it confined to one ſingle part.

May

May the undertakers of this heavenly work ſee their labours fully recompenced, and may the deſire of their wiſhes far exceed their greateſt expectations: may the Almighty ſhower down upon them the choiceſt of all bleſſings here; may they live long, and ſee the work of their hands prove a bleſſing: and finally, when the Almighty ſhall ſee it fit to remove them from this earthly tabernacle, may they be received into the regions of glory and bliſs,

Is the earneſt deſire of their well-wiſher, PHILO-MUSICÆ,

☞ Thoſe Gentlemen who are inclined to promote or aſſiſt this undertaking, are deſired to inform us,—as we propoſe, ſoon as poſſible, to carry it into execution.

VI.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

BY inſerting the encloſed, which was ſent me by a worthy Divine of my acquaintance, you will very much oblige

Your conſtant Reader and humble ſervant,

June 20, 1761. J. C.

Reflections occaſioned by hearing a perſon of diſtinction, and many amiable qualities, interlarding his converſation with oaths and profane ſpeeches.

SIR,

YOU ſwear, and proſtitute the ſacred name I adore. Do you mean to affront me? I conclude not, for wherein have I deſerved reſentment or neglect?

Do you mean nothing? Your character and ſtation of life is of too much conſequence for you conſiſtently to be termed an idle prater.

Will you bear the worſt charge of all? To be thought fearleſs of God? God forbid! I hope not! for know, you are unworthy any human connection, 'till you can learn, in ſome meaſure, to know God and yourſelf.

Your titles, your wealth, your pre-eminence throw you but the lower in the ſcale of human beings, if they lead you to forget, and to ſhew want of gratitude and reverence to your beſt benefactor and friend.

Do you plead cuſtom, and the example of your raſh and profane companions? It is no mark of ſuperior underſtanding, nor does it become high birth or polite breeding; therefore ought not to be a precedent for men of prudence and character to follow. It may diſtinguiſh bullies and thoughtleſs libertines, but will be ſtudiouſly ſhunned and avoided by the conſiderate and wiſe, who reverence God and religion, and would not offend the ſerious part of the world.

The authority you may now refuſe to liſten to, will be heard, and make thoſe tremble at its thunder and immenſe wrath, whoſe God commands, *Swear not*:—yet they nevertheleſs raſhly and preſumptuouſly ſwear.

Reader, apply, what is here ſaid, to thyſelf, if thou art guilty, not to another: refrain thy mouth from uttering perverſe things, leſt thy impious and polluted breath kindle a fire to conſume and ſilence thee, which thy tears may never be able to quench.

Some

SOME REFLECTIONS *on the death of a lady of quality, who was extremely beautiful, and died very young, after a long and painful illness.*

HER ladyship, though perhaps one of the greatest beauties in the known world, was yet, we see, not exempt from the common fate of mankind. That grim tyrant, Death, was not to be moved either by her charms, her fortune, or her youth; but with a slow and solemn pace he approached her, and by degrees caused the vermillion of her face, like the frost that nips the blooming rose, to fade. She, that was wont to attract the eyes of thousands, and to be gazed at with wonder and admiration, is now become disagreeable to the sight, and loathsome to the imagination. Her body, though adorned with all the graces nature could bestow, is now become a piece of putrifying clay, and is entombed, to avoid being offensive. She, that used to be apparelled in rich brocades, sparkling with jewels and gold, must now be content with a sable shroud, which all must one time or other wear. She, that used to dwell in a stately edifice, and costly rooms, must now take up with one of the most narrow limits. The poor deformed wretch, in whose person there is nothing either beautiful or pleasing, is now as lovely as she; and Death has placed the the beggar and this lady upon the same rank and level.

Would but people then, when they are in health and full vigour, thus reflect with themselves, and consider how precarious the tenure of all worldly enjoyment is, and that Death will one time or other baffle all their strength; and that it will not be material, when that time comes, whether they were great, rich, or beautiful; since piety and virtue are the only ornaments, which will out-last the motion of the pulse, and survive the ruins of the grave; it would surely be a means of abating, if not entirely subduing that pride, that arrogancy, that ambition, that covetousness, that vanity and lust, which hurry the minds, disturb the fancies, and torment the souls of too many of the sons and daughters of mankind, and are a means of making their lives here one continued scene of misery and woe. By taking away this armour from Death, they may with St. *Paul* cry out, O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, but if that be removed, then there remains nought but uninterrupted joy, and never-ceasing happiness, through Christ, who giveth us the victory.

July 23. 1761.

REFLECTIONS ON DEATH.

CHAP. XVI.

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again——*Nor purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.* Titus ii. 9, 10.

Let thy soul love a good servant—and defraud him not of liberty. Ecclesiast. vii. 21.

AFTER having attended the death beds of the busy and the gay, the noble and the poor; after having survey'd the issue of life, spent in those pursuits, which are common to mankind, and contrasted every character to make each more striking: I intended to have stopped here, and considered death in the general view, — to have offered arguments and consolations against the fear of it; and in conclusion to have contemplated the great things which follow after, *Judgment*, *Heaven*, and *Hell*. But a funeral, at which I was called last night to officiate, leads me to postpone these reflections to a following chapter; that I may pay some tribute to the memory of an humble man, whose virtues deserve to be had in honour, though his lowly station denies him the loud applause of publick celebrity.—— But why should fame be the prerogative of greatness? of worldly greatness and external splendor? To do well, and to deserve in every station, is to be great and ought to obtain praise.——And will obtain praise!——Yes, ye sons of obscurity, whom no titles dignify, whom no pedigrees ennoble——but whose virtuous actions are more illustrious than either——yes, ye shall inherit praise, as much superior to that which men, the world, and time can give, as God, as heaven, as eternity are superior to all these. This bright and blessed honour is not conferred according to rank, or birth, or title; but to high and low, rich and poor, the glorious price is held forth alike, and to him who doeth best and best deserveth, shall the fullest recompence be given.——Yet one sure method to obtain this blessing, in that kingdom, where all distinctions shall eternally cease; is to act and live agreeably to those distinctions and subordinations, which God hath wisely appointed upon earth: I mean, the sure method to obtain God's favour, is to acquiesce thankfully in that station of life, wherein he hath placed us; and with entire submission, to discharge faithfully and uniformly all the duties of it.

So thought the worthy man, whose decent funeral was last night solemnized: he had been servant in a neighbouring family, above twenty years; and during that time, had abundantly approv'd himself by the strictest fidelity. A rare example, when the depravity of this order amongst us, is the subject of universal complaint, and the severest tax upon the domestick felicity of numbers! Though perhaps the cause and the remedy of the evil are both to be drawn from other sources, than those, which are generally proposed: to be drawn rather from the heads of families, than from those who act in menial capacities. A prudent and conscientious master for the most part

makes

makes prudent and regular ſervants: and it is from the increaſe of ſuch examples, that we muſt expect improvement in our inferior attendants.

Petruchio, (ſo call we the ſubject of our preſent chapter) was happy in this reſpect; happy in a maſter, whoſe own life was regular, and whoſe great care was to diſcharge tenderly every duty, which he ow'd to his ſervants. He was well recompenſed by the love and fidelity of his ſervants in general, but of *Petruchio* in particular. This faithful domeſtic had right notions of God, himſelf, and his duty. He murmured not at the inferiority and ſervility of his condition: he knew it was the will of God; as ſuch he received it with thankfulneſs, and lived in it with chearful content: conſidering himſelf as the ſervant of Chriſt, he acted always conſcientiouſly, as deſirous to pleaſe him and not man only. Reflecting, that the eye of God, if not of his maſter, was always upon him, he feared to neglect his duty, and thought it a poor excuſe for himſelf, if he could eſcape the notice of an earthly obſerver, while all his actions were minutely ſcann'd by him, who ſearches the ſecrets of the hearts. Hence he ſerved not as a man-pleaſer, but as the ſervant of God, in ſingleneſs of heart as unto Chriſt; not with eye-ſervice, but as the ſervant of Chriſt, doing the will of God from the heart; all his ſervice was done with good will, not with a moroſe conſtraint and ſourneſs,——as to the Lord and not to man only,——for he knew, and ever bore in mind the comfortable truth, that whatſoever good thing any man doeth, the ſame ſhall he receive of the Lord, whether he be bond or free *.

In conſequence of theſe right principles *Petruchio* ever eſteemed his maſter's intereſt, as eſſentially connected with his own: and would as ſoon have ſuffered the extremeſt puniſhment, as have join'd in any colluſion to defraud, much more to have himſelf defrauded his maſter. It was his conſtant endeavour to preſerve the ſtricteſt œconomy in every part of his truſt, and he would expreſs the higheſt wonder and deepeſt abhorrence at many of thoſe infamous arts, which modern polite ſervants would frequently adviſe him to practice, and to which tradeſmen, for the baſeſt ends would often attempt to allure him. "Though I am in a ſtate of ſervitude upon earth, he would often ſay, I hope to be in a ſtate of freedom with God hereafter: but how can I hope for this, if I am deficient in thoſe *eaſy* duties, which are required in my ſtation? For ſurely, when all the neceſſaries of life are found me, it is *eaſy* to be juſt and faithful, honeſt and induſtrious—nay gratitude itſelf alone ſhould lead to this, for his ſake, who provides ſo well for me; and who requires certainly that I ſhould repay all his expence with every worthy and careful endeavour poſſible on my part."

We may well believe that a ſervant with ſuch notions, muſt be uniform and excellent in his whole conduct. And ſuch indeed was *Petruchio*. He received every order with ſilence and humility: he executed every order with diligence and punctuality. He pretended not to be wiſer than his directors; and he was a ſtranger to the

* *Epheſ.* vi. 5. &c.

odious malapertneſs, which is one of the diſtinguiſhing qualifications of contemptible modern *valets*. His long continuance in the family had contracted in his breaſt a tender affection not only for his maſter and miſtreſs, but alſo for their children and relations: and at length their intereſt were become ſo peculiarly his own, that he joy'd in all their joys, and partook of all their ſorrows.
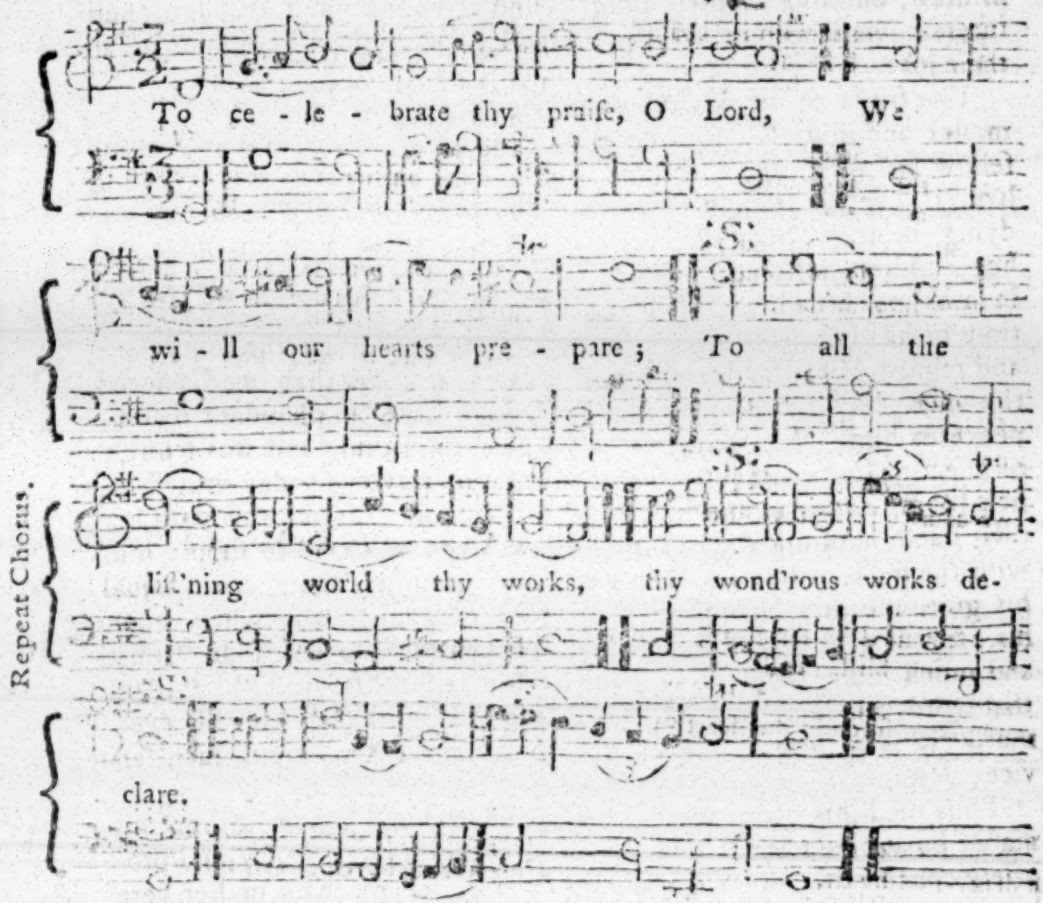
The fruits of his fidelity were the confidence and eſteem of his maſter and miſtreſs; the affection of the family; the reverence of his fellow-ſervants; and a comfortable ſaving, on which he propoſed to live, if ever he ſhould have cauſe to quit the ſervice; and which, dying in it, he had the pleaſure to bequeath to a widow ſiſter and her children, whom it reſcued from many difficulties, and placed in a happy ſituation, above dependance and neceſſity.—During the time of his laſt ſickneſs, he frequently declared, that the tenderneſs and regard of his maſter and miſtreſs to him, more than overbalanced the merit of all his former ſervices, and were an abundant recompence to him. For *Petruchio* had a generous mind, and was ſenſible of affectionate treatment. His maſter frequently every day viſited his ſick room, and read and prayed by his bedſide: his miſtreſs with her own hands adminiſtered his medicines, and took care to ſupply him with the moſt proper nouriſhment. His humility alone could equal his gratitude and thankfulneſs on ſuch occaſions: and when upon his expreſſing his great obligations, his miſtreſs once ſaid, that "this, and much more than this was due for his faithful ſervices." "And that word, madam, ſaid the honeſt fellow, with tears in his eyes, that word is a reward ſufficient for more than twenty times ſuch ſervices as mine."

Thus died this uſeful worthy man: and to do all honour to him, his maſter buried him at his own expence, with all the decency and propriety conceivable: ſix neighbouring farmers, tenants to his maſter, bore his pall; his maſter and miſtreſs walked as chief mourners; the reſt of the family attended in proceſſion, and had mourning given them on the occaſion; and ſo great was the eſteem, in which this faithful ſervant was held, (who I ſhould have obſerved was the willing and joyful hand by which his maſter and miſtreſs diſtributed their liberal charities)—that ſcarce a dry eye was ſeen at his funeral: and his death and funeral I perſuade myſelf have done more to reform the ſervants about us, than twenty lectures to them could have achiev'd. "See how *Petruchio*, though a ſervant, is honoured and reſpected"—was the general cry: and the general reaſon given on all hands was, "Becauſe he was faithful, honeſt, and induſtrious."

And let ſervants, in concluſion, be told, that if they would obtain ſuch favour here, and ſuch future recompence as *Petruchio* doubtleſs hath obtained—their only method is to go and do likewiſe; is to imitate his example; is to make their maſter's intereſts their own;—and the beſt motive upon which they can do this, is to conſider, that in ſo doing, they ſerve the Lord Chriſt, and may be aſſured, that according to their fidelity, ſo ſhall they reap hereafter. For God is no reſpecter of perſons.

[*To be continued.*]

A HYMN *of* THANKSGIVING. *Words by Dr.* T——TE. *Set to Muſick by Mr.* E.



The thought of them ſhall to our ſouls
Exalted pleaſure bring,
CHORUS.
Whilſt to thy name, O thou MOST HIGH,
Triumphant praiſe we ſing.

All thoſe who have his Goodneſs prov'd
Will in his Truth confide,
CHORUS.
Whoſe Mercy ne'er forſook the man
That on his Help rely'd.

Sing Praiſes therefore to the LORD,
From *Sion* his abode;
CHORUS.
Proclaim his deeds, till all the world
Confeſs no other GOD.

A HYMN *before* Sleep, *by Bp.* Turner.

COME great Father, mighty Lord,
Whom none ſee, though all deſire;
Come, Lord Chriſt, the Father's word;
Come, Holy Ghoſt, our ſouls inſpire.

Our day's labour at an end,
Now 'tis time to take ſome eaſe:
Sleep, our nature's gentle friend,
Waits our weary limbs to ſeize.
Minds in tempeſts all the day,
Wrack'd with cares and over-preſt;
Drench'd in deep oblivion they
All the night lie charm'd to reſt.
'Tis the God of nature's will
To allow this ſweet repoſe,
This ſoft medicine to diſtill,
Balm of human pains and woes.
But while pleaſing languor creeps
On the little world of man;
Bathes him in freſh cooling ſleeps,
Marks his life but half a ſpan;
Quick as light'ning, free as air,
Round the globe the ſpirit flies;
Hidden things to that appear,
That their various ſhapes deſcrys.
Looſe from cares and unconfin'd,
As from heav'n it firſt was brought;

Streaming,

Streaming thence th' ætherial mind
Overflows with active thought.
Working brain forms divers dreams,
'Midst the terrors of the night;
Sometimes heav'n darts with its beams,
Sacred and prophetick light.
Sometimes fiends from shades below
Truth efface, false light intrude,
And with scenes of doubt and woe,
Riddles dark, the soul delude.
He whose heart is ever clean,
He whose hands are never foul,
Shall receive, with light serene,
Myst'ries deep into his soul.
He whose breast is vice's cell,
Where night-haggs their juntos keep;
In their consults meets a hell,
And its furies in his sleep.
This did that wise Patriarch shew,
In the gaol the gaoler's friend;
Made two courtly prisoners know
What their visions did portend.
One to his high trust restor'd,
Does his Master's wine prepare;
Th' other, sentenc'd by his Lord,
Feeds devouring birds of air.
Lo when dreams perplex'd the King,
The young Sage foretold the dearth;
Bid them into gran'ries bring
All their crops from fruitful earth.
Then as minister of state,
Rais'd to lord it o'er the realm;
Like a demy-god he sat,
Sharing empire at the helm.
John, our Saviour's happy friend,
Whom his Lord, a friend as true,
In the spirit bids ascend,
Tour'd above the eagle's view,
Saw God's Lamb new slain and crown'd,
Clad in crimson robes of state:
Who alone was worthy found,
To unseal the book of fate:
In his thund'ring arm he sways
Such a flaming steel as like
Flashing light'ning several ways,
Threatens double strokes to strike.
He, great searcher, has in sight
Soul or body's least offence;
Bids that two-edg'd sword of light,
First and second death dispense.
Such blest visions him inspire,
Till the saint-like hero wakes;
His high genius mounting higher,
Through all heaven a progress takes.
We pretend to no such flight,
We whom errors lead astray,
We whom evil lusts benight,
We must take a lower way.

Thou that dost thy God revere,
Think upon the layer now;
Cleansed and anointed there,
Think on thy baptismal vow.
When sleep bows that head of thine,
Think who bow'd his head for thee;
Let thy forehead wear his sign,
And thy heart his livery.
From black deeds, and evil fiends,
Thinking on the cross will keep;
This impress on holy minds,
Sets them steady while they sleep.
Far when fancy takes her flight,
Far be mon'strous dreams we pray;
With thy craft as dark as night,
Charmer vile, keep thou away!
Tir'd with labours of the day,
Though our bodies sleep controuls;
Hearts awake, to Christ shall pray,
Rest and center of our souls.

An ADDRESS *to the Muse, by* W. WOTY.

ENOUGH of themes impertinent and vain,
Enough of trifles, light as is the down
That floats in air, and wavers to the breeze,
I've sung inglorious. For a fleeting day
The random verse might please, but wanting strength
It shrunk, it perish'd in its infant bud.

Away fantastic visions of the mind!
Imagination's watching dreams away!
Unless fantastic visions of the mind,
And bright ideas dancing round the brain
Superfluous, can lead to moral thought,
And spur the lazy soul to hallow'd acts.
Come thou, O muse! religion's advocate!
Thou, who once dictated thy *Milton*'s strain
My sleepy pow'rs arouze——quench ev'ry thought,
Extinguish ev'ry mental embryo spark,
That glows not with the holy love of thee.
So may I hope,—when death has laid me low,
Low, in his cold, cold cell—that future praise
I earn'd when living, and to fix my name
Fair on the roll of laudable renown.
If this be vanity, 'tis nature's gift
Ominous of immortality. The mind
With eyes eternal looks beyond the grave.
What gives a lustre to the Poet's lay,
And round its foliage spreads perpetual bloom
And verdure never-fading? 'Tis the ray
That streams immense from virtue's heav'nly fount,
And cherishes the wreath with warmth di-
Illustrious spirits! long shall ye survive;
Ye! who have exercis'd your holy pens

In

In pure religion's lasting praise, while bards
Of sordid soul, whose temporary harps
To notes of puerility were strung,
No longer live in memory's fair page.
Come then, oh sacred muse! once more I speak
With lips devout—thy fervent votary hear!
Uplift me on thy wing, and let me ride
In majesty sublime! O mount as high
As yonder orb of planets—higher still,
And let me reach that heav'n beyond the stars.

The BENEDICITE *paraphrased.*
By the Rev. Mr. MERRICK, *of* Oxford.

YE works of God, on him alone;
In earth his foottool, heaven his throne,
Be all your praise bestow'd;
Whose hand the beauteous fabrick made,
Whose eye the finish'd work survey'd,
And saw that all was good.

The angels all with loud acclaim
Admiring view'd the new born frame,
And hail'd the eternal king;
Again proclaim your maker's praise,
Again your thankful voices raise,
And touch the tuneful string.

Praise him, ye bless'd ætherial plains,
Where, in full majesty, he deigns
To fix his aweful throne;
Ye waters, that above him roll,
From orb to orb, from pole to pole,
Oh! make his praises known!

Ye thrones, dominions, virtues, powers,
Join ye your joyful songs with ours,
With us your voices raise;
From age to age extend the lay,
To heav'n's eternal monarch pay
Hymns of eternal praise.

Cælestial orb!—whose pow'rful ray
Opes the glad eyelids of the day,
Whose influence all things own;
Praise him, whose courts effulgent shine
With light, as far excelling thine,
As thine the paler moon.

Ye glitt'ring planets of the sky,
Whose lamps the absent sun supply,
With him the song pursue;
And let himself submissive own,
He borrows from a brighter sun,
The light he lends to you.

Ye show'rs and dews, whose moisture shed,
Calls into life the op'ning seed,
To him your praises yield;
Whose influence makes the genial birth,
Drops fatness on the pregnant earth,
And crowns the laughing field.

Ye winds that oft' tempestuous sweep
The ruffled surface of the deep,
With us confess your God;
See, through the heav'ns the king of kings,
Up-borne on your expanded wings,
Comes flying all abroad.

Ye floods of fire, where'er ye blow,
With just submission humbly bow
To his superior pow'r;
Who stops the tempest on its way,
Or bids the flaming deluge stray,
And gives it strength to roar.

Ye summer's heat, and winter's cold,
By turns in long succession roll'd,
The drooping world to chear;
Praise him, who gave the sun and moon,
To lead the various seasons on,
And guide the circling year.

Ye frosts that bind the wat'ry plain,
Ye silent show'rs of fleecy rain,
Pursue the heav'nly theme;
Praise him who sheds the driving snow,
Forbids the harden'd waves to flow,
And stops the rapid stream.

Ye days and nights, that, swiftly born,
From morn to eve, from eve to morn,
Alternate glide away;
Praise him, whose never varying light
Absent, adds horror to the night,
But present gives the day.

Light---from whose rays all beauty springs,
Darkness---whose wide-expanded wings
Involves the dusky globe;
Praise him, who when the heav'ns he spread,
Darkness his thick pavillion made,
And light his regal robe.

Praise him ye light'nings as ye fly,
Wing'd with his vengeance through the sky,
And red with wrath divine;
Praise him ye clouds that wand'ring stray,
Or fix'd by him in close array,
Surround his aweful shrine.

Exalt, O earth! thy heav'nly king,
Who bids the plants, that from thee spring,
With annual verdure bloom;
Whose frequent drops of kindly rain
Prolifick swell the ripening grain,
And bless thy fertile womb.

Ye mountains that ambitious rise,
And heave your summits to the skies,
Revere his aweful nod;
Think how you once affrighted fled,
When *Jordan* sought his fountain head,
And own th' approaching God.

Ye trees, that fill the rural ſcene,
Ye flowers, that o'er th' enamel'd green,
In native beauty reign;
O praiſe the ruler of the ſkies,
Whoſe hand the genial ſap ſupplies,
And clothes the ſmiling plain.

Ye ſecret ſprings, ye gentle rills,
That murm'ring riſe among the hills,
Or fill the humble vale;
Praiſe him, at whoſe almighty nod,
The rugged rock diſſolving flow'd,
And form'd a ſpringing well.

Praiſe him ye floods and ſeas profound,
Whoſe waves the ſpacious earth ſurround,
And roll from ſhore to ſhore;
Aw'd by his voice, ye ſeas ſubſide,
Ye floods within your channels glide,
And tremble and adore.

Ye whales, that ſtir the boiling deep,
Or in its dark receſſes ſleep,
Remote from human eye:
Praiſe him, by whom ye all are fed,
Praiſe him, without whoſe heavenly aid,
Ye languiſh faint and die.

Ye birds, exalt your maker's name,
Begin, and with th' important theme
Your artleſs lays improve;
Wake with your ſongs the riſing day,
Let muſick ſound on every ſpray,
And fill the vocal grove.

Praiſe him, ye beaſts that nightly roam,
Amid the ſolitary gloom,
Th' expected prey to ſeize;
Ye ſlaves of the laborious plough,
Your ſtubborn necks ſubmiſſive bow,
And bend your wearied knees.

Ye ſons of men, his praiſe diſplay,
Who ſtampt his image on your clay,
And gave it power to move;
Ye that in *Judah*'s confines dwell,
From age to age ſucceſſive tell,
The wonders of his love.

Let *Levi*'s tribe the lay prolong,
'Till angels liſten to the ſong,
And bend attentive down;
Let wonder ſeize the heav'nly train,
Pleaſed while they hear a mortal ſtrain,
So ſweet, ſo like their own.

And you, your thankful voices join,
That oft at *Salem*'s ſacred ſhrine
Before his altars kneel;
Where thron'd in majeſty he dwells,
And from the myſtick cloud reveals
The dictates of his will.

Ye ſpirits of the juſt and good,
That, eager for the bleſt abode,
To heav'nly manſions ſoar;
O let your ſongs his praiſe diſplay,
'Till heav'n itſelf ſhall melt away,
And time ſhall be no more.

Praiſe him, ye meek and humble train,
Ye ſaints, whom his decrees ordain
The boundleſs bliſs to ſhare;
O! praiſe him, 'till ye take your way
To regions of eternal day,
And reign for ever there.

Let us, who now impaſſive ſtand,
Aw'd by the tyrant's ſtern command,
Amid the fiery blaze:
While thus we triumph in the flame,
Riſe, and our maker's love proclaim,
In hymns of endleſs praiſe.

I DIE DAILY. *An* HYMN.

From 1 *Cor.* xv. 31.

GREAT God! thy energy impart,
And write this leſſon on my heart:
Rouſe every ſolemn thought, that I
May ponder what it is to die.

To die—and quit this houſe of clay,
And unembody'd paſs away,
From all things mortal: and have done
With all concerns beneath the ſun!

When all my days ſhall be fulfill'd,
My character and ſtate be ſeal'd:
My naked ſpirit borne to God,
And ſentenc'd to it's long abode!—

My change is ſure, and may be ſoon,
Each haſt'ning minute leads it on:
The ſhafts of death around me fly,
And every day I live—I die.

This, this my ſtate, *to die*, I'd learn;
And make it every day's concern:
Then let which will be laſt,--(this may)
I'm not unpractis'd in the way.

O! may I daily live above
This fleſh, this world, and wean my love:
And every day abſtract my cares,
From mortals, and their mean affairs.

Spend every day as if 'twere laſt,
And time redeem, e'er time is paſt:
And all it's precious portions o'er,
Redeemable, alas!—no more.

Examine oft the ſtate I'm in,
(Whether a ſtate of grace or ſin;)

If

If Christ has mark'd me for his own,
He'll meet me at his father's throne.

Rejoice my soul in such a stay,
Jesus, the life, the truth, the way:
And trace the footsteps of thy head
Up where thy heav'nly hopes are laid.

He'll guide me to my dying day,
And guide it with a chearful ray;
And to my soul a mansion give,
Where bright immortals ever live.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE,

GENTLEMEN,

AS it is not improbable, that your peculiarly instructive pamphlet, may be perused by many, of the rising class, I conjecture, the inclosed will meet your approbation, not in consequence of its poetical desert, with which it is poorly furnished, but of a happy tendency it may possibly have, to suggest the importance of an early trust in God.

I remain, your's, &c.

Gracechurch-Street,
July 30, 1761.

The CONSOLATION.

Where he vital spreads; there must be joy.
THOMPSON.

WHAT tho' in gloomy solitude I range
The thorny maze of life; the realm of woe
Where thick-sown evils numberless and strange
In every path and every corner grow.

Yet, (thro' the help of thy unfailing arm
Almighty father) shall I move secure,
Nor can the fatal tyrant, death, alarm
While hope and fortitude, thou dost restore.

Surrounded with Omnipotence, no fear,
No prospect shall my happy soul dismay,
If thou art present, she can safely steer
Amidst the dangers of the rocky way.

Let storms oppose, let rapid whirlwinds blow,
Let darkness cover, and let tempests beat,
All nature's face tremendous horror show,
And thunders sound the dreadful scene compleat.

Let earth itself fly from her antient base,
And all her mountains from their centre move;
Nor of her beauty leave a single trace,
But o'er the globe unbounded waters rove.

Even tho' destruction open'd wide its jaws,
And hell's devouring pit disclos'd around:
The infernal dragon stretch'd his horrid paws
To blast my hopes, and give th' eternal wound.

Yet in the strength and confidence of thee,
Immortal sov'reign, I remain unmov'd:
Possess a calm, a firm felicity,
And hold an interest in thy son belov'd.

An interest far surpassing *India*'s store,
An interest that no earthly gem can buy;
Whose worth will stand, when stars and suns no more
Perform their brilliant office in the sky.

An interest which invigorates the mind;
When man traverses sickness solemn vale;
When on the couch he weakly lies reclin'd:
And feels his vital spirits sadly fail.

An interest which for him will open wide
The chrystal portals of the joyful plains;
Will give him with his maker to abide,
And dwell where health and endless triumph reigns.

Long as this sacred wealth my heart retains,
I'll view with scorn the sordid tribe below,
Their heaps of dirt, their despicable gains
Nor wish to gather, nor desire to know.

Thy favour's all; thy smile shall satisfy:
Thy smile, that makes the whole creation gay;
That fills the empyrean courts with joy;
And wakes loud echoes in the realms of day.

July 30, 1761. D. B.

A short passage in Mr. HERVEY'*s Reflections on a Flower-Garden, attempted in Verse.*

BY love of virtue let the child be led,
And taught the paths of equity to tread:
Let ductile youth, in their most early days,
Be taught to love, and give their maker praise:
With strictest order, let the soil be dress'd:
Let good advice be on the mind impress'd:
Let skill and prudence prune the tender plants,
And ward the pupils from all evil haunts:
Their hearts be taught to glow with heav'nly love,
And all their wayward passions how to move.
Oh, what a pleasant and delightful plan
Will then take footing in the inner man!
The pers'nal virtues will each grace display,
And shine, like Phebus, regent of the day:

The ſocial ones beſtow their lovely fruits,
While graceful charms adorn the riſing ſhoots:
The thoughts become, both gen'rous and refin'd;
The carriage winning; the behaviour kind.

To the AUTHORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

THE better to inſtruct the children, in the pariſh to which I belong, I took the trouble to turn the Catechiſm into eaſy and familiar verſe; and I met with great ſucceſs, in this method. I propoſe to give a part to the public, monthly, if you will allow me a place in your uſeful Magazine: and thus if any of my worthy brethren like to purſue my method, they will have the whole paraphraſe in a ſhort time before them.

I am, &c. PHILO-CATECH.

The CHRISTIAN COVENANT.

PART I. *God's Promiſes.*

BY nature ruin'd and undone,
A child of wrath, and born in ſin:
Our God his wond'rous grace hath ſhewn,
And op'd a door to take me in!

A *covenant* hath freely made,
Where even *babes* his mercy prove:
Where all in *baptiſm* receive
The ſign and ſeal of heavenly love!

O how thrice happy then am I,
To whom a *chriſtian* name is giv'n:
Adopted in God's family
And made a promis'd heir of heav'n!

But let the praiſes ever flow,
To him, from whom theſe bleſſings ſpring;
For 'tis to *Jeſus* only due,
That I'm a child of heav'ns king.

For we are all God's children dear
Through faith in *Jeſus Chriſt* alone:
Who into *Chriſt* baptized are,
Saith holy *Paul*, do *Chriſt* put on.

To prize theſe *privileges* high,
Thy aid, oh Holy Ghoſt, be giv'n!
That I may never, never loſe
My part in *Jeſus*, *God*, and *Heav'n!*

ADVICE *to a* SHEPHERD.

O fortunatos nimium, ſua ſi bona norint
Agricolas.——

SHepherd, ſeek not wealth or pow'r;
Let the fragrant woodbine bower,
Let the hills, and vales, and trees
And the lonely cottage pleaſe:
Can the gaudy, gilded room
Vie with fields in vernal bloom?
Can *Italian* airs excel
Sweet melodious *Philomel?*
Can the idle arts of dreſs
Grace thy lovely Shepherdeſs?
Happier ſhe in mean attire
Than the daughters of the Squire!
'Midſt the city's tempting glare,
Dwells diſeaſe and ſtrife, and care:
Quit not then the rural fold,
Nor exchange thy peace for gold. C.

To the PUBLISHER *of the* CHRISTIAN's MAGAZINE.

SIR,

NOT knowing how to direct to the author of the Chriſtian's Magazine, I deſire you would tranſmit to them this *Engliſh* tranſlation of *Beza*'s epitaph on *Luther*. I congratulate them on the ſucceſs of their truly learned and valuable compoſitions, and would gladly teſtify the ſincerity of my inclinations to promote ſo ineſtimable a paper, however little my abilities are able to contribute to it. Yours, &c. D. J.

THE world *Rome* conquer'd, *Rome* the Pope has ſway'd;
She has her arms, and he his arts diſplay'd;
How much ſuperior triumphs *Luther*'s name,
Who with a feather *Rome* and Pope o'ercame.

Go, boaſt vain *Greece* of *Hercules*'s deeds,
His iron club a feather's weight exceeds!

To the Memory of the late Duke of * Bridgewater, 1748.

By N. COTTON, *M. D. of St.* Alban's.

PAtient to hear, and bounteous to beſtow,
A mind that melted at another's woe;
Studious to act the ſelf-approving part,
That midnight muſic of the honeſt heart;
Theſe ſilent joys th' illuſtrious youth poſſeſt,
This cloudleſs ſun-ſhine of th' unſully'd breaſt!
From pride of peerage, and from folly free.
Life's early morn fair virtue gave to thee.
The tear no longer ſtole from ſorrow's eye,
And poverty rejoiced, when he was nigh;
Like *Titus*, knew the value of a day,
And want went ſmiling from his gates away.
Titles and rank are borrow'd from the throne:
Theſe honours, *Egerton*, were all thy own.

* Elder Brother of the preſent Duke. He died very young.

HISTO-

HISTORICAL MEMOIRS.

OUR laſt was concluded with a brief account of ſome little advantages gained by the Swedes over a part of his Pruſſian Majeſty's forces; ſoon after which, a ſmart ſkirmiſh happened in Pomerania, between a large detachment of Swediſh forces, and ſome Pruſſian troops under colonel Belling, wherein the latter had the advantage; but finding himſelf too weak to ſtand againſt the whole fire of the Swedes, he abandoned Malchin and Treptow, and retired to Calow; encouraged by this retreat, the Swedes not long after attempted to diſlodge col. Belling frow New Brandenburgh, but were repulſed with great loſs; and the latter having been ſince reinforced, has prevailed over the Swedes in Pomerania in ſeveral ſkirmiſhes, and obliged them to draw their ſubſiſtence from their own country.

By advices from Sileſia we learn, that on the 15th of Auguſt, 43 ſquadrons of Auſtrians, which had been ſent by general Laudohn to join the Ruſſian army, were totally defeated by the King of Pruſſia; and that the cannon and trophies which the horſe grenadiers had with them, were taken. In the mean time, the ruſſian army was driven back from Groſs Becken to Mettiche, and two regiments of their infantry were made priſoners by general Knobloch, in the purſuit towards the Oder. Letters from other parts magnify this advantage; notwithſtanding which, the Auſtrian and Ruſſian armies have effected their junction, and immediately afterwards held a council of war, in which it was reſolved to attack the King of Pruſſia in his camp of Ober-Arnſdorff. But next day his majeſty ſet fire to his camp and fell back to Schweidnitz; which diſconcerted the meaſures of his enemies; and part of their forces marched into the camp which the Pruſſians had abandoned. A new plan of attack was ſettled; but it was diſconcerted like the former, the king having taken a new poſition between Schweidnitz and Zobtenberg, which poſt is very ſecure by nature, and has there ſtrongly entrenched himſelf.—Accounts of the lateſt date from the commandant of Glogau ſay, that on the 9th and 10th the baggage of the Ruſſian army had repaſſed the Oder at Steinau; that on the 10th, marſhal Butturlin, with the groſs of the army, had ſeparated from the Auſtrians, and began to move towards the Oder; and that general Chernichew, with a corps under his command, remained ſtill with general Laudohn.

The Ruſſian fleet have done no great damage to the town of Colberg by the bombardment, and it is ſaid they have ſuffered conſiderably by the batteries raiſed on the ſhore. General Romanzow had not moved on the 4th of September; and the Duke of Wurtemberg remained unmoleſted in his entrenchments, which are within half a mile of Romanzow's camp.

General Tottleben, the Ruſſian commander, who had been detected in holding a treaſonable correſpondence with the Pruſſians has been carried priſoner to Peterſburg, where he remains confined in the citadel,

From the allied army under Prince Ferdinand we are informed, that on the 30th of Auguſt a body detached from their army had attacked Dorſten, where the oven of Prince Soubize's army had been built ſome time ago. M. Vierſet, with the firſt battalion of his regiment, were all made priſoners, after a vigorous reſiſtance. Next day the light troops of the allies took 300 waggons, a number of equipages, and the patroles of French horſe that were along the Lippe.

The inhabitants of Hanover had been much alarmed, on account of the march of a large body of French troops towards Seeſen and Grene; but on the 14th inſtant their fears were diſſipated, as it appeared that this corps was deſtined to cover the retreat of ſmaller detachments, which had advanced into the country, with a view of raiſing contributions and collecting proviſions. General Luckner, reinforced by general Freytag, is advanced to Saltz-Gitter; and the Hartz is entirely cleared of the enemy's parties.

FRIDAY, *Aug.* 28.

HIS majeſty this day was pleaſed to order, that the parliament, which ſtands prorogued to Thurſday, the third day of September inſtant, ſhould be farther prorogued to Thurſday, the eighth of October following.---And that the convocations of Canterbury and York be prorogued to Friday, the ninth of October. Since which the parliament has been prorogued to November the third, and the convocation to the ſixth of the ſame month.

Tueſday, Sep. 1. Sir Piercy Brett informs Mr. Cleveland, by a letter dated Auguſt 25, that Capt. M'Bride, of the Grace armed cutter, having obſerved, on the Saturday morning before, that two prames were gone into the harbour, and only four flat-bottom'd boats and a dogger privateer were in the road, he propoſed cutting out the privateer that night, if capt. Digges of the Maidſtone would let him have four boats manned and armed; which being granted, he very quietly rowed up to the privateer in the night, boarded her on both ſides, and took her without the loſs of a man, and only two were wounded. Mr. M'Bride ſhot the lieutenant of the privateer thro' the head with a muſket, as he was pointing a gun into the boat.

Friday 4. A letter from capt. Faulkner, of his majeſty's ſhip Bellona, dated Liſbon river, Aug. 21. informs, that his Majeſty's ſhips Brilliant and Bellona, on the 14th of Aug. fell in with, and engaged a French man of war, of 74 guns, called the Courageux, capt. Dugue Lambert, commander, (with 700 men on board) and two frigates; the man of ſtruck, but the two frigates bore away, and eſcaped, neither of the Engliſh ſhips being in a condition to purſue them.—Some letters ſay, that the cargo of the Courageux is valued at 320,000l. firſt coſt. She had many ranſomers on board.

When the French priſoners were landed at Liſbon, out of the Bellona man of war, they applied to the French conſul for relief without effect; but the gentlemen of the Engliſh factory there, generouſly raiſed 230l. ſterling for their relief. A noble inſtance of Engliſh generoſity.

Saturday 5. The Earl Temple, Lord Lieutenant of the county of Buckingham, on behalf of the lace manufacturers, preſented to his Majeſty a pair of fine ruffles, made by Meſſ. Milward and comp. at Newport Pagnel; his Majeſty, after looking at them, and aſking many queſtions concerning this branch of trade, was moſt graciouſly pleaſed to ſay, that the inclination of his own heart naturally led him to ſet a high value upon every endeavour to improve any Engliſh manufacture, and whatever had ſuch a recommendation, would be preferr'd by him to works, poſſibly, of higher perfection, made in any other country.

Wedneſday 9. Her moſt Serene Highneſs the Princeſs Charlotte of Mecklenburgh, having embarked on board his Majeſty's yatcht at Stade, on the 22d of Auguſt, arrived in the port of Harwich, on Sunday evening, the 6th of September. Her Highneſs continued that night on board; after which ſhe ſet out from Harwich, and lay laſt night at the Earl of Abercorn's houſe, at Witham, in Eſſex; from whence her Highneſs ſet out this morning, and arrived at St. James's at a quarter after three, where ſhe alighted at the garden gate, and was received by the King, and all the royal family. At nine in the evening the marriage ceremony, between his Majeſty and her moſt ſerene Highneſs, was ſolemnized by the archbiſhop of Canterbury in the royal chapel at St. James's.

Monday 14, Upwards of 1000l. of French ſilks were ſeized on board a Dutch ſhip in the river, and depoſited in his Majeſty's warehouſes.

This day the lord mayor, aldermen, and common council of London, waited on their Majeſties at St. James's, with their addreſs on their Majeſties nuptials. They were graciouſly received, and had the honour to kiſs their Majeſties hands.

The univerſity of Cambridge alſo preſented their addreſs the ſame day, on the ſame occaſion, and were received in a moſt gracious manner, and kiſſed their Majeſties hands.

Wedneſday, 16. The Univerſity of Oxford preſented their addreſſes to their Majeſties, and had the honour of kiſſing their Majeſties hands.

Saturday 19. His Majeſty ordered a Congé d' Elire to the dean and chapter of York, to elect an archbiſhop thereof, in the room of Dr. Gilbert, deceas'd; and at the ſame time recommended to the ſaid dean and chapter the right rev. Dr. Drummond, now biſhop of Saliſbury, to be elected to the ſee of York.

His Majeſty has alſo recommended Dr. Thomas Hayter, to be elected to the ſee of London, in the room of Dr. Thomas Sherlock, deceaſed.

Tueſday

Tuesday 22. This day his Majesty King George the Third, and Queen Charlotte, were crowned in the Abbey Chrch of Westminster, with the ceremonies accustomed upon that great and glorious solemnity.

His Majesty came privately to the Prince's chamber, and the Queen to Black Rod's room near the House of Peers, about nine o'clock. The Peers assembled in their own house, the Peeresses and the Dukes of Normandy and Acquitain in the Painted Chamber, the rest in the Court of Request.

About eleven o'clock the procession was drawn out in Westminster Hall, which was soon after followed by their Majesties, who seated themselves in the chairs of state under their canopies.

Then the swords and spurs were presented and laid upon the table, with the regalia brought up in procession by the Dean and Prebendaries of Westminster; which, being severally presented and laid upon the table, were afterwards delivered by the Lord Great Chamberlain to the Lords appointed to carry them, being summoned by Garter; as also the Bishops appointed to support their Majesties, and who were to carry the bible, the chalice, and paten.

The procession then went on in the following order:

The King's Herb Woman, with her six maids, strowing the way with herbs.
The Dean's Beadle of Westminster, with his staff.
The High Constable of Westminster, with his staff, in a scarlet Cloak.
A fife.
Four drums.
The Drum-Major.
Eight trumpets.
A kettle-drum.
Eight trumpets.
The Serjeant trumpeter.
The Six Clerks in Chancery.
The Closet-Keeper of the Chapel Royal.
The King's Chaplains, having dignities.
Sheriffs of London.
Aldermen of [illegible]
Masters in Chancery.
The King's Serjts.
The Solliciter-General.
The King's ancient
Gentlemen of the [illegible]
Barons of the Exchequer, and [illegible]
Ch. Bar. of the Exchequer. Ch. Just. of [illegible]
Master of the Rolls, being a Privy
Councellor, went as such.
Children of the Choir of
Serjeant of the Vestry.
Children of the Chapel Royal, in
Choir of Westminster.
Organ Blower.
Gentlemen of the
The sub-dean of
Prebendaries
The Dean of
The Master of the Jewel [illegible] in scarlet.
Bath King of Arms, [illegible]
Knights of the Bath, [illegible] two, car-
Lieutenant [illegible]
His Majesty
Compt. of the House [illegible], E. of Tho-

Rougecroix Purſuivant. Portcullis Purſuivant.

Heralds of Scotland.

Baroneſſes, in their robes of eſtate; their coronets in their hands.

Barons, in their robes of eſtate; their coronets in their hands.

Norfolk Herald Extraordinary.

Biſhops, in their Rochets; their caps in their hands.

Blanck Courſier Herald. Brunſwick Herald.

Viſcounteſſes, in their robes of eſtate; their coronets in their hands.

Viſcounts, in their robes of eſtate; their coronets in their hands.

Lancaſter Herald. Somerſet Herald.

Counteſſes, in their robes of eſtate; their coronets in their hands.

Earls, in their robes of eſtate; their coronets in their hands.

Windſor Herald. Richmond Herald.

Marchioneſſes, in their robes of eſtate; their coronets in their hands.

York Herald. Cheſter Herald.

Marquiſſes, in their robes of eſtate; their coronets in their hands.

Ducheſſes, in their robes of eſtate; their coronets in their hands.

Dukes, in their robes of eſtate; their coronets in their hands.

The Lord Chamberlain of the Houſhold, Duke of Devonſhire.

Ulſter, Clarencieux, Norroy, Kings of Arms.

Ld. Privy Seal, in his robes of eſtate; his coronet in his hand, E. Temple.

Ld. Chan. in his robes of eſtate, and coronet in his hand, bearing the purſe, Ld. Henley.

Ld. Archb. of Canterbury in his rochet, with his cap in his hand, Dr. Tho. Secker.

Two gentlemen of the Privy-Chamber, in proper mantles, their hats in their hands, repreſenting the Dukes of

Aquitain, Sir William Breton.

Normandy, Sir Tho. Robinſon, Bart.

The Queen's Vice-Chamberlain, Lord Viſcount Cantalupe.

Two Gentlemen Uſhers.

The ivory rod with the dove, borne by the Earl of Northampton, in his robes of eſtate.

The Queen's Lord Chamberlain, Duke of Mancheſter, in his robes, with his coronet and ſtaff in his hand.

The ſcepter with the Croſs, borne by the Duke of Rutland, in his robes of eſtate.

Two Serjeants at Arms.

The Queen's crown, borne by the Duke of Bolton, in his robes of eſtate.

Two Serjeants at Arms.

Gentlemen Penſioners.

Biſhop of Norwich.

The QUEEN,

In her Royal robes, (on her head a circlet of gold adorned with jewels) going under a canopy of cloth of gold, borne by ſixteen Barons of the Cinque Ports; her train ſupported by her Royal Highneſs Princeſs Auguſta, in her robes of eſtate, aſſiſted by ſix Earls daughters,

Biſhop of Lincoln.

Gentlemen Penſioners.

Lady Mary Grey. Lady Selina Haſtings.

Lady Eliz. Montague. Lady Heneage Finch.

Lady Jane Steuart. Lady Mary Douglas.

Princeſs's coronet, borne by the Marquis of Carnarvon.

Ducheſs of Ancaſter, Miſtreſs of the Robes.

Two Women of her Majeſty's Bed Chamber.

The KING's *Regalia*.

St. Edward's ſtaff borne by the Duke of Kingſton, in his robes.

The golden ſpurs, borne by the Earl of Suſſex, in his robes.

The ſcepter with the croſs, borne by the Duke of Marlborough in his robes.

The third ſword, borne by the Earl of Sutherland, in his robes.

Curtana, borne by the E. of Lincoln, in his robes

The ſecond ſword borne by the Earl of Suffolk, in his robes.

Lord

Uſher of the White Rod

Lord Mayor of London, in his gown, collar, and jewel, bearing the city Mace, Sir Matthew Blackiſton.

Lyon king of arms of Scotland, carrying his crown in his hand, John CampbellHooke Eſq;

Garter principal king of arms, his crown in his hand, StephenMartinLeake Eſq;

Gentleman uſher of the black rod with his rod, Sir Septimus Robinſon.

The Lord Great Chamberlain of England in his robes of eſtate, and coronet and white ſtaff in his hands.

His Royal Highneſs the Duke of Cumberland, in his robes of eſtate, and coronet in his hand; his train bore by the Hon. John Fitzwilliams.

His Royal Highneſs the Duke of York, in his robes of eſtate, and coronet in his hand; his train borne by Colonel Brudenell.

Earl Marſhal, in his robes, with his coronet and Earl Marſhal's ſtaff, Earl of Effingham.

The ſword of ſtate, borne by the Earl of Huntingdon, in his robes.

Lord High Conſtable of England in his robes with his coronet and ſtaff, Duke of Bedford.

High conſtable of Scotland, in his robes, with his coronet & ſtaff, Earl of Errol.

Serjeants at arms. *A Gent. carrying the ſtaff of the Ld. high Steward.*

The ſcepter with the dove, borne by the D. of Richmond, in his robes.

St. Edward's crown, borne by the Lord High Steward, in his Robes, Earl Talbot.

The orb, borne by the duke of Somerſet, in his robes.

Serjeants at arms. *A Gent. carrying the coronet of the Lord high ſteward.*

The paten, by the Biſhop of Rocheſter.

The Bible, carried by the Biſhop of Carliſle.

The chalice, by the Biſhop of Cheſter.

Gentleman Penſioners.

Biſhop of Hereford.

The KING,

In his royal robes, (on his head a cap of eſtate, adorned with jewels) going under a canopy of cloth of gold, borne by ſixteen Barons of the Cinque ports, his train ſupported by ſix lords, eldeſt ſons of Peers.

Biſhop of Durham.

Gentlemen Penſioners.

Viſcount Mandevill.
Lord Howard.
Lord Beauchamp.

Marquis of Hartington.
Lord Grey.
Lord Newnham.

And, at the end of it, the Maſter of the robes, hon. James Brudenell.

Standard bearer of the band of gentlemen penſioners.

Captain of the Yeomen of the guard, in his robes.

Captain of the horſe in waiting, in his robes.

Captain of the band of gentlemen penſioners, in his robes.

Lieutenant of the band of gentlemen penſioners, in his robes.

A gentlemen of the King's bed chamber.

Two grooms of the bed-chamber.

Enſign of the Yeomen of the guard.

Lieutenant of the Yeomen of the guard.

Exempts.

The Yeomen of the guard.

Exempts.

The Clerk of the Cheque to the Yeomen of the guard.

N. B. *All the Peers, in the proceſſion, were in their robes of Eſtate; and, being Knights of the Garter, Thiſtle, or Bath, wore the collars of their reſpective orders.*

About half an hour after one, their Majeſties entered the Abbey, and went to their ſeats on the eaſt ſide of the throne. The archbiſhop of Canterbury made the recognition, and then their Majeſties made the firſt oblation, and took their ſeats on the ſouth ſide of the altar. Then the Litany began; during which, the regalia were ſeverally preſented at the altar, and the great officers retired to their ſeats.

The Litany being ended, and part of the communion-ſervice read by the archbiſhop, Dr. Drummond, biſhop of Saliſbury, preached the ſermon; which being ended, his Majeſty made the uſual declaration, and took and ſubſcribed the coronation oath.

After *Veni Creator*, his Majeſty removed to St. Edward's chair; and the unction was performed by the archbiſhop, four knights of the garter holding a pall over his Majeſty during the anointing, viz. the Duke of Devonſhire, Earl of Northumberland,

land, Earl of Hertford, and Earl Waldegrave. The ſpurs were then preſented, and his Majeſty girt with the ſword, which was afterwards offered and redeemed.

His Majeſty was then inveſted with the armill, the purple robe or imperial pall, and orb, and afterwards receiving the ring, returned the orb to the altar.

The Marquis of Rockingham, deputy to the Duke of Norfolk, as Lord of the manor of Worksop, preſented a right hand glove to his Majeſty, who, putting it on, received from the archbiſhop the ſepter with the croſs, and afterward the ſcepter with the dove, into his left hand; and the Marquis did afterwards ſupport his Majeſty's right hand, as occaſion required.

The archbiſhop then ſet the crown upon his Majeſty's head, about half an hour after three o'clock, amidſt the acclamations of an infinite number of ſpectators; upon which the Peers put on their coronets, the Dukes of Normandy and Aquitaine their hats; the biſhops, Knights of the Bath, and judges, their caps; and the kings of arms their crowns.

Then the Archbiſhop preſented the bible, and pronounceed the Benediction; and his Majeſty kiſſed the Biſhops, kneeling before him.

Whilſt *Te Deum* was ſinging, his Majeſty was inthroned; whereupon the Biſhops performed their homage, and then the temporal lords; firſt his Royal Highneſs the Duke of York, and his Royal Highneſs the Duke of Cumberland, each for himſelf. Then the Duke of Devonſhire, Lord Chamberlain, pronounced the words of the homage for all the Dukes; the Marquis of Rockingham, for the Marquiſſes; Earl Talbot, Lord High Steward, for the Earls; Viſcount Say and Sele, for the viſcounts; and Lord Henley, Lord High Chancellor, for the Barons; every Peer likewiſe taking off his coronet, touched the King's crown, and kiſſed his left cheek.

During the homage, his Majeſty delivered the ſcepter, with the croſs, to the Marquis of Rockingham, (officiating as Lord of the Manor of Worksop) to hold.

In the mean time, Medals of his Majeſty and the Queen were thrown about by the treaſurer of the houſhold.

The Coronation of his Majeſty being finiſhed, the Queen removed from her ſeat on the ſouth ſide the area, to a chair placed before the altar, and was anointed (four ladies holding a pall over her Majeſty) and afterward inveſted with the ring, and crowned by the Archbiſhop: upon which the peereſſes put on their coronets. The Archbiſhop then delivered the ſcepter into her right hand, and the ivory rod into her left hand.

Their Majeſties then made their ſecond oblation, and received the communion; and the final prayers being read, they retired into St Andrew's chapel, where they were inveſted with their royal robes, and crowns of ſtate.

A proceſſion was then made back to Weſtminſter-Hall, in the ſame order as before, except the regalia, prebends, and choirs, which did not return, and the Marquis of Rockingham, who attended his Majeſty to ſupport his right arm.

Their Majeſties retired into the court of wards till dinner was ready; and then ſitting in their chairs of ſtate, the firſt courſe was brought up with the uſual ceremony, his Royal Highneſs the Duke of York and his Royal Highneſs the Duke of Cumberland, ſitting at the end of the table on his Majeſty's right hand, and her Royal Highneſs the Princeſs Auguſta, at the other end of the table, on the Queen's left hand. Before the ſecond courſe, the champion was brought up between the High Conſtable and Earl Marſhal, followed by four pages, and preceded by the Herald, who pronounced the challenge, the champion's two eſquires with his lance and target, two Serjeants at arms, and the trumpets, the Knight Marſhal going before to clear the paſſage.

Immediately after the return of the Champion, Garter King of arms, attended by the reſt of the Heralds, proclaimed his Majeſty's Style in Latin, French, and Engliſh, three ſeveral times; firſt, upon the top of the ſteps near the table; next, in the middle of the hall; and laſtly, at the bottom of the hall.

The ſecond courſe was then ſerved up in the ſame order as the firſt. The ſeveral ſervices, which had been allowed by the court of claims were performed; and his Majeſty was pleaſed after dinner, to confer the honour of Knighthood upon John Bridge, Eſq. Standard Bearer, and Owen Jones, Eſq. Senior Gentleman of the Band of Gentleman Penſioners, and Charles Townley Eſq. Clarencieux King of Arms.

THE CHRISTIAN'S MAGAZINE.

For OCTOBER, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XVII.

Of the TRINITY.

WHATEVER we can know of *God*, muſt be derived from *Revelation:* it is our wiſdom to be content with ſuch knowledge as revelation affords, and not to ſearch into myſteries, which are above the human comprehenſion. What God has thought fit to reveal, we may reaſonably ſuppoſe ourſelves capable of underſtanding: what he has not revealed, we may conclude as reaſonably, is above the reach of our faculties, and certainly not neceſſary for us, in our preſent ſtate. For we can aſſign no good cauſe, why ſo beneficent a Being, as the Father of the univerſe ſhould conceal from his creatures any thing neceſſary to their true happineſs, or productive of their higher perfection. On theſe accounts, wiſe men will acquieſce in the diſcoveries, which the ſacred ſcriptures have made, concerning the Being, Nature, Acts and Attributes of God; and not madly preſume to pry into the *Mode* of his being, or to indulge vain ſpeculations concerning thoſe unions and diſtinctions, which are far above out of our ſight.

It is manifeſt to every reader of the ſcriptures, that a *Father*, — a *Son*,—and *a Holy Spirit*, are there ſpoken of in the higheſt terms; and every impartial man muſt ſoon diſcern that the ſame Names, Acts, Attributes, &c. are aſſigned to each. "They are ſpoken of as *diſtinct* from each other, as *ſending*, *ſent*, *proceeding*, &c. And yet though every one is repreſented as diſtinct, and ſingly as God and Lord, yet the ſame ſcriptures do as clearly teach *their union*, and declare, that there is but *one God*, and *one Lord*. The unity of three perſons, (as Dr. *Waterland* obſerves) in one Godhead, is ſufficiently revealed, as well as their diſtinction: neither is there any difficulty in admitting, that three things may be *three* and *one*, in different reſpects:

distinct enough to be three, and yet united enough to be one: distinct without division, united without confusion."

They are represented to us, as performing different and distinct offices,—the Father *making*, the Son *redeeming*, the Holy Ghost *sanctifying*: and yet the initiating, and of consequence the most important, ceremony of christianity solemnly admits us to the church under the sanction, and in the *NAME*, εις το ονομα, the one undivided *Name* of the eternal three, *the Father*, *the Son*, and the *Holy Ghost*. And when the Apostle delivers his benediction, it is in the joint name of the undivided three; *The Grace of our Lord Jesus Christ, the Love of God, and the fellowship of the Holy Ghost, be with you all.*—These texts alone, are sufficient to convince an humble mind; to silence every scruple, and to cause us to pay an equal homage and adoration to each of the divine persons.

Again, let us ask, what is the *Idea* you have of God, or how do you distinguish him, but by his Names, Acts, and Attributes?—Words must either be definitive, and express settled ideas, or they are of no use, nay, they are of the greatest prejudice.—Now if you have assigned the words God, Jehovah, (or Lord) and the like to express your idea of God;—and if in that idea, you comprehend the acts of creating, preserving, redeeming, &c.—and the attributes of eternity, omnipotence, omniscience, goodness, justice, &c. It is clear that he, to whomsoever you find these terms applied, and these powers inherent, is *God*.

Now it will admit of no dispute, that the Son and the Holy Spirit, are in the scriptures called *God*. The 1st chapter of St. *John*, and the 5th of the *Acts*, compare verse 5 and 4, are proofs sufficient.—But stronger still, they are called JEHOVAH; and this is such a proof of their true Deity, as is irrefragrable and can never be urged too frequently. *Jehovah* signifies that Being, who exists of himself, *who is and was and is to come*,—and was called by the *Jews* the *incommunicable Name*; because it could be applied to or communicated to no other, than the very and true God; as how indeed could it? for all beings derive their existence from him. Nor is this word ever applied to any person or thing, but God. Who then can doubt, that the Son and the Holy Ghost are God,——very and true God, equal with the Father: since to them, as well as the father, the incommunicable name of *Jehovah* is applied. *The Lord our God is one Jehovah*, Deut. vi. 4. Of *Christ* it is said, *This is the Name whereby he shall be called Jehovah our Righteousness*, *Jer.* xxiii. 6, compare also *John* xii. 41, and *Isaiah* vi. 1. Of the Holy Spirit it is said, *The Lord Jehovah put forth the form of an hand,—and the SPIRIT lift me*, &c. *Ezek.* viii. 1, 3. Texts might easily be multiplied; but *one* is sufficient. For if, as is agreed, *Jehovah* be the incommunicable name of God,——and if that name be applied to the *Son* and the *Spirit*, as well as to the *Father*, which it is, indisputably; can there remain a doubt of their real Divinity: can any opposer of this great truth rest in his opposition, or answer satisfactorily to so plain an argument?

The



IOHN HUSS, D.D.

The compaſs of our ſmall chapter will not admit us to produce all thoſe paſſages, in which the ſame Acts and Attributes are aſſigned to each of the divine perſons.—Let us only obſerve, that as *Creation* is, beyond controverſy, an act peculiarly appropriate to God;—ſo the *ſcriptures*, which aſſign this act to the *Son* and the *Spirit*, evidently aſcribe true divinity to them. Now we are told, that *all things were made by the Son*,—and that the *SPIRIT of God* made man, *Job* xxxiii. 4. Eternity is aſcribed to all;—*Jeſus* is called the *firſt and the laſt*,—and the Spirit is termed *everlaſting*. Holineſs, truth, omnipreſence, omnipotence, omniſcience, and every attribute of the Deity are aſſigned to the Son and the Spirit: and what can the concluſion be from thence, but that "All *men ſhould honour the Son and the Spirit, even as*, (in the ſame manner and degree,) *as they honour the Father.*" See *John* v. 12. For to uſe the words of our Church, in the communion ſervice, "That which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality."

As we are obliged to be ſhort, and have not compaſs for full proof of this moſt important topic, (which to treat it properly would require a volume) we beg leave to refer our readers, deſirous of the moſt ſatisfactory evidence, either to Biſhop *Pearſon* on the *Creed*, Biſhop *Bull*'s works, or the invaluable writings of Dr. *Waterland*, eſpecially his "Importance of the doctrine of the Trinity," and his ſermons at Lady *Moyer*'s lectures. Biſhop *Brown*'s analogy deſerves alſo a ſerious attention, as well as Dr. *Randolph* of *Oxford*'s anſwer to the *Eſſay on Spirit*—and a work, with which we confeſs ourſelves much pleaſed, by Mr. *Jones* of *Oxford*, intitled, "*The Catholic Doctrine of the Trinity*, proved by above an hundred ſhort arguments expreſſed in the terms of ſcripture." Theſe or any of theſe will be ſufficient to convince any candid mind: and to guard men, againſt the pernicious poiſon of thoſe, who endeavour to ſubvert this diſcriminating and prime fundamental of Chriſtianity, "the Divinity of the Son and the Spirit,"—and which once given up, they ſoon throw into confuſion the other moſt important and moſt comfortable doctrines of the Goſpel of *Chriſt*.

[*To be continued.*]

BIOGRAPHY.

The Life of John Huſs, *D. D. with ſome Account of* Jerom, *of* Prague.

JOHN *HUSS*, of the univerſity of *Prague* in *Bohemia*, the firſt martyr abroad for the reformation, is the illuſtrious *foreigner*, whoſe life we have aſſigned to our preſent number; not becauſe of any ſingular events which it contains, for we know but few particulars reſpecting him: but to give our readers a view of the ſteps by which the Reformation proceeded, that thus they may have a general hiſtory of the church of Chriſt in our work.—Tho' the unjuſt perſe-

cution, by which this heroic martyr was condemned, and the fortitude wherewith he ſuffered, may ſuggeſt to the ſerious, leſſons of the utmoſt importance and utility.

John Huſs, (whoſe name in the language of his country, ſignifies *Gooſe*,) was born at *Huſſenitz*, a village in *Bohemia*, eighteen miles from *Prague*, about the year 1380, as we conjecture. His parents, though mean, gave him the beſt education they were able; and when tranſplanted to the univerſity of *Prague*, he gave ſtrong proof of his mental powers, and was remarkable for his diligence and application. We are told that he commenced Batchelor of Divinity in 1408, and was ſucceſſively choſen paſtor of the new-built church of *Bethlehem* in *Prague*, Dean and Rector of the Univerſity: In which ſtations he diſcharged his duty with great fidelity, and became at length ſo conſpicuous for his preaching, which was in conformity with the doctrines of *Wickliffe*, that he could not long eſcape the notice of the Pope and his adherents; againſt whom he inveighed with no ſmall degree of aſperity.

Our countryman *Wickliffe* (whoſe life we propoſe to give in our next number,) had kindled the light of reformation, which began to illumine the darkeſt corners of popery and ignorance. His doctrines ſpread into *Bohemia*, and were well received, as by many others, ſo eſpecially by *John Huſs*, and his zealous friend and fellow-martyr, *Jerom of Prague*.

Queen *Anne*, the wife of *Richard* the Second of *England*, was daughter to the Emperor *Charles* the IVth, and ſiſter to *Winceſlaus*, King of *Bohemia*. She was a princeſs of great piety and knowledge, and had ſtrongly patronized *Wickliffe*. Upon her death, in 1394, ſeveral of her attendants, returning into *Bohemia*, carried with them many of *Wickliffe*'s books, which were read with much avidity, and tended greatly to promote the cauſe of the reformation. To ſuppreſs them the archbiſhop of *Prague* iſſued two orders, which had an effect quite contrary to what he expected, for it ſtimulated the friends of theſe doctrines to greater zeal, and almoſt the whole univerſity united in propagating them.

Huſs had conſiderable influence in the univerſity, not only on account of his learning, eloquence, and exemplary life, but alſo on account of ſome valuable privileges which he had obtained from the King in behalf of the *Bohemians* in that ſeminary, by which many *Germans* had been obliged to leave it, and retire to *Leipſic*; who afterwards became his ſteady enemies, and eſpecially at the council of *Conſtance*. And being ſtrenuouſly attached to the doctrines of *Wickliffe*, he ſtrongly oppoſed the decree of the archbiſhop, who however at length obtained a bull from the Pope, giving him commiſſion to prevent the ſpreading of *theſe errors* in his province.

By virtue of this bull the archbiſhop definitively condemned the writings of *Wickliffe*; and proceeding againſt four doctors, *Huſs*, with ſome other members of the univerſity, proteſted againſt theſe proceedings. Upon which he was cited to appear perſonally at *Rome*, to anſwer the accuſations laid againſt him, of preaching both errors and hereſies. *Huſs* deſired to be excuſed a perſonal appearance; the King,

King, the Queen, the Nobility and Univerſity joined in requeſting the Pope to diſpenſe with it. However Cardinal *Colonna* declared him contumacious, and accordingly excommunicated him. And this excommunication was afterwards carried much farther, even to all his diſciples and friends. He was declared a promoter of hereſy, and an interdict was paſſed againſt him. From this unjuſt ſentence he appealed to a future council; and notwithſtanding ſo ſevere a decree, and an expulſion in conſequence from his church in *Prague*, he retired to *Huſſenitz*, where he continued to promulgate his new doctrine, both from the pulpit and with the pen.

The letters which he wrote at this time are very numerous, and he compiled a treatiſe wherein he maintained, that the reading the books of Heretics cannot be abſolutely forbidden. He wrote in defence of *Wickliffe*'s book on the trinity; and undauntedly declared againſt the vices of the Pope, the cardinals, and the clergy of thoſe corrupt times: He cauſed a writing to be fixed upon the church of *Bethlehem*, charging the Clergy with theſe ſix errors: Firſt, Of believing that the Prieſt, by ſaying maſs, became the creator of his creator: Second, Of ſaying that we ought to believe in the Virgin, in the Pope, and in Saints: Third, That the prieſts can remit the pain and guilt of ſin: Fourthly, That every one muſt obey his ſuperiors, whether their commands be juſt or unjuſt. Fifth, That every excommunication, juſt or unjuſt, binds the excommunicate: The Sixth relates to Simony. He wrote alſo many other books, and with what ſtrength of argument the amazing influence of his doctrines ſufficiently prove.

But though *John Huſs* and *Jerom of Prague* ſo far agreed with *Wickliffe*, that they oppoſed the tyranny and corruptions of the Pope and his clergy, yet did they not advance, by any means, ſo far as our *Engliſh* reformer; they had not ſo clear light; they were not of the ſame opinion with regard to the Euchariſt, for neither of them ever oppoſed the real preſence and tranſubſtantiation, as *Wickliffe* did.

Huſs correſponded with our noble and excellent countryman Sir *John Oldcaſtle*, Lord *Cobham*. He had ſpoken very boldly in ſeveral parliaments againſt the corruptions of the chriſtian faith and worſhip; and had frequently repreſented to the Kings *Richard* II. and *Henry* IV. and V. the inſufferable abuſes committed by the Popiſh Clergy. At the deſire of Dr. *Huſs* he cauſed all the works of *Wickliffe* to be written out, and diſperſed in *Bohemia*, *France*, *Spain*, *Portugal*, and other parts of *Europe*. But after all his good endeavours for a reformation of manners and diſcipline in the church, this good man was abandoned by *Henry* the Vth, and fell a ſacrifice to the fury of the prieſts. He was condemned in 1413, by the Archbiſhop of *Canterbury*, as an heretic, and ſent to the Tower by the King, who had an affection for him. He eſcaped from his confinement, and avoided the execution of his ſentence till 1418, when he was taken and burnt hanging. His behaviour at the time of his death was great and intrepid: He exhorted the people to follow the inſtructions which God had given them in the ſcriptures; and admoniſhed them to diſclaim thoſe falſe teachers, whoſe lives and converſations were ſo contrary to Chriſt, and repugnant to his religion. *England* was then filled

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with scenes of perſecution. which extended to *Germany* and *Bohemia*, where *John Huſs* and *Jerom of Prague* were marked out to ſhare the fate of Sir *John Oldcaſtle*.—Upon the review of thoſe times can we fail to congratulate our felicity, and to bleſs God for the liberty, civil and religious, which our country enjoys in ſo diſtinguiſhed a manner! and under a Prince of ſuch excellent hopes!——

In *November* 1414, a general council was aſſembled at *Conſtance* *, in *Germany*, (which was one of the greateſt that was ever held,) as for other matters, ſo to determine the diſpute concerning the papacy, which was then aſſumed by three perſons, who all appeared under the character of Popes! What an idea does this give us of the infallibility of St. *Peter*'s ſucceſſors!- -*John Huſs* was ſummoned to appear at this council; and to encourage him, the Emperor ſent him a ſafe conduct, giving

* This Council was one of the moſt important events of the 15th century, and the greateſt of all oecumenical ſynods that ever was held, conſidering the dignity and number of the Princes, Prelates, and Doctors, who aſſiſted at it, after the example of the Emperor himſelf. According to the liſts made at the Emperor's arrival, by his order, there were above 100,000 foreigners then in and about this city. Not a kingdom, republic, ſtate, and ſcarce a city or community in *Europe*, but had it's ambaſſadors or deputies at it. Ten Popes, by turns, preſided in it, and the Emperor was hardly ever abſent. Thirty-ſix thouſand beds were ſet up for new-comers, and at one time were no leſs than 30,000 Horſe in the city. The Pope had 600 perſons, in his retinue, and the Emperor 4000. There were 30 cardinals, who, with four patriarchs and two of the Pope's Legates, had full 1200. Here were 27 Archbiſhops, 206 Biſhops, 33 titular Biſhops, above 150 other prelates and 203 abbots; who all together may be ſuppoſed to have 4 or 5000 in their retinue; prelates, prieſts, and preſbyters, are reckoned in ſhort 18,000; and there were 80,000 laymen, all ſtrangers; above 14 auditors of the Rota, 27 prothonotories, 18 auditors of the ſacred palace and as many ſecretaries of the Pope's, who had 200 under them; and there were computed 242 writers of apoſtolic bulls, 47 writers penitentiary, not reckoning 1200 ſcribes or writers of other kingdoms, beſides their ſervants: The Pope and Cardinals had 123 attornies, and 273 proctors, with each a man to wait on him; there were 444 doctors of divinity and law, beſides their ſervants, excluſive of 65 heralds at arms, virgers of the conſiſtory, beadles, and other petty officers; with above 1000 perſons in their retinue. The retinue of the laity was numerous in proportion: The Emperor, the 4 Electors preſent, with other ſovereign Princes, Dukes, Marquiſes or Margraves, and Burgraves, 128 Counts, 600 Barons, *&c.* (who were all computed at no leſs than 10,000) had 4 or 5000 men for their guard: There were alſo 106 envoys or Deputies, from ſeveral places, with about 1600 in their retinue; above 600 gentlemen, and 23,000 knights and military officers, with their ſervants; and the garriſon conſiſted of about 2000; there were 86 farriers, 88 carpenters, and blackſmiths, 65 apothecaries, 1600 barbers, 242 bankers, 48 goldſmiths, 122 ſhoe-makers, 228 taylors, (all the foregoing maſters,) with the journeymen of each; 300 vintners and victuallers, with their drawers, *&c.* 505 muſicians, 718 common harlots, (which another liſt taken from the *Vienna* manuſcript makes 1500,) 346 jugglers and ſtage-players.—This famous council, which laſted 4 years and 45 ſeſſions, made that infamous canon, (as *Sleidan* ſays, in his Commentaries,) That faith is not to be kept with Hereticks, nor with thoſe ſuſpected of Hereſy; and it aſſerted the authority of a Council to be above that of a Pope.

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him permiſſion freely to come to and return from the council. But it was *honourably* determined by theſe wiſe men, that "faith is not to be kept with hereticks,——" and therefore *Huſs* was no ſooner arrived, than he was committed priſoner to a chamber in the palace.

He was well accompanied in his journey, and in all the cities through which he paſſed he made public declarations, that he was going to the council to vindicate his doctrines, and invited all his adverſaries to be preſent. Wherever he came great numbers reſorted to him, and ſhewed him ſuch marks of high reverence and eſtimation, that he uſed to ſay, "He no where found ſo bitter enemies againſt him, as among his own countrymen the *Bohemians*."

But he afterwards met with more bitter enemies in the council: who, reſolved to deſtroy him, drew up ſuch articles of accuſation as they thought proper, and knew he could not abjure; being at once his accuſers and his judges, and acting, not by the laws of equity, but of cruelty and revenge.

The ſpirit, ſays an hiſtorian ‡, with which the Council of *Conſtance* acted againſt the Popes; their declaring themſelves as a Council, and all Councils to be above Popes; the rigour with which they executed their decrees, and the awful form of their proceedings, are commendable. But to what did it all tend? To no generous principle of love to God, or benevolence to man. It only tranſlated the ſeat of wicked power; the people were as much ſlaves to ignorance; they were as much tied down to ſuperſtition, and they had as little the exerciſe of of any one rational ſentiment as ever. This council acted the part of inquiſitors: They ordered the remains of Dr. *Wickliffe* to be dug up and burnt, with this charitable caution, "if they might be diſcerned from the bodies of other faithful people." His aſhes were caſt into the river *Swift*; that river conveyed them into the *Avon*, *Avon* into the *Severn*, *Severn* into the narrow ſeas, they into the main ocean. Thus the aſhes of *Wickliffe* are the emblems of his doctrine, which is now diſperſed all over the world."

The nobility of *Bohemia* and *Poland* ſtrongly interceded for *Huſs*, and ſo far prevailed, that he ſhould not be condemned unheard, which the commiſſioners appointed to try him, had reſolved upon. When he appeared before them, and the articles of accuſation were read, he freely acknowledged them. But one circumſtance bore more hard upon him, than this acknowledgment, which was, a generous wiſh he vented, to be with the *happy ſpirit* of *Wickliffe*. Theſe haughty judges had no idea of a man's felicity whoſe *aſhes* they had condemned to be burnt!---A great many falſe and frivolous objections were raiſed againſt him, which he refuted with a manly eloquence; and recommending himſelf and his cauſe to God; he was carried from the court, and a reſolution was ſoon after taken to burn him as an heretic, if he would not retract.---He was then committed to a filthy priſon, where in the day time he was ſo laden with fetters on his legs, that he could ſcarce go, and every night he was faſtened by the hands to a rack againſt the wall; while petitions for his releaſe, upon bail, from his *Bohemians* friends, were unavailing.

‡ Guthrie.

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Four Biſhops, and two Lords were ſent by the Emperor to the priſon, to prevail on him to make a recantation. But he called God to witneſs, with tears in his eyes, that he was not conſcious of having preached or written, any thing againſt the truth of God, or the faith of his orthodox church. The deputies, then repreſented the great wiſdom and authority of the council; "Let them, ſaid *Huſs*, ſend the meaneſt perſon of that council, who can convince me by arguments from the word of God, and I will ſubmit my judgment to him." This chriſtian and pious anſwer had no effect, becauſe he would not take the authority and learning of the council upon truſt, without the leaſt ſhadow of an argument offered: and the deputies departed in high admiration of his obſtinacy.

On the 7th of *July* he was brought the laſt time before the council. He was required to abjure. He refuſed. The Biſhop of *Lodi* preached a bloody perſecuting ſermon (concerning the deſtruction of heretics,) the prologue to his fate; and accordingly his fate was determined, his vindication diſregarded, and judgment was pronounced. His Books were condemned, and he was declared a manifeſt heretic: convicted of having taught many hereſies and pernicious errors, of having deſpiſed the keys of the church and eccleſiaſtical cenſures; of having ſeduced and given ſcandal to the faithful by his obſtinacy, and having raſhly appealed to the tribunal of *Chriſt*: the council therefore cenſured him for being obſtinate and incorrigible, and ordained, "That he ſhould be degraded from the prieſthood, his books publickly burnt, and himſelf delivered to the ſecular power."

He heard this ſentence without the leaſt emotion; he kneeled down with his eyes lifted towards heaven; and with all the ſpirit of primitive martyrdom, he ſaid; "May thy infinite mercy, O my God, pardon this injuſtice of my enemies. Thou knoweſt the injuſtice of my accuſations: how deformed with crimes I have been repreſented; how I have been oppreſt with worthleſs witneſſes, and a falſe condemnation; yet, O my God, let that mercy of thine, which no tongue can expreſs, prevail with thee not to avenge my wrongs."—These excellent ſentences were eſteemed ſo many expreſſions of treaſon; and tended to inflame his adverſaries.—Accordingly, the Biſhops, appointed by the council, ſtript him of his prieſtly garments, degraded him, and put a mitre of paper on his head, on which devils were painted with this inſcription, "a ringleader of heretics." Our heroic martyr, received this mock-mitre with a gallant air of unconcern, which ſeemed to give him dignity, rather than diſgrace. A ſerenity, a joy, appeared in his looks, which indicated, that his ſoul had cut off many ſtages of tedious journey in her way to the realm of everlaſting peace.

The Biſhops delivered *Huſs* to the Emperor, who put him into the hands of the Duke of *Bavaria*. His books were burnt at the gates of the church, and he was led to the ſuburbs to be burnt alive. When he came to the place of execution, he fell on his knees; ſung portions of pſalms, looked ſteadfaſtly towards heaven, and repeated theſe words: "Into thy hands, O Lord, do I commit my ſpirit; thou haſt redeemed me, O moſt good and faithful God!" When the

the chain was put about him at the ſtake, he ſaid with a ſmiling countenance. "My Lord *Jeſus Chriſt* was bound with a harder chain than this for my ſake, and why ſhould I then be aſhamed of this old ruſty one?" When the faggots were piled up to his very neck, the Duke of *Bavaria* was officious enough to deſire him to abjure. "No, ſaid *Huſs*, I never preached any doctrine of an evil tendency. And what I taught with my lips, I now ſeal with my blood."——He ſaid to the executioner, "You are going to burn a *Gooſe* now; but in a century you will have a *Swan*, whom you can neither roaſt nor boil." If he was prophetic, he muſt have meant *Martin Luther*, to whom his words were applied, and who had a *Swan* for his arms. The flames were then applied to the faggots, when the martyr ſang a hymn with ſo loud and chearful a voice, that he was heard through all the cracklings of the combuſtibles, and the noiſe of the multitude. At laſt his voice was interrupted, and he was conſumed in a moſt miſerable manner. The Duke of *Bavaria* ordered the executioner to throw all the martyrs cloaths into the flames; after which his aſhes were carefully gathered together, and caſt into the *Rhine*.---He wrote many treatiſes, which were collected and publiſhed at *Nuremburgh*, in 1558.

Thus fell *John Huſs*, a martyr to the doctrines of the goſpel which *Wickliff* had revived; and which ſtruck ſo eſſentially at the root of corrupt religion, and the ſecular intereſt of the Clergy; that there is no wonder, he, as well as his friend *Jerom of Prague*, was perſecuted with the utmoſt ſeverity.——*Jerom*, who was remarkable for his eloquence, was treated in pretty nearly the ſame manner with *John Huſs*: a ſafe conduct was given him, and was alſo violated. He ſuffered extremely in an hard impriſonment: and underwent a trial as partial and unjuſt, as *Huſs* had undergone. He is ſaid by catholic writers to have recanted his opinions, and afterwards to have relented that recantation; but this ſeems to want evidence.——When he deſired to plead his cauſe and exculpate himſelf, and this was refuſed him, he is ſaid, to have exclaimed againſt the council in theſe words:——"What barbarity is this! For three hundred and forty days have I been through all the variety of priſons. There is not a miſery, there is not a want, which I have not experienced. To my enemies, you have allowed the fulleſt ſcope of accuſation; to me, you deny the leaſt opportunity of defence. Not an hour will you indulge me in preparing for my trial. You have ſwallowed the blackeſt calumnies againſt me. You have repreſented me as an heretic without knowing my doctrine: as an enemy to the faith before you knew what faith I profeſſed: as a perſecutor of prieſts, before you could have any opportunity of underſtanding my ſentiments on that head. You are a general council: in you center all that this world can communicate of gravity, wiſdom, ſanctity: but ſtill you are men, and men are ſeducible by appearances. The higher your character is for wiſdom, the greater ought your care to be, not to deviate into folly. The cauſe I now plead is not my own cauſe: it is the cauſe of men; it is the cauſe of chriſtians: it is a cauſe, which is to affect the rights of poſterity, however the expe-

riment is to be made in my perſon." This ſpeech had no effect: *Jerom* was obliged to hear his charge read, which was reduced under theſe heads, "That he was a derider of the papal dignity, an oppoſer of the Pope, an enemy of the Cardinals, a perſecutor of the prelates, and an hater of the chriſtian religion." He anſwered this charge with an amazing force of elocution and ſtrength of argument: now, ſaid he, wretch that I am! whither ſhall I turn me! To my accuſers? My accuſers are deaf as adders. To you my judges? You are all prepoſſeſſed by the arts of my accuſers."---A roman catholic hiſtorian * has ingenuity enough to declare, That *Jerom* in all he ſpoke, ſaid nothing unbecoming a great and wiſe man: and he candidly aſſerts, that if what *Jerom* ſaid was true, he was not only free from capital guilt, but from the ſmalleſt blame. The trial of *Jerom* was brought on the third day after his accuſation, and witneſſes were examined in ſupport of the charge. The priſoner was prepared for his defence, which will appear almoſt incredible, when it is conſidered, that he had been 340 days ſhut up, in a dark offenſive dungeon, deprived of day-light, food, and ſleep. His ſpirit ſoared above theſe diſadvantages, under which a man leſs animated muſt have ſunk; nor was he more at a loſs for quotations from fathers and ancient authors, than if he had been furniſhed with the fineſt library.

Many of the zealots and bigots of the aſſembly were againſt his being heard; as they knew what effect eloquence is uſed to have on the minds of the moſt prejudiced. However, it was carried by the majority, that he ſhould have liberty to proceed in his defence, which he began in ſuch an exalted ſtrain of moving elocution, that the heart of obdurate zeal was ſeen to melt, and the mind of ſuperſtition ſeemed to admit a ray of conviction. He made an admirable diſtinction between evidence as reſting on facts, and as ſupported by malice and calumny. He laid before the aſſembly the whole tenor of his life and conduct. He obſerved, that the greateſt and moſt holy men have been known to differ in points of ſpeculation, with a view to diſtinguiſh truth, not to keep it concealed. He then expreſſed a noble contempt of all his enemies, who would have induced him to retract the cauſe of virtue and truth. He next entered upon an high encomium of *Huſs*: and declared he was ready to follow him in the glorious tract of martyrdom. He then touched upon the moſt defenſible doctrines of *Wickliffe*; and concluded what he had to ſay on that head, with obſerving, that it was far from his intention to advance any thing againſt the ſtate of the church of God: that it was only againſt the abuſe of the clergy he complained: and that he could not help ſaying with his dying breath, it was certainly impious, that the patrimony of the church, which was originally intended for the purpoſe of charity and univerſal benevolence, ſhould be proſtituted to the luſt of the fleſh, and the pride of the eye, in whores, feaſts, foppiſh veſtments, and other reproaches to the name and profeſſion of chriſtianity.

* *Poggius.*——See alſo the lives of the reformers.

The

The priſoner received many interruptions from the impertinence of ſome and the inveteracy of others; but he anſwered every one with ſo much readineſs and vivacity of thought, that at laſt they were aſhamed, and he was permitted to finiſh his defence. His voice was ſweet, clear, and ſonorous: pliable to captivate every paſſion, and able to conciliate every affection. He was admired by his enemies, and compaſſioned by his friends: but he received the ſame ſentence which had been paſſed upon his martyr'd countryman; and *Poggius* ſays, the aſſembly condemned him with great reluctance,

The ſame author tells us, that *Jerom* had two days allowed for his recantation: and that the Cardinal of *Florence* uſed all the arguments he could for that end, but they were ineffectual. The divine was reſolved to ſeal his doctrine with his blood: and he ſuffered death with all the magnanimity of *Huſs*. He embraced the ſtake, to which he was faſtened, with peculiar malice, by wet cords. When the executioner went behind him to ſet fire to the pile, "Come here, ſaid the martyr, and kindle it before my eyes: for if I dreaded ſuch a ſight, I ſhould never have come to this place which I had free opportunity to eſcape. The fire was kindled, and he then ſung a hymn, which was ſoon interrupted by the flames, incircling him, while he was heard laſt of all, to ſay,

Hanc animam in flammis offero, Chriſte, tibi!
This ſoul, in flames I offer, *Chriſt*, to thee!

Thus died theſe two *Bohemian* martyrs: and their blood may truly be ſaid to have been the ſeed of the reformed church; which was ſo far from being cruſhed by this malice and cruelty of the catholics, that it ſoon gathered ſtrength, and became ſuperior to all their perſecution. While to the friendſhip ſubſiſting between them, the words of the poet may be applied;

Great ſouls by inſtinct to each other turn,
Demand alliance, and in friendſhip burn.

☞ Our readers are deſired to add, (in the Magazine for July, p. 368, laſt line, after the words, *dare not omit,*) one very remarkable paſſage to demonſtrate how tender his conſcience,—*was*, &c.

PHYSICO-THELOGY.

I.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN, *July* 14, 1761.

THE plate of the Idol *Jackernat* being ſo well executed in your magazine for May—demands my firſt acknowledgements; to do you that juſtice you merit, I muſt applaud your remarkable correctneſs, which particularly appears in the maſterly execution of your prints: and permit me to add, without the leaſt flattery, and with the greateſt ſincerity, there is no periodical work yet extant, that

ever copied nature with more juſtice and accuracy. On which account I am imbolden'd once more, to ſend you the ſketch of an animal, rarely ſeen or known; a creature which declares the hand of it's Former——and utterly ſubdues, that wild ridiculous ſyſtem, entertained and ſtudied by the Antients, and ſtill (ſhame to ſay) credited, or rather followed by ſome Moderns, the *fortuitous production of all things.*

Although *Lucretius* in his works ſpeaks moſt ſtrangely of the formation of every thing, from man to the crawling reptile, denies a providence, and believes the ſoul mortal; yet muſt we make great allowances, for that Philoſopher, in thoſe ages, when flagitious Kings were worſhiped after life, and Temples dedicated to their memories, when men's ideas and belief were entirely pagan. Tho' the great *Auguſtus* then reigned, and the birth of our bleſſed *Saviour* was known, —are not theſe two lines a convincing proof of it; when the Poet writes thus in his firſt book—tranſlated by *Creech.*

* Auguſtus *Long have* Him * *here, and when* SHE † *ſhall beſtow,*
† ROME *A God on Heaven, enjoy his aid below.*

Lucretius was a great Atheiſt, and a follower of *Epicurus* and *Empedocles*, and thought with them, that *nothing was happy, which was not quiet —nihil beatum niſi quod quietum.*—But to ſee a man and a diſtinguiſhed Author, in theſe enlightened days, endeavouring to maintain that abſurd ſyſtem ſtill, contrary to all ſenſe and reaſon, when every thing he beholds and treads on, clearly, and ſufficiently evinces it is not ſo: how amazing! But many men of letters, and even unparallel'd abilities, too often ſupport opinions contrary to the reſt of mankind, not as right, or that they believe ſo, but to deviate from the common beaten path, and ſee how far they can lead the world aſtray, and feed their own vanity and conceit, that their opinions are received, by the gaping world; which is ever ready to ſwallow whatever is new or ſtrange, though abſurd or contradictory to reaſon, religion, and even common ſenſe.

Such are the opinions and writings of *Voltaire*, who moſt undoubtedly is a man of extenſive knowledge and genius; but what can induce ſo great a wit, and ſcholar, ſo to diſgrace himſelf and muſe: to ſee his own works ignominiouſly burnt by regal order, by the hangman's hand, but ſervile pride and worſe vanity?

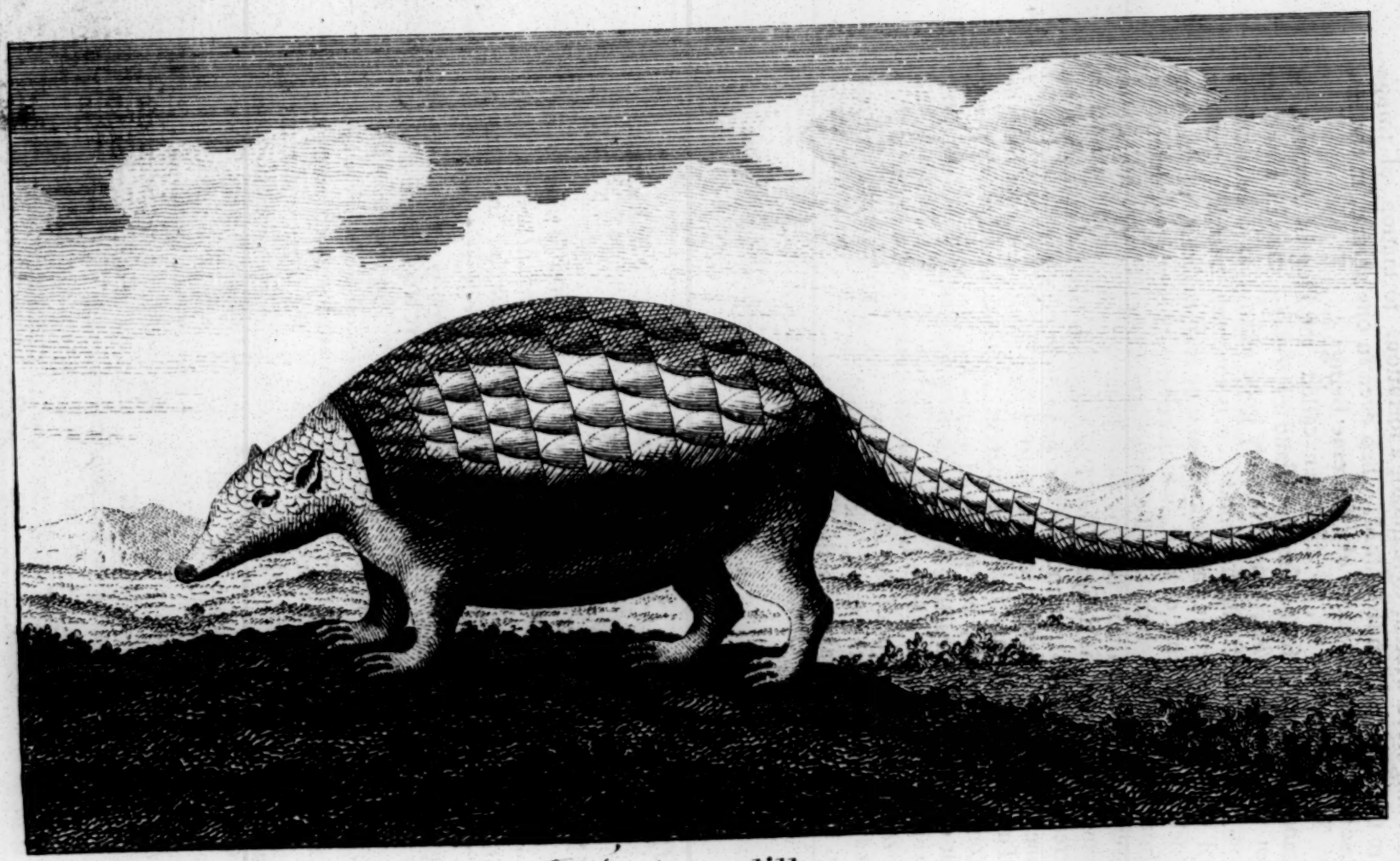
In one of his Epiſtles, which is handed to us in the name of the King of *Pruſſia* to *Maupertuis*, and the other day tranſlated by an unknown perſon, he writes thus,

See thro' the whole th' Almighty ne'er deſcends
To individual's births, or various ends,
He ſeeks in all the good of all the world,
One man unnotic'd in the ruins hurl'd.

Oeuv. du Phi. line 134.

Now according to this ſyſtem, what availeth the prayer of one good man, or the ejaculations of a repenting ſinner, when he blends the good and bad altogether, and buries ten virtues with twenty vices. Tho' in ſeveral places the holy ſcripture clearly proves God's clemency and mercy to whole cities, nay nations, for the ſake of one

good



The Armadilla.

good man——and the ſaving of *Lot*'s family at the deſtruction of *Sodom* and *Gomorrah*, is a convincing proof of his almighty charity.—— But miſguided wretch, to maintain a fortuitous formation of things to this day, is horridly abſurd, when even in one animal, in the *Armadillo*, we ſee the work of a ſupreme Being.

The *Armadillo*, or, as it is often called, the Hog in Armour, is more frequently found in the Iſland of *Tobago*, than in any other of the *Leeward Iſles*; it is extremely good eating, as it feeds chiefly on fruits and inſects in the woods; it is the moſt harmleſs creature of the creation, retiring at the approach of man or beaſt, or drawing itſelf up in that coat of mail, which covers its back, and defends it from the enemy, like the Tortoiſe, or *Europe* Hedge-hog; the weight it bears on this ſhell is incredible, which, as the animal is ſlow in motion, is deſign'd by *Providence* to ſave the inoffenſive creature when flight cannot.—The head and feet are like the hogs, the tail long and ſtreight, covered with a thin ſcale, the coat like the Turtles, but paler and more tranſparent; I never heard of it's being converted to any uſe, but preſerved more for admiration, than profit or utility—the ſtructure of this beaſt, I think fully declares the work of an Almighty Hand, and might convince the French *Lucretius*, that the origin of the *Armadillo* was not blind chance, or that it ſprung not from the earth, like the Muſhroom, as he would have us believe, is the caſe with the human ſpecies!

I am Gentlemen, with all reſpect and eſteem,

Your humble Servant,

E. E. E.

II.

Continuation of the Conferences between Ariſtus *and* Eugenius. *On the* SEA.

IN certain ports, very diſtant from each other, and ſituated in different climates, the flux of each day is the ſame, and in ſome neighbouring ports it is unequal. Thus for example, the water is ſtill high at *Amſterdam* when it falls upon the coaſt of *Frizeland*.

In ſome places the ſea ſwells to the height of twenty-four cubits, as we ſee in the ports of *Bretagne*; in other places it riſes ſcarce a foot, or half a foot, as at *Marſeilles*, at *Ancona*, and at the *American* Iſles.

The flux and reflux is not made by little and little every where: There are ſome coaſts where the ſea comes with ſo much precipitation and violence, that it covers in an inſtant all the ſhore, and retires ſo quick, that it ſeems to diſappear all at once. There are alſo ſome places where the flux comes very quick, tho' the reflux is very ſlow.

On ſome Shores the waters extend themſelves upon the earth more than on others. On moſt of the coaſts of *Flanders* the ſea ſpreads itſelf ſo far as nine thouſand paces: In *England* it forces back the *Thames*, even fifty thouſand paces. At *Cambaya* it occupies about thirty leagues: It occupies but two near the city of *Panama*. In *America* it forces the river of the *Amazons* even a hundred leagues: and much further the river of *St. Laurence*, in *Canada*, although thoſe

two

two rivers are larger in their entrance than the *Mediterranean* ſea in ſome places.

All this is very ſtrange, as you ſee; and to account for a motion ſo regular and irregular at the ſame time, a cauſe muſt be found, which explains all the accidents and the whole hiſtory of it; which is what the philoſophers have not yet done, nor we imagine ever will do.

After all, I forgive them, ſaid *Ariſtus*, for not being more clear in ſo obſcure a matter: And for my part, replied *Eugenius*, I don't forgive them, for deſiring to know what 'tis God's will they ſhould be ignorant of. There are myſteries in nature, as there are in grace, incomprehenſible to the human mind: Wiſdom conſiſts not in underſtanding them; but in knowing that the moſt intelligent perſons are not capable of comprehending them. So that the beſt way we can take, is to confeſs our ignorance, and humbly to adore the goodneſs of God, who has been pleaſed to hide this ſecret from men.

You take it right, anſwered *Ariſtus*, and aſſuredly you and I cannot do better than to enter into the thoughts of a great prophet in crying out with him, at the ſight of that element: *The waves of the ſea are mighty, and rage horribly, but yet the Lord, who dwelleth on high, is mightier.* Doubtleſs therein we may admire God as in his perfect image, ſaid *Eugenius:* For, the ſea repreſents not only his greatneſs, his immenſity, the depth of his providence and wiſdom; but alſo his mercy and juſtice, the purity and plenitude of his being.

But don't you obſerve, purſued *Ariſtus*, that the ſea has many faces; and that, if on one ſide ſhe is the image of God, on the other ſhe is the image of the world, and of the vanity of human things. Thoſe calms and ſtorms, which hourly ſucceed; thoſe waves which inceſſantly puſh and daſh againſt each other; thoſe favourable, and thoſe contrary winds; thoſe happy voyages and thoſe wrecks which frequently happen even within the port: is not all this a faithful picture of what paſſes in life? Is there a ſea more uncertain than the courts of princes? Or is there one more perilous? To which ſide ſoever you turn, there are nothing but ſhelves, the more dangerous for being covered. The moſt favourable wind is ſometimes the moſt contrary; and if we may believe one of the fathers, who looked upon the world as we do, in the relation it has to the ſea, we have every thing to fear from it, even from the moſt perfect calm. (a) *Truſt not in it,* (ſays he) *have no dependance on it, though that ſea be more tranquil and ſmooth than a ſtanding water; though no other than a ſweet zephyr blows upon it; there are mountains hid under ſo even a ſurface. The enemy, the danger is within: this great calm is a tempeſt.* And from thence alſo it comes (continued *Ariſtus*) that thoſe who truſt in theſe fine appearances are always deceived.

(a) Nolite credere, nolite eſſe ſecuri. Licet in modum ſtagni fuſum æquor arrideat; licet vix ſumma jacentis elementi terga ſpiritu criſpentur; magnos hic campus montes habet. Intus incluſum eſt periculum; intus eſt hoſtis. Tranquillitas iſta, tempeſtas eſt.

S. Hier. Ep. ad Heliodor.

Since

Since the world is a ſea, ſaid *Eugenius*, I don't wonder that all the pleaſures we taſte in it are mixt with bitterneſs, and that the goods we poſſeſs are of the nature of thoſe ſalt waters which kindle our thirſt, inſtead of quenching it.

What ſurprizes me, ſaid *Ariſtus*, is, that moſt men find ſweetneſs in that bitterneſs, and that they *drink the waters of the ſea like milk*, or *ſuck the abundance of the ſeas*, to uſe a Scripture expreſſion *. But ſince we are upon morality, continued he, how ſhall we find out by what means a little ſand is able to ſtop the fury of the ſea, without reproaching ourſelves for the irregularity of our paſſions, which nothing can conquer?

Truly, reply'd *Eugenius*, that obedience of the ſea has ſomething in it very wonderful, for it may be ſaid, that when ſhe is angry ſhe is ready to drown the whole earth; yet ſhe ſtops quite ſhort at the borders of it, and thoſe mountains of water which threaten the world with a ſecond deluge, are broke upon a grain of ſand. A *Greek* † father ſaid, "Methinks how furious ſoever the ſea may be, approaching her borders ſhe ſees an order from God there written, which forbids her to paſs any further, and that ſhe then reſpectfully retires bending her waves, as it were in adoration of the Lord who has fix'd her bounds."

That order of God, ſaid *Ariſtus*, is conceived in moſt expreſs terms in the Holy Scriptures. *Hitherto ſhalt thou come, but no further: and here ſhall thy proud waves be ſtayed.* Job. xxxviii. 11. Yes, reply'd *Eugenius*, and theſe words are ſo well fixed upon the ſhore that nothing can efface them: What God writes upon the duſt is immutable, but that which man writes upon marble and braſs is not ſo. Time which conſumes all, which deſtroys by little and little triumphal arches, obeliſks, and mauſoleums, aboliſhes every day the names and titles which are engraved upon theſe magnificent monuments.

But to return to what I was ſaying of the world and it's pleaſures, reply'd *Eugenius*; if we may believe the *Naturaliſts* ‡ the ſea water is ſweet at the bottom and ſalt only above. On the contrary, the ſweets of the world are only ſuperficial; how little ſoever we enter into the bottom of human things, we find nothing but bitterneſs, and ſoon take diſtaſte.

I apprehend well enough, ſaid *Ariſtus*, why the pleaſures of the world are full of bitterneſs, but not why the waters of the ocean are bitter alſo. That alſo is a thing difficult to comprehend, reply'd *Eugenius*, and the learned are nearly as much at a ſtand upon that, as upon the flux and reflux. They explain themſelves as well as they can. Some ſay that certain ſalt mountains, which are under the ſea, make the water ſalt. Others hold that the ſaltneſs is an effect of dry and burned exhalations, which the ſun raiſes from the earth, and the winds carry into the ſea: and from thence it comes, ſay they, that the ſea is more ſalt on the ſurface, than in the bottom. Some add, that the ſun continually draws the ſubtil particles from the waters,

* Deut, xxxiii. 19. † S. Baſil Selec. Orat. I.
‡ Ariſtot. Sect. 23 Problem. queſt. 30, & 31.

and

and the groſs parts remain, which being baked by it's heat, contract the ſaltneſs by degrees. There are ſome who think the ſea is naturally ſalt; that God communicated that quality to it from the beginning of the world; not only to hinder it from being corrupted by time, but alſo that it's waters being more heavy and ſtrong, it might carry the greater burdens. None of theſe reaſons are, you ſee, very convincing; and the queſtion ſtill remains, why motion alone which hinders rivers from corrupting, is not ſufficient to preſerve the ſea alſo? Why the ſun does not produce the ſame effect in rivers as in the ocean? Why ſo many rivers and ſo much rain do not ſoften it? and why in fine every thing which the ſea brings forth does not taſte of it's bitterneſs?

Theſe are ſecrets which muſt be adored but cannot be found out. Let it once more be ſaid, that it is properly in the ſea that God is admirable and incomprehenſible. 'Tis there alſo, continued *Ariſtus*, that he is pleaſed to ſhew his wonderous and marvellous works. That vaſt element ſeems to be the theatre of his divine power; not only becauſe we there ſee whatever is to be met with elſewhere, but alſo becauſe the things which are there brought forth, are more perfect than thoſe which nature produces in all the other parts of the world.

[*To be concluded in our next.*]

ANTIQUITIES.

Diſſertation on the Sacrifice offered by Abraham, *in* Geneſis, *Chap.* xv. ver. 9, 10, 11—17, 18.

From the French.

I.

The particular Ceremonies which the Ancients obſerved in making Alliances.

THE ancient and modern interpreters are not divided either as to the expreſſion, or ſenſe of the tenth and eleventh verſes: they even agree, with St. *Cyrill* of *Alexandria*, that, excepting the number, ſort, and age of the animals, which God ordered *Abraham* to ſacrifice, all the œconomy of ſacrifice came from *Abraham*. To which this ſame father adds, that the ancient manner of making alliances, which is obſerved at this time among barbarous nations, was, to divide the victims into two parts, and to lay them on two altars over-againſt one another. The contracting parties paſſed in the void ſpace between theſe altars, and there ſwore faith and fidelity. A condition to which God did not diſdain to ſubmit, in treating with the holy Patriarch, ſince he appeared there in the ſimilitude of a lamp, by which he is ſpoken of in the 17th verſe, and which paſſed through the divided parts. St. *Chryſoſtom*, and *Theodoret*, ſay the ſame with a very little difference.

This

This manner of making an alliance with God, remained in the poſterity of *Abraham* during a long ſeries of ages, at leaſt to the captivity of *Babylon*, as it appears from theſe threatening words of God to *Zedekias*, by the mouth of the prophet *Jeremiah* *: "*And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant, which they have made before me, when they cut the calf in twain, and paſſed between the parts thereof, viz.* The Princes of *Judah*, and the Princes of *Jeruſalem*, the prieſts, and all the people of the land, which paſſed between the parts of the calf.

II.

Different Manners in which the Hebrew *of the* 11*th Verſe, has, or may be underſtood.*

IN this place we ſee what was the nature of theſe ſorts of alliances, that the people who made them paſſed between the halves of the victim; nevertheleſs, according to the *Vulgate*, it does not appear that *Abraham* paſſed through them, although it is certain that God did in the form of a burning lamp. We only read that *Abraham* drove away the birds of prey, who came to make a ſtoop at the parts of the victims. It is true that the *Septuagint*, in theſe laſt words, has a very different meaning; and this is ſufficient for us to ſuſpect, that the tranſlation of the *Maſoretes* is none of the beſt. And Dr. *Calmet* remarks, that in changing the pointing, they ſhould rather tranſlate the *Hebrew* thus, *Et dejecit*, or *depoſuit volucres ſuper cadavera, & ſedit*, or *jacuit cum illis Abraham*; "Abraham having ſacrificed the two birds, *put* them upon the divided carcaſes of the other victims, and *laid himſelf down* in the midſt." The *Septuagint*, adds this ſagacious commentator, has very nearly followed the ſame ſenſe. It is neceſſary to obſerve, that *Abraham* was in the middle, and therefore it is by no means probable that the birds came to eat, or that he had any occaſion to drive them away.

The tranſlation of *Calmet*, is better than that of the *Maſoretes*; however, it does not explain all the difficulties, but only a part of them, and that joined with the reflection, that he makes, gives room to ſuppoſe, that the author of the *Vulgate* may not have underſtood or well tranſlated the meaning of *Moſes*. This we ſhall examine in the ſequel.

As to what *Calmet* aſſures us, that the *Septuagint* has with very little difference followed the ſenſe which he propoſes; this is not ſtrictly true, only in the firſt part of the eleventh verſe: however, the interpretation, which I ſhall give to the two parts, of which it is compoſed, favours more of the true ſenſe, a ſenſe which appears never yet to have been diſcovered by any.

* *Jeremiah* xxxiv. 18, 19.

III.

Verſes of the Septuagint *badly underſtood. The cauſe of this error. Obſervations which diſcover this error. The true ſenſe of the* Septuagint.

THE ſenſe which all interpreters, without exception, have given to the *Greek* of the *Septuagint*, is, that "the birds came" to make a ſtoop at the divided quarters of the dead beaſts, and that *Abraham* ſat down to drive them away. The *Latin* of *Nobilius* ſays nothing elſe; this *Latin* is at preſent in a manner conſecrated, and received generally through all the world. But it is eaſy to ſee that this *Latin* is unfaithful, and goes far from the ſenſe of the original text.

Theſe words Κατέβη and Συνεκάθισεν, which the *Septuagint* has uſed in this verſe, are not neuter, as has always yet been believed, but active; for the firſt ſignifies, *he made them deſcend*, and not *they deſcended*; and in like manner the ſecond, *he made him ſit down*, and not *he ſat down*. It is an helleniſm, which the interpreters have not at all attended to, of which I have here given ſome examples, though I could have cited many. *Moſes*, in the 24th verſe of the 28th chapter of *Deuteronomy*, threatening the violators of the law of God with the greateſt misfortunes, utters this imprecation: *(a)* The Lord ſhall make the rain of thy land powder and duſt, from heaven ſhall it come down upon thee, until thou be deſtroyed." *(b) Iſaiah* foretelling the evils which would come upon the *Moabites*, ſays, "And "the fortreſs of the high fort of thy walls ſhall God bring down, lay "low, and bring to the ground, even to the duſt." In theſe two paſſages it is certain that the verb καταβήσεται has an active ſignification, though it is naturally neuter.

It is the ſame with Συνεκαθίζω. It is true that this verb is ſeldom found in the *Greek* of the *Septuagint*; and St. *Paul*, who rarely ſpeaks in a different language from that of theſe famous interpreters, has not ſcrupled to employ it in an active ſignification; ſaying, That "God hath made us ſit together in heaven, in JESUS CHRIST *(c)*." And we can aſſure you, upon the credit of *Lucian*, that this verb is always active, ſince the only difference between καθίζειν and καθίζεσθαι is, that the one ſignifies to make one ſit down, the other to ſit down.

This being granted, there is nobody who does not perceive that the true ſenſe of this verſe is: "*Abraham made the birds deſcend*, that is, *placed them upon the dead beaſts, upon the divided quarters, and laid down, or placed them, with them*, *i. e.* the birds with or upon the quarters." Thoſe who are verſed in the knowledge of the eaſtern languages, are not at all ſurprized at theſe expreſſions, to *make any thing deſcend*, or *lay down*, inſtead of ſaying, "to put or place it;"

becauſe they know that the energy of theſe languages conſiſts in uſing thoſe terms, which paint and expreſs the very action which is ſpoken of. It is in this ſenſe that the *Hebrews* ſaid, "to go up to *Jeruſalem*, to go down to *Egypt*;" becauſe *Jeruſalem* ſtood upon one or many mountains, and *Egypt* was much lower than the land of *Canaan*.

The ſenſe of the *Septuagint*, which I have here endeavoured to place in all its clearneſs leads to two truths: the firſt is, that the ſecond part of the explained verſe is properly only a repetition of the firſt.

The ſecond conſiſts in diſcovering the ſenſe of the *Hebrew* text, and ſeeing what muſt be done to conform the *Vulgate* to it.---But of this in our next.

To be continued.

II.

GENTLEMEN,

AS the following account of the *Jewiſh* method of *ſtoning* criminals, tends to explain ſome texts of ſcripture, I take the liberty to ſend it to your uſeful Magazine.

I am, Gentlemen, your's B. D.

A CRYER went before him who was to die, proclaiming his name, his crime, and who were the witneſſes againſt him. When they were come within two or three yards of the place of execution, they ſtripped the criminal naked, except a ſmall covering for decency about his middle. The place of execution from which they threw down the malefactor, was above twice the height of a man. Upon which he was made to aſcend, with his hands bound. When he was aſcended, the witneſſes laid their hands upon him, and then ſtripped off their upper garment, that they might be fitter for going through the execution. (Thus the witneſſes who ſtoned *Stephen* committed their upper garments into *the hands of a young man named Saul)* from that high place one of the witneſſes threw down the criminal, and daſhed his loins againſt a great ſtone which was laid there for that purpoſe. If that killed him not, then the other witneſs threw from the ſame height a great ſtone upon his heart, as he lay on his back, and was ſtunned with his fall. If that diſpatched him not, then all the people fall upon him with ſtones till he died.

MISCELLANEOUS DIVINITY.

I.

ACTS vii. 16. *explained.*

A correſpondent requeſting the explanation of this difficult text; we have given *him the beſt* ſatisfaction we are able; and are indebted for it to Dr. *Benſon*'s *Hiſtory of the firſt planting of the Chriſtian Religion*, vol. I.

"THIS is a text upon which critics and commentators have exerciſed their ſkill for ſome ages. All that I can do will be to offer ſomething to alleviate the difficulty; or ſhow how the al-

teration might poſſibly happen. For I think it evident that there hath been ſome alteration made from the *original reading*, as this account doth at preſent differ from that of the Old Teſtament.

In the firſt place, και μετετεθησαν εις Συχεμ (*and were carried over into Sychem*) muſt be referred to (*our fathers*) the neareſt antecedent or nominative caſe. And then it will agree with what hath been obſerved by *Jerome* and ſome of the antient *Jews*.

2. Without a great many ellipſes, there can be nothing fairly deduced from this text concerning the burial of *Jacob*.

3. The main difficulty is to ſhow how *Abraham* came to be mentioned here. For *Abraham* bought the burying place (where he himſelf, and *Iſaac* and *Jacob* were buried) of *Ephron* the *Hittite* (*Gen.* ii. 3, 7, and xlix. 30). Whereas, *Jacob* bought a parcel of ground of the ſons of *Emmor* the father of *Sichem*.---And there *Joſeph* was buried, and probably all the other Patriarchs with him.——To reconcile St. *Stephen*'s ſpeech therefore with the Old Teſtament Hiſtory, we muſt either (1) ſuppoſe that *Abraham* was here deſigned for the genitive caſe, as it is *Matt.* i. 1. And that the word υιος or εκγονος, ſon or deſcendant, is here underſtood, or ought to be ſupplied. And then the words would run thus: *In the ſepulchre with the ſon or deſcendants of* Abraham: *bought for a ſum of money of the ſons of* Emmor *the father of* Sichem. To confirm this, it may be obſerved, That *Abel* muſt be looked upon as a genitive caſe, though τȣ the article is not here prefixed. However, I confeſs that τȣ or τȣ doth there precede the word *Abel*; whereas neither τȣ nor τȣ is here prefixed to the word *Abraham*.

That father, mother, brother, or ſon are often beſt to be ſupplied by the reader, will eaſily appear from the following texts: Εμμορ τȣ ζυχεμ is in this very verſe put for *Emmor*, the father of *Sichem*: For (*Gen.* xxxiii. 19. and Joſh. xxiv. 32.) *Emmor* is aſſerted to have been the father of *Sichem*. *Luke* xxiv. 10. *Mark* xv. 40. Μαρια Ιακωβȣ is put for *Mary*, the mother of *James*. *Matt.* x. 2, 3. Ιακωβος ο τȣ Ζεβεδαιȣ ſignifies *James*, the ſon of *Zebedee*, and Ιακωβος ο τȣ Αλφαιȣ, *James*, the ſon of *Alpheus*. (See alſo *Mark* ii. 14. *Luke* vi. 16.) And (*Acts* i. 13. compared with *Jude*, ver. 1.) Ιȣδας Ιακωβȣ, ſignifieth *Judas* the brother of *James*.---As this was the uſual way of ſpeaking among the *Jews*, why might not St. *Stephen* proceed, by giving them the brief hints of a fact with which they all were ſo well acquainted: and do it by ſuch an ellipſis, as they could eaſily ſupply, eſpecially as it ſignified nothing to the main argument, whether *Abraham* or *Jacob* had bought the ſepulchre.

But 2. *Bochart* hath propoſed another way of ſolving the difficulty; which would have done much better than the laſt, if there had been any antient manuſcript verſion or father to countenance and ſupport it. He ſuppoſeth, that the word *Abraham* was firſt put into the margin by ſome buſy tranſcriber or maker of the New Teſtament, who thought the verb ωνησατο wanted a nominative caſe to it;---that *Abraham* was the perſon deſigned, and that this word by degrees crept into the text, and gradually prevailed to be the common reading, *vide Hierom*, lib. ii. cap. 47.

Le Clerc, (in art. Crit. par. iii. ſect i. cap. 12.) imagines that "JAB. was writ by way of contraction for JAKΩB, that poſſibly the J might be writ imperfectly, or through length of time quite rubbed out, and that the tranſcriber took it for the beginning of the word *Abraham*. So IHA uſed to be writ for ISPAHA, IAHM for JEPOUSAΣHM, and ΔAΔ for ΔAVIΔ."---But *Wolfius* hath very juſtly remarked, That contractions are not of ſuch antiquity, as that ſuch a miſtake ſhould hereby creep into the moſt antient copies. And that if one tranſcriber made ſuch a miſtake, it is a wonder that all the antient manuſcripts, verſions, and fathers, ſhould follow him.---If it be conſidered how antient the books of the Old and New Teſtament are, and how often they have been tranſcribed, it will not be wondered that ſome difficulties ſhould ariſe from the miſtakes of tranſcribers; though there are very few or none but what may eaſily be rectified in matters of moment. As to this, which is a fact upon which neither our faith or practice, no, nor even St. *Stephen*'s defence of himſelf and his doctrine, doth at all depend; it is viſible that the difficulty might happen either of the two ways mentioned, *i. e.* either by a current way of ſpeaking, or by a tranſcriber's adding the word *Abraham*. And therefore it may be rectified by either of theſe two eaſy and probable conjectures. So that no argument can be fully alledged againſt St. *Stephen*'s vindication and apology, and much leſs againſt the chriſtian religion.

II.

Matt. xii. 36.---*Every idle word.* Explained.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

UNSKILLED in the original, I have frequently been alarmed at the text in St. *Matthew*, where we are told, *that men ſhall give an account of every* IDLE *word, which they ſpeak, in the day of judgment*. What is the meaning of IDLE in this text? If we are to underſtand it in its common acceptation, what man can be able to ſtand! Be ſo kind as to eaſe my anxiety, and I dare ſay, you will have the thanks of many, as well as thoſe, particularly of your conſtant reader.

J. B.

ANSWER.

The original word, which we render *Idle*, is Αργον,--παν ρημα αργον,--which is commonly uſed in the ſenſe of *idle, vacant, free from buſineſs*. See 1. Tim. v. 13. and Matt. xx. 3, 6; there is indeed one text in Titus i. 12. where it muſt be uſed in another ſenſe, γαστερες αργαι. *Slow bellies*, we render it: which others render, by *edaces, avidos*, &c. *greedy, devouring, deſtructive* bellies. And if we underſtand αργον in this ſenſe, we may eaſily ſolve the difficulty: as *every pernicious* and *deſtructive word* muſt certainly be anſwered for, in the day of judgement.——But from the context, I apprehend

we

we may more eaſily arrive at the preciſe meaning of this paſſage. The *Phariſees* had been calumniating our Saviour, as if he performed his miracles by a diabolical agency:—upon which, after having ſhewn them the horrid guilt of ſuch a calumny—he adds, O *Generation*, &c. *how can ye being evil, ſpeak good things? For out of the abundance of the heart the mouth ſpeaketh.* A good man bringeth forth good---an evil man evil things——*But I ſay unto you*, that this is no ſlight and trifling matter---for every *idle* word, detracting and pernicious, ſuch as yours have been, ſhall aſſuredly be called into judgment.---For ſuch words are a certain index of the evil heart from whence they proceed: they are the certain teſtimonies of a man's diſpoſition---and therefore *by thy words thou ſhalt be juſtified*, as they are proofs of the heart, *and by thy words thou ſhalt be condemned.* The words of a bad heart cannot but be evil; of a good one, are naturally good. As is the fountain ſuch is the ſtream.

Dr. *Doddridge* well obſerves, "I cannot think that our Lord here uſes αργον *idle*, merely to ſignify *miſchievous*. We are certainly accountable for *uſeleſs*, as well as wicked diſcourſes; and they will be taken into that very ſurvey, which is to determine our character and ſtate: which they, whoſe life is one continued ſcene of *whim*, or *ſneering raillery*, would do well ſeriouſly to conſider. And it was to our Lord's purpoſe to obſerve it here, as it inferr'd by the ſtrongeſt conſequence, the danger of ſuch vile and crimimal diſcourſes as thoſe of the *Phariſees*, in this caſe. But diſcourſe tending by *innocent mirth*, to exhilarate the ſpirits, is not *idle diſcourſe*; as the time ſpent in *neceſſary recreation* is not *idle* time: nor does a wiſe and gracious God expect from men the life of angels.---If any on the whole are diſſatisfied with the account of things here given, I would beg leave to aſk them, whether *unprofitable talk* be not a *ſinful waſting of time:* and whether that muſt not render a man in ſome degree criminal before God?" *Wetſtein* agrees with *Doddridge*; and ſhows "That *words* thoughtleſsly uttered, tho' neither *calumnious* nor *injurious*, may be ſubject to judgment. For he who uſes himſelf to ſpeak raſhly, haſtily and inconſiderately, is reſtrained within no bounds, and opens a wide door for various evils. See *James* c. iii." *Cicero* ſays, "That the philoſophers call that an *idle word*, αργον λογον, which if we hold to, there is nothing left for us to do, no ſervice to the gods, no acts of virtue or charity." So that ſays *Whitby*, what is obſtructive to *piety* and *goodneſs*, as was this calumny of the *Phariſees* to our Saviour's doctrine, on which the true love of God and our brother did eſpecially depend, is *an idle word.*--- "Grievous is the damage of light and volatile words, ſays *Plato*, For a divine---*Nemeſis* or vengeance is appointed to avenge theſe things." By which, *Plato* undoubtedly means, as appears from the context, words of diſreſpect to parents, and of defamation towards thoſe of ſuperior places, and whom we ought to venerate and eſteem---not cenſure and abuſe. ---An evil whereof many amongſt us are too guilty; who judge blindly and condemn heartily thoſe in place or power, or in ranks above them, of whom they ought modeſtly to judge, and to ſpeak with deference. But the *tongue*, who can tame!

III.

Pſal. cv. 28. *explained.*

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I WAS the other day in company, where ſome Free-thinkers made themſelves very merry with our *Bible*, and *Prayer-book*, becauſe a paſſage in the 105th pſalm, was rendered differently and contradictorily, as they aſſerted, in theſe tranſlations, enjoined by authority—In the bible we read, Pſ. 105. v. 28. *and they rebelled not againſt his word*--*They*, i. e. *Moſes* and *Aaron*, mentioned in the 26th verſe.---In the prayer-book, we read, *and they were not obedient unto his word.* Which is point blank oppoſite to the tranſlation in the bible.---Now, tho' it is greatly to be wiſhed, that this ſeeming inconſiſtence was removed, yet is it eaſily ſolved, nay and may be ſo underſtood, as not to be inconſiſtent; for only refer the clauſe, in the prayer-book tranſlation to *Pharoah* and his Ægyptians, and the whole is true.---But then it may be aſked, whence this contrariety aroſe, which might be thought an objection to the original ſcriptures?---But in fact, it is no ſuch thing: the bible tranſlation is taken from, and exactly agrees with the original *Hebrew*.---The prayer-book, is taken from, and agrees with the *Septuagint*, which is itſelf a verſion, and conſequently of *no authority*, compared with the original: and therefore, where differing eſſentially from it, ſhould be corrected by it. Indeed it ſeems to me very manifeſt, that the paſſage in the *Septuagint* has been corrupted either by ſome bad tranſcriber, or ſome error in the firſt copies; for it may very eaſily be amended, and reſtored to perfect agreement with the *Hebrew*, almoſt by the ſlighteſt touch of the pen. It runs thus, Και παρεπικραναν τους λογους αυτου, and many copies, οτι παρεπικραναν---Now if inſtead of και, or οτι, you read ους, which is very near to either, but eſpecially to οτι, and is the exact rendering of the *Hebrew* לא the whole is in perfect conformity with the original. And this probably was the true reading of the Septuagint, which afterwards ſuffering the ſlight, but very antient corruption of και or οτι for ους, thoſe verſions which have followed it, have copied the ſame error.---After this eaſy and rational ſolution of the difficulty, ſcholars it is hoped, and men verſed in antient criticiſm, will mention it no more.

I am Gentlemen,
Your conſtant reader, and an
Admirer of your occaſional
CRITICISMS.

HYMN V.

Rom. i. 1. BLESSED be God for his holy goſpel, which he
2. had promiſed afore by his prophets in the holy
3. ſcriptures, concerning his ſon Jeſus Chriſt our Lord,
4. which was made of the ſeed of *David* according to the
5. fleſh; and declared to be the ſon of God, with power
6. according

6. according to the ſpirit of holineſs, by the reſurrection from the dead. By whom we have received favour, and are the called of Jeſus Chriſt, beloved of God; called to be ſaints.

16. We are not aſhamed of the goſpel of Chriſt, for it is the power of God unto ſalvation, to every one that believeth; to the *Jew* firſt, and alſo to the *Gentile*.

iii. 23. Herein is the righteouſneſs of God revealed from faith to faith, as it is written, the juſt by faith ſhall live.

24. For all have ſinned, and come ſhort of the glory of God.

25. Being juſtify'd freely by his grace, through the redemption that is in Chriſt Jeſus; whom God hath ſet forth to be a propitiatory through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins that are paſt, through the forbearance of God.

Pſ. cxlv. 8. The Lord is gracious, and full of compaſſion, ſlow to anger, and of great mercy.

Rom. iv. 25. Being juſtify'd by faith, we have peace with God
v. 1. through our Lord Jeſus Chriſt. Who was delivered for
2. our offences, and was raiſed again for our juſtification. By whom alſo we have acceſs by faith, into the favour wherein we now ſtand, and rejoice in hope of the glory of God.

Pſ. cxxiv. 15 Happy is that people, whoſe God is the Lord.

Rom. v. 3. And not only ſo; but we glory in tribulation alſo,
4. knowing that tribulation worketh patience, and pa-
5. tience experience, and experience hope, and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the holy ghoſt, which is given unto us.

8. How hath God commended his love to us, in that while we were yet ſinners Chriſt died for us!

9. Much more then, being now juſtified by his blood,
10. we ſhall be ſaved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his ſon; much more being reconciled, we ſhall be ſaved by his life.

11. We joy in thee, O our God, through our Lord Jeſus Chriſt, by whom we have now received the Reconciliation.

Pſ. cxxx. 3. If thou Lord, ſhould'ſt mark iniquities; O who would
4. be able to ſtand? But there is forgiveneſs with thee, that thou may'ſt be feared.

cxxxii. 1 We will go into thy tabernacles, we will worſhip at thy foot-ſtool for ever.

To

V.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

Anſwer to RUSTICULA.

GENTLEMEN,

I AM ſorry to find, that the free thoughts I ſent you, concerning the old verſion of the plaſms, are diſliked by your amiable correſpondent *Ruſticula*. It was far from my intention, to diſturb a good lady, for ſuch I am confident ſhe is, at her harpſichord. She does well to make choice of ſuch words for her ſinging in private, as ſhe finds beſt fitted, to raiſe in her mind devout affections; but we are not at liberty, to ſing what pſalms we pleaſe, in the houſe of God. The new verſion is allowed by an authority, we are bound in conſcience to comply with: the old one, impudently pretends ſuch allowance, and has it not. But I am willing to wave this argument, ſince my fair antagoniſt has wiſely choſen to be ſilent concerning it; and for want of a *proper authority*, on her ſide, has pleaded that of *biſhop Gibſon, and biſhop Beveridge*. The former, has publiſhed ſelect portions of the pſalms, which are indeed taken out of the old verſion; for no other reaſon, I am perſuaded, but becauſe he found this verſion in poſſeſſion of moſt of his churches, and his lordſhip might be, like many of his clergy, too unwilling to diſturb *the ſingers*. If he recommended theſe portions of pſalms to his clergy, he did it expreſly, that the pariſh-clerks might not be permitted to chuſe their own pſalms, and not in oppoſition to the new verſion.

But *biſhop Beverige*, Ruſticula tells us, *has left a little treatiſe, in which he mentions* Hopkins *ana* Sternholds *verſion, as much the beſt for country churches*. By her manner of mentioning this book, I am confident ſhe has not ſeen it, the whole of it is, *a defence of the old ſinging pſalms*. It is an angry, a peeviſh, a weak defence of them: I earneſtly entreat *Ruſticula* to read it: but can tell her beforehand, ſhe will be greatly diſappointed, to find ſo able an advocate, forced to make uſe of ſuch wretched arguments, to ſupport his cauſe: and ſhe will, I am ſure, be particularly grieved, to find an eminent prelate of much learning and great piety, but no § genius, merely out of an abſurd reverence for what is *old*, expreſſing himſelf in the following words, pag. 41. *The new verſion may ſeem preferable to the old, in that the ſtyle of the old is plain, low, and heavy: but they* (the common people) *are ſo far from looking upon this as a fault in their pſalms, that they prize them the more for it; and ſo do all wiſe and conſidering men, as well as they. for they know and conſider, that the ſtyle of the ſcripture is all ſuch.* Is what? Plain, low and heavy? Amazing! Are the pſalms of *David*, the prophecy of *Iſaiah*, the ſong of *Deborah*, the converſation pieces of *Jonathan* and his friend, the reſurrection deſcribed in 1 *Cor.* 15. are all theſe penned in a plain, low, and heavy ſtyle? I am willing to account for this ſtrange aſſertion, in as candid a manner as I can: and will therefore ſuppoſe, that a wiſe and good man, may be as deſtitute of all taſte, for the beauties of language, as, 'tis plain, he may be, for want of a muſical ear, of the harmony of ſounds.

§ See the Guardian, No. 74.

I can't forbear giving you another ſpecimen, of the biſhop's reaſoning. In the new verſion are theſe lines, *Pſ.* xxxvii.

With longing eyes thou ſoon ſhalt ſee,
The wicked's fatal tragedy.

The good biſhop is mightily offended at the word *tragedy*. No leſs than fourteen pages are ſpent before he has done with it. He very gravely introduces an honeſt country-man, conſulting a *judicious and knowing* neighbour of his, concerning the lawfulneſs of going to ſee a tragedy: The *judicious man* tells him, it plainly appears, from the new pſalms, which the doctor has brought down, that tragedies were acted in *David*'s time. *David* ſpeaks of the peoples ſeeing them, without the leaſt intimation of blame: and therefore you cannot doubt but this is done, exactly according to the mind of God in ſcripture, and that you have now *his* licence and authority for it. An excellent commentator! And yet the biſhop has carried his comment upon this naughty word, ſtill further: for, from the uſe of the new verſion, he tells us, Pag. 69, *the people will preſently conclude, that they not only may, but ought to go and ſee a tragedy acted, that they may be able to underſtand this part of ſcripture.* Suppoſe a grave clergyman, in a ſolemn diſcourſe from the pulpit, concerning our bleſſed Saviour's paſſion, ſhould make uſe of this expreſſion, *we are now come to the laſt tragical ſcene of his life.* Here now are two words borrowed from the ſtage: would his audience, think you, look upon the preacher, for this, as an encourager of plays? and think themſelves obliged to ſee a play acted, that they might underſtand what their miniſter meant by a *tragical ſcene?* Or did ever any perſon imagine, that St. *Paul* was an admirer of the *Grecian* games, becauſe he alludes to them?

But if biſhop *Beveridge* was no poet, or judge of poetry, yet Mr. *Dryden*'s opinion, ſure, will have weight enough to turn the ſcale: and the *famous Dryden* (in a merry mood I ſuppoſe) declared, that he would have given all his poetry, to have been the author of the following verſe, in the 18th pſalm:

On cherubs, and on cherubims,
Full royally he rode,
And on the wings of * all the winds,
Came flying all abroad.

Let us ſee whether theſe *golden lines*, which ſhine the brighter for being found, by chance, in a heap of *rubbiſh*, will themſelves bear the *touchſtone*.

Cherubim is the plural of cherub, but our verſioneer, by adding an *s* to cherub, has made them both plurals; and ſo we have juſt as good ſenſe, as if you ſhould ſay,

On horſes and on horſes,
Full royally he rode.

The next lines, which ſhould give us the ſenſe of theſe words, *He came flying on the wings of the wind*, run thus;

And on the wings of all the winds,
Came flying all abroad.

Now

(* So *Thomas Sternhold* penn'd it.)

Now if *Ruſticula* can inform me, to what point of the compaſs a perſon directs his courſe, who flies at the ſame time, on the eaſt, the weſt, the north, and the ſouth winds, I will then freely acknowledge, that ſhe has diſcovered ſome ſenſe in theſe lines, which my penetration cannot reach.

Beſides; the ſenſe our old tranſlation *aims at*, is not the ſenſe of holy *David*. The expreſſions of *riding full royally*, i. e. with the pomp and majeſty of a king; and of *flying all abroad*, on this way, and that way; gives us ſome faint idea of a glorious appearance of the moſt high God, (I mean by the miniſtry of his angels) whereas the text is a poetical repreſentation of the Almighty's coming from heaven to earth, not to diſplay his glory, but with inconceivable ſwiftneſs, to execute ſpeedy vengeance on *David's* enemies, which I think is well expreſſed in the new verſion, viz.

The chariot of the king of king's,
Which active troops of angels drew,
On a ſtrong tempeſt's rapid wings,
With moſt amazing ſwiftneſs flew.

Upon the whole, I am willing to allow, that there is in the above lines of *Sternhold*, a kind of rumbling ſound, not unpleaſing to the ear: But if you examine them cloſely, and look for *ſenſe*, they will appear----like the reſt, unworthy to attend *Ruſticula's* voice and harpſichord.

I hope, gentlemen, you will find room for this letter, tho' longer than I intended; and then, if you pleaſe, you may cloſe this little harmleſs controverſy; which will give me, at leaſt, the ſhadow of a victory, viz. the laſt word. I am, &c.

Aug. 10, 1761. RUSTICULUS.

VI.

To the EDITOR *of the* CHRISTIAN'S MAGAZINE.

On the Houſe of Induſtry, *near* IPSWICH.

GENTLEMEN,

AT a time when happineſs and proſperity crown our nation; when a king univerſally and juſtly beloved fills our throne; when public ſpirit and charity, remarkably flouriſh; and men ſeem well diſpoſed to remedy evils, and encourage improvements: any hints tending to the public welfare, will, we doubt not, be acceptable; and will meet with all the regard and attention, which may ſeem due to their importance.

The caſe of the POOR, of the nation in general, but the metropolis eſpecially, has long and often been the object of ſerious ſpeculation. Their evils are many and grievous: and every wiſe and good man, muſt wiſh to alleviate their evils. For tho' poor and needy, they are fellow-creatures and fellow chriſtians; made of the ſame blood, and heirs of the ſame glory. Nay, and in a political light, it certainly merits our moſt attentive conſideration, how beſt to provide for the lower, but moſt uſeful members of the ſociety. For owe we not to them, all the care and elegance of ſuperior life; owe we not to the painful hand of induſtry and labour, all the comforts and conveniences

of more elevated ſtations? Surely then, it is but juſtice, I will not call it humanity, to take care, that when age or infirmities, when afflictions or troubles come upon them, and incapacitate them from their daily toil—ſurely it is but common juſtice to take care, that they be as well provided for, as their caſe and circumſtances will admit.

Happily for them, and much to the credit of our times, many comfortable proviſions are made for their temporary misfortunes in our public hoſpitals: but whether the proviſion for them in our PUBLIC WORK-HOUSES is comfortable, I imagine, will ſcarcely be queſtioned. This is the object, to which the public attention has been turned, and which deſerves the utmoſt attention: indeed private as well as public intereſt, calls upon us to conſider it; for pariſh-rates are grown to ſuch an exorbitant height, that families feel them very ſenſibly; and if we were to hear the ſum, which, throughout the kingdom is collected for the poor—we ſhould ſtand amazed, and wonder how it could poſſibly be expended, and the poor be ill provided for. Yet they are ill provided for: the allowance in many caſes is not ſufficient to ſupport life: and there are ſome work-houſes, which, conſcious of this, ſuffer their poor to go out and beg;—but, with ſufficient œconomy, they abridge them of part of their weekly ſtipend; in conſideration of this ſcandalous liberty.

It is much to be wiſhed, that ſome method could be fixed upon to remedy theſe evils, to employ the poor properly, to ſupport them decently, wholly to remove the opprobrious nuiſance of common beggars from our ſtreets; and to reduce the poor's rates at the ſame time: So large a part of which, ſurely there can be no need, for inferior and mercenary officers, to embezzle, and ſpend in eating and drinking.

I do not by any means, pretend,—I am not of ſufficient underſtanding;—nor, dare I by any means preſume;—I am not of ſufficient authority—to offer to the publick *ſchemes* or *plans* for the effecting ſo deſireable and noble an end. Let me only hope that ſome great and good men,——will take the matter into their hands; and even in my little circle, I could point out many equal to the undertaking, and to whoſe diſtinguiſhed virtues ſuch an attempt would add dignity. The bleſſings of the poor and needy, and the reverence of all thinking perſons amongſt us would attend them; their country would honour them; and what is chief of all, their God would crown and reward them.

But, tho' to hope and to wiſh, is all that men in lower ſtations can do; yet I will beg leave to propoſe an example to the public eye, of a *poor's houſe*, which I have lately viſited, which gave me high ſatisfaction, and which occaſioned the preſent reflections.—It is called the HOUSE of INDUSTRY, and is built on a large and open common, in the pariſh of *Nacton*, about three or four miles from *IPSWICH*.—The building is commodious and perfectly adapted to the ſcheme. It is deſigned for the *poor* of the hundreds of *Colneis* and *Carlford*, in the county of *Suffolk*: and the houſe well anſwers to its name. We came to it, juſt as they had finiſhed their dinner: and were pleaſed and ſurprized, at the cleanneſs and ſweetneſs of the houſe, equal to that of any private family, tho' I think, the inhabitants then much exceeded an hundred. The poor, men, women, and children according to their

their different abilities, are conſtantly and regularly employed, chiefly in hempen works, and in ſpinning; according to the direction of the managers. I examined all their ſtores, and found their proviſions in general of the beſt ſorts: they brew and bake, &c. all within themſelves, and have ſeparate rooms for their ſtock of corn, flour and the like, as alſo for their manufactories: all neat and regular, as can be conceived. It was pleaſing and affecting to ſee little children, who could ſcarce ſpeak, plying their reels, or performing their taſks, with an aſſiduity that could ſcarce be expected: and the univerſal cleanlineſs in men, women and children, gave us high ſatisfaction.—The maſter of the houſe reads prayers morning and evening to the whole family; and on Sunday a clergyman performs duty in the place.——I ſhould have added, that at a proper diſtance from the houſe is an infirmary, for the infectious diſeaſed; and an apothecary's ſhop in the houſe, which a regular apothecary attends.

The whole is under the direction and government of the gentlemen, clergy, &c. within the *hundreds*; who hold a committee at the houſe every Monday, and to whoſe good care and management the houſe does high honour.——The induſtry, which every able inhabitant is obliged to exert, has much diminiſhed the number of lazy and troubleſome poor in the ſeveral pariſhes, within their hundreds: the worthy and deſerving poor, are comfortably and ſufficiently provided for: no beggars are ſeen or allowed within the diſtrict: and very large ſavings muſt neceſſarily be made, in the poor's rates throughout the pariſhes.

Now if upon the plan of this *houſe of induſtry*, others were erected throughout the ſeveral *counties*, and according to the populouſneſs of the diſtricts, might not happy effects be produced; and does not this ſeem a ready and reaſonable method to provide for the *poor* with propriety?

If you will allow me room in your next, I will ſend you a clauſe in the *act of parliament*, which has paſſed for the erection of this *houſe*; together with ſome of the *rules*, *orders* and *regulations* of it. And if this be agreeable, I may perhaps offer other *hints*, hereafter reſpecting ſome other public undertakings, which ſeem to deſerve our beſt attention.

I am gentlemen,
your moſt obedient ſervant,

Eſſex, Oct. 1761. W. D.

VII.

THOUGHTS *on a* CHURCH ORGAN.

THE ſtructure of this inſtrument is not unlike that of my bodily frame, with its different powers and faculties; the marvellous work of GOD who buildeth all things. The materials of which it is compoſed were taken from the *earth*. When the work was compleat, it left the world, and was brought hither, to be dedicated, as long as it laſts, to the ſervice of GOD. And here it remains abſtracted from all earthly concerns, and incloſed within the walls of this ſacred

cred building. It keeps company with none but thoſe who come to worſhip GOD, together with the departed, who *in the days of their fleſh* did the ſame; and never refuſes to join in the ſound of his praiſe, either by day or night. But yet of itſelf it is a machine dead and ſilent, incapable of acting till it be firſt acted upon; for it hath no voice, unleſs the air ſupplies it with breath; of which men *hear the ſound*, but ſee not *whence it cometh, or whither it goeth*.

Such, O my ſoul, *is every one that is born of the ſpirit*. GOD hath taken thee out of the world, and given thee a place in his *Holy Catholic Church*, the temple of the *new Jeruſalem*, whoſe *walls are called Salvation, and her gates praiſe*. This organ, by its ſituation, is become *Chriſtian*. It might have been appropriated, like many others, to a profane uſe; it might have been fixed in ſome garden of pleaſure, to bear its part in nightly ſongs of praiſe to *the God of this world*. And it might have been thy lot, but for GOD's grace, to have *ſtood in the way of ſinners*, devoted to the pleaſures of this world, the paradiſe of fools, where thou wouldeſt have *yielded* all thy *members ſervants of iniquity*, and nought but *filthy communication* would have *proceeded out of thy mouth*.

There is not a pipe of this Organ that ſpends its breath in boaſting of its privileges. It came not hither of itſelf; neither doth the Organ *ſanctify the temple*, but *the temple ſanctifieth that*. Do thou practiſe the like humility. For it is no honour to the Church of Chriſt that thou haſt taken up a place in it: thou cameſt not hither of thyſelf; it was the grace of GOD that brought thee to this place and ſtate of ſalvation; and all the honour thou haſt is borrowed from the Lord's myſtical body, whereof thou art a member. In this ſtation be not uſeleſs to *him who hath choſen thee* as an inſtrument fitted for his ſervice. The pattern thou ſeeſt here before thee is always prepared to anſwer, when the maſter touches it. O mayeſt thou be as ready to join at all times with *the great congregation* in uttering the voice of——*Bleſſing, and honour, and glory, and power unto the Lamb* that hath redeemed thee from the world by his own blood. When thy maſter calls upon thee, be it *in the evening, in the morning, at noon-day, or at mid-night*, do thou anſwer, O GOD, *my heart is ready, my heart is ready, I will ſing and give praiſe. Awake up my glory, awake lute and harp*; *I myſelf*, in whoſe words and works all their muſic is to be accompliſhed, *I myſelf will awake right early*.

But the Organ ſounds not till the wind communicates a voice to it. *Every thing that hath breath* may *praiſe the Lord*: nothing that is without breath can do it. Yet ſuch is the Organ of man's body; an inſtrument dumb and lifeleſs, till GOD, that formed, it *breaths into it the breath of life*. Look down therefore, O Lord, with compaſſion on the emptineſs of my nature.

Come, Holy Ghoſt, eternal GOD,
Proceeding from above,
Both from the Father and the Son,
The GOD of peace and love.

According

According to thy promiſe made
Thou giveſt *ſpeech* with grace,
That thro' *thy help* the praiſe of GOD
May *ſound* in ev'ry place.

Thus prepared, aſſiſted, and fixed in *the Church of the living* GOD, O my ſoul, *it is good for thee to be here*, and mayeſt thou *go no more out* for any profane purpoſes. The only way to keep thy place, is to preſerve thy uſe; to be ſerviceable in returning to GOD the praiſes he puts into thy mouth, and leading others forward to do the ſame. Thou muſt be content to do this by intervals with the Church that is below, till thy voice ſhall ſound in that other congregation, where *they reſt not day and night.* [very excellent.]

☞ It is but too notorious, that in many, not to ſay moſt congregations, the time of the *voluntary*, is a time of trifling, chat, and diſſipation. It is to be wiſhed, that Organiſts would always play ſuch *ſhort* and ſolemn pieces of muſic, as might gain ſome attention. But where this is not the caſe, and where people have not much taſte for muſic, perhaps it might tend to kindle ſome ſerious reflections in the mind, if theſe few thoughts were tranſcribed upon a blank leaf of our Common Prayer-Book, and ſo ſubjected to our ſight and conſideration during the time that the Organ is playing; which ſurely it is moſt unſeemly to employ in idle converſation. "What have you not houſes to talk in, of your *politics*, and *news*—that you thus profane the temple of the living God?" The leaſt ſhare of reflection would be ſufficient to remedy this evil—while we deſire it to be obſerved, (according to the remark of a celebrated Clergyman amongſt us) that "indecent and irreverent behaviour in the houſe of the Lord is always a ſign of a deficiency——in *good ſenſe*——*good breeding*——and *religion.*"

REFLECTIONS ON DEATH.

CHAP. XVII.

Faith, *builds a bridge a-croſs the gulph of* death,
To break the ſhock, blind nature cannot ſhun!
And lands thought ſmoothly on the farther ſhore.
Death's terror *is the mountain* faith *removes:*
That mountain barrier between man and peace.
'Tis faith *diſarms deſtruction: and abſolves*
From every clamorous charge the guiltleſs tomb. YOUNG.

WHILE wrapt in the ſilence of the night, I take my ſolitary and contemplative walk in the church-yard; with what a feeling concern do I reflect on the living world around me! How ſtriking the contraſt! Here reſt in quiet and peace the well-nigh forgotten remains of thoſe, who once fill'd up buſy ſpheres on the earth! All thoſe diſtinctions, which they ſo anxiouſly courted, are now for ever done

done away: all thoſe animoſities, which they ſo warmly agitated, are now for ever huſh'd and forgotten; and all thoſe complainings and ſighs, which they ſo mournfully uttered, are ſilenced for ever, and heard no more —— Yet on the great theatre of the world, the ſame parts are ſtill acting; the ſame ardor for place and preheminence, the ſame propenſity to malice and envy, the ſame repinings and lamentations are found:——as if generations preceding read no leſſons of inſtruction; as if men utterly forgot, that their hour appointed was haſtily advancing.

Oh that they were wiſe, that they underſtood theſe things; that they would conſider their latter end! Benevolent wiſh! for nothing ſo powerfully, ſo ſtrongly teaches as a conſideration of that *latter end*—— which is of general concern, for every ſon of *Adam* is equally intereſted! Can we reflect upon the day of diſſolution approaching, when every ſublunary hope ſhall ceaſe, and every worldly project vaniſh, as the ſhadow; can we ſurvey the ſolemn manſions of the dead, where the mingling duſt beſpeaks the folly of all earthly preheminence and honour;——and yet purſue, with unremitted chace, the fleeting vanities of life: and yet indulge, with unrelenting hearts, the burning paſſions, which torture human peace, and murder man's beſt felicity?——Nay, and can it be poſſible, that we ſhould look beyond the grave, and recollect, that an exiſtence everlaſting awaits us,——and not uſe every wiſe, every rational method to ſecure to our ſouls the comforts of that exiſtence, when time hath cloſed upon us, and we have bid an eternal adieu to all things below?

Thrice awful meditation! May its powerful inſtruction deeply impreſs my ſoul! Nothing teaches like death. 'Tis indeed the wages of ſin; and a fearful evil, we muſt needs allow it! But then it is a perſuaſive monitor, and ſuperior to all things, convinces us of ſin, and leads us to combat and conquer it!

The ſting of death is ſin! From thence we may plainly diſcover what is the grand remedy againſt its fear and its power to harm. Deſtroy ſin, and death becomes no longer formidable: he cannot hurt or annoy: for his ſting is taken away. But how ſhall we atchieve this deſirable enterprize, how deſtroy the ſting of death? 'Tis done, already done for us! *Thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt!*

Here then, thou trembling mortal, who art every day diſtreſſing thy feeble ſoul with the fear of approaching death——here behold the firſt and greateſt *conſolation* under it: "*Faith in Jeſus Chriſt*," *who thro' death deſtroy'd him, who had the power of death*; and will deliver thee from that fear of death, which all thy life-time hath kept thee in bondage! Look to that triumphant conqueror, who died on the croſs, and lay in the grave, to ſanctify it for us: ſee in his precious redemption a full pardon for all thy offences; and with the eye of ſteady faith fixed upon him, thou alſo ſhalt triumph over an enemy already vanquiſhed and deſtroyed.

This is the grand remedy againſt, and chief conſolation under the fear of death; "the knowledge and love of Jeſus Chriſt:" which properly

properly underſtood comprehends every other conſolation. But that we may not be miſunderſtood, let us as a ſecond *conſolation* and *remedy*, recommend to the ſoul, deſirous of victory over this fearful foe, "an earneſt care to live a life of obedience through that faith in Chriſt; which indeed without ſuch obedience, will be found weak to ſupport, the firm ſtructure of a joyful hope. Live as you would wiſh to have lived when your anxious head is laid upon the dying pillow: live as the Goſpel of that Saviour directs, thro' whom alone you expect ſalvation; live as you are aſſured, he will approve: and the proſpect of death will animate your ſoul with fortitude and delight. You will wiſh to be diſſolved and to be with Chriſt!

There again we enjoy another *conſolation*, exquiſite and unſpeakable, under the apprehenſion of death! "We ſhall be with Chriſt." We ſhall live with him, and be like him! Like in purity and holineſs, and like him in happineſs too! Tranſporting thought! Can death be eſteemed an evil——nay rather muſt we not welcome it, as our greateſt good—which conveys us from a world, like the preſent, to a kingdom, where joy, and reſt, and peace ſhall eternally ſurround us!—But of this we ſhall ſpeak more hereafter.

Another reflection which ought to abate our fears, and reconcile us to death, is the abſolute certainty, and unavoidable neceſſity of it. Could our fears at all avail to prevent the ſtroke, or even to reſpite it; they might well be allowed, and we ſhould have ſome plauſible reaſon to urge in their defence. But alas, the ſtroke is inevitable! Surely then it is our wiſdom to familiarize ourſelves to an event which *muſt* come ſhortly—and which, to render us ſtill more watchful——may come inſtantly. Claim ye then, no more the character of rational, ye ſimple ones of the earth, who ſtart at the thoughts of death, and uſe every method, which ingenious thought can deviſe to diſſipate and drive it from you.——Lo, the moment comes! and utterly unprepared, ye muſt ſtand before your God.—Conquer yourſelves; and remembering that death will come, when it will come; review it in all its circumſtances, and learn, thro' Chriſt, to gain a happy victory over this dreaded leveller of all human comforts!

And reflect, of what will death deprive you? Not of being——which to us muſt certainly be of all things moſt dear! No; the ſoul cannot ceaſe to be; it only changes its circumſtances and ſtate!—But it ſeparates thoſe old and familiar friends the *body* and the ſoul!—And let us bleſs God for the ſeparation. For who can regret a ſeparation from that fleſh, which is the ſeat of ſin, and of diſeaſes; and which, from both, hath ſo frequently affected us with the moſt piercing diſtreſs! No; farewel to the body, (we will ſay with joy) ſince thereby we bid an eternal farewel to ſickneſs and ſin!

But death ſeparates us from this *world?* True; and it introduces to one, unlike the preſent, where ſorrows and loſſes, diſappointments and trials, ſhall never more be known.——But it ſeparates us from our *friends?*—Afflicting ſeparation! The tender heart muſt bleed, and the affectionate eye cannot fail to drop a tear! Yet look forward, and

behold—ſee in the joyful realms to which thy ſpirit is ſoaring—*friends*, immortal and unalterable friends, awaiting thy glad arrival!—and perhaps many already, many near to thy heart, have gone before thee, and will give thee an enrapturing welcome. Nay, yet a little while, and thou ſhalt receive to thy rejoicing embraces, thoſe whom thou haſt left weeping in the vale of ſorrow!

Arm'd with theſe conſolations, who ſhall fear the ſtroke of death? Who but muſt rejoice to relinquiſh this ſcene of trial and trouble: and to commit their ſouls into the arms of a Redeemer, who died to ſave his people from their ſins: of a Father, whoſe unwearied care is over all his works, and whoſe watchful providence extendeth to the minuteſt concerns of his creatures? In that chearing truth, the ſoul muſt find comfort, under every trial and affliction, ſo eſpecially when the moment of death approaches; which a child ſubmiſſive to the better will of ſuch a Father, will receive with thankfulneſs and conſummate reſignation!

As therefore *death* muſt come; and after death, *judgment*, and a ſtate of *bliſs* or *miſery* unalterable; let us, like the wiſe virgins, keep our lamps always ready trimmed and burning, that we may never be found unprepared. And that we may ſtill be excited to a ſtricter watchfulneſs—let us contemplate thoſe great things that are to come hereafter: let us now ſuppoſe ourſelves, as ſummon'd to appear before the *judgment* ſeat of God; and as about to receive the eternal reward of our deeds,——*heaven* or *hell*;—— affecting thought! Holy Father—we tremble and adore! Bleſſed Jeſus, be our advocate and interceſſor!

[*To be continued.*]

The Life of the happy Man.

THE happy man was born in the city of regeneration, in the pariſh of repentance unto life; he was educated at the ſchool of obedience, and now lives in the plain of perſeverance; he works at the trade of diligence, notwithſtanding he has a large eſtate in the county of Chriſtian contentment, and many times does jobbs of ſelf-denial; he weaves the plain garment of humility, and has a better ſuit to put on when he goes to court, called the robe of Chriſt's righteouſneſs; he often walks in the valley of ſelf-abaſement, and ſome times climbs the mountain of ſpiritual mindedneſs, he breakfaſts every morning upon ſpiritual prayer, and ſups every evening on the ſame; he has meat to eat, which the world knows not of; and his drink is the ſincere milk of the word. Thus happy the lives and happy he dies.
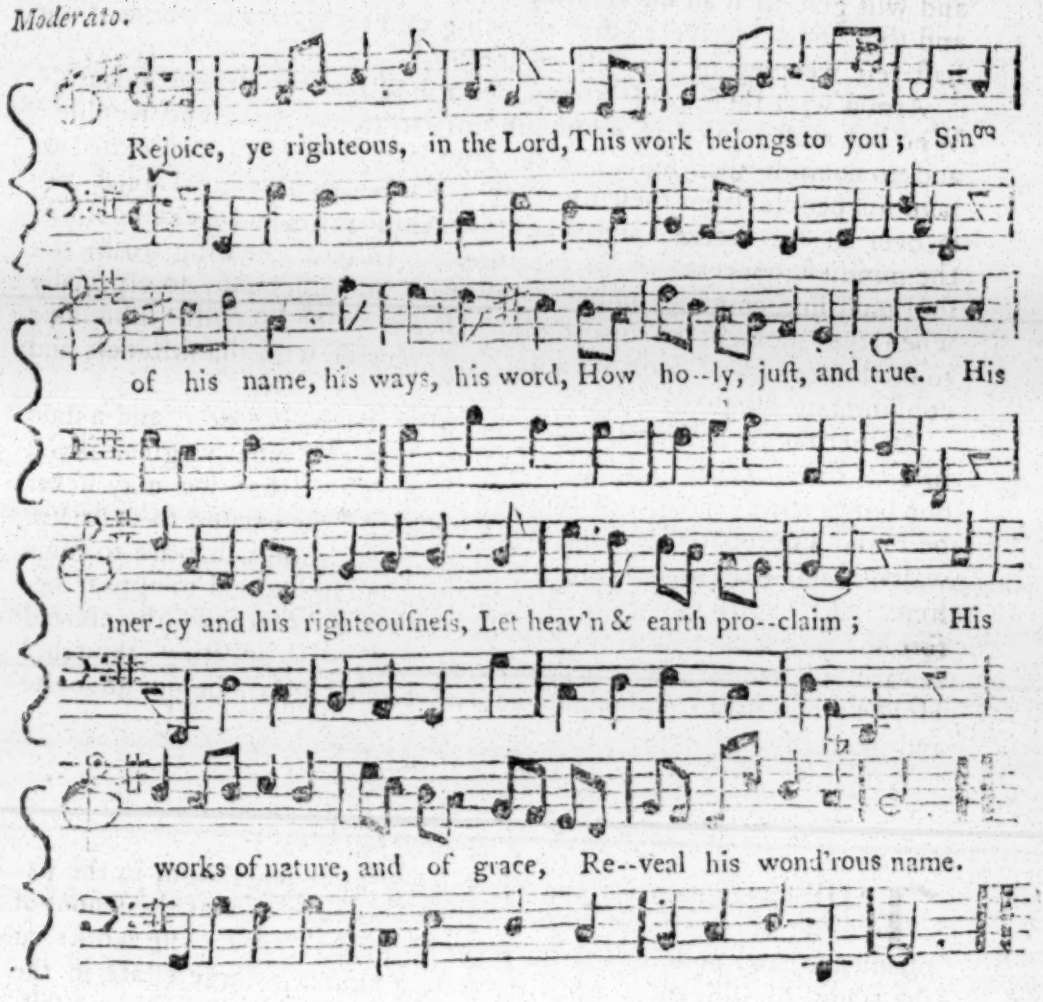
Happy is he who has goſpel ſubmiſſion in his will; due order in his affections; ſound peace in his conſcience; ſanctifying grace in his ſoul; real divinity in his breaſt; true humility in his heart; the redeemer's yoke on his neck; a vain world under his feet, and a crown of glory over their head; happy is the life of ſuch a one. In order to attain which; pray fervently; believe firmly; wait patiently; work abundantly; live holy; die daily; watch your heart; guide your ſenſes; redeem your time; love Chriſt, and long for glory.

PSALM

PSALM XXXIII. *Paraphraſed.*

Set to MUSIC.

Moderato.



His wiſdom and almighty word
The heav'nly arches ſpread;
And by the ſpirit of the Lord,
Their ſhining hoſts were made.

He bid the liquid waters flow
To their appointed deep;
The flowing ſeas their limits know,
And their own ſtation keep.

Ye tenants of the ſpacious earth,
With fear before him ſtand;
He ſpake, and nature took it's birth,
And reſts on his command.

He ſcorns the angry nation's rage,
And breaks their vain deſigns;
His counſel ſtands thro' ev'ry age,
And in full glory ſhines.

Written in a blank leaf of Dr. WATTS's Lyric Poems, *(being a preſent to a Lady,) by the late Rev. Mr.* JAMES HERVEY, *Author of the* Meditations, &c.—*when he was very young.*

ATTEND, fair maid, nor conſcious bluſhes fear,
While *Watts* and Virtue entertain the ear.
The Nine, forgetful of their glori[ous] ſtrain,
Oft ſink to ſlaves, and baſely pu[rſue] vice;
Tho' ſent from heav'n, with nicest ſtro[kes]
of art
At once to pleaſe and to reform the he[art]

They toil in drudgery to a ſhameful ſtage,
Poiſon the * muſic and pollute the page;
Loudly jocoſe, or blaſphemouſly bold,
Tempt to new ſins, by gilding o'er the old.
Here ſhines the muſe with ſpotleſs beauty grac'd,
Bright as an angel, as a veſtal chaſte.
No ſcenes of luſt defile the ſprightly lay,
Grave, tho' polite; without profaneneſs, gay.
No trifling themes debaſe the nobler ſong,
Here ſoft, as is your ſex; there as your glances ſtrong.

No more let comic wit attention find,
It ſtrikes the fancy, but corrupts the mind:
No more to tragic flights applauſes grant;
They raiſe the genius, but retard the ſaint:
On theſe choice lines, your curious taſte regale,
Where eaſe and ſtrength, where ſenſe and ſound prevail;
Where every grain of ſenſe, each lively thought,
Each juſt idea's to perfection wrought.

Oh! would you drink the ſweetly pious ſtrains,
'Till the glad ſoul Seraphic ardour gains;
'Till the ſoft notes o'er all the paſſions rove,
And ſooth, & calm, or turn them all to love,
To pure, to ſacred love, which greatly ſprings
To higheſt objects, and immortal things,
And ſoars and mounts the ſkies upon the Poet's wings.

Oh! would you read, learn, and live o'er the Muſe,
The fire, the force of every line transfuſe,
To your own breaſt, and be what you peruſe:
No more I'd vainly think, nor falſely call,
The giver taſteleſs, or the preſent ſmall;
But modeſty itſelf ſhou'd own, "I ſend,
"This the beſt token of the trueſt friend.

* *The words of our moſt celebrated Songs, ſet to very fine muſic, tend to inflame the paſſions, and corrupt the heart: The reverſe of which, we experience in our Oratorios.*

To our Lord *and* Saviour JESUS CHRIST.
From the Latin.

THEE, mighty GOD, yet veil'd in fleſh, I ſing,
Thee, glorious offspring of a glorious Sire,
My JESU's name ſhall ſtrike on ev'ry ſtring,
And raiſe my voice, and wake the tuneful Lyre.

The golden harp of nobleſt ſound prepare
To ſpeak his praiſe; in flowing numbers tell
His vict'ry o'er the grave, and ev'ry fear
Of gloomy Death ſubdu'd, and vanquiſh'd Hell.

Ages immenſe, their mighty rounds had run,
While JESUS in his Father's boſom lay,
Quaffing full joys from the eternal throne,
Bleſt in the beamings of the Godhead's ray.

Till the Abyſs wide op'ning he ſurveys,
For *Adam* falling from his *Eden* fair;
And ruin'd in his fall; his future race,
Appointed all his wretchedneſs to bear.

He ſees the fiery ſword wave to and fro,
And weapons to be dy'd in human gore,
While Devils a malignant pleaſure ſhew,
And hungry for their prey, tremendous roar.

Strait with ſoft pity, all his bowels move,
In ev'ry vein the ſacred fervor glow'd;
Reign'd, with pure genial force, Almighty love,
He melts with the compaſſions of a GOD.

"Not all the race ſhall glut the envious foe,
"Be dragg'd, baſe ſlaves, his Chariot-wheels to grace;
"What! Shall thus fall Heav'ns work-manſhip; and ſo
"Be loſt GOD's image in the human race?
"Sooner the ſtars ſhall from their orbits flee,
"In darkneſs whelm'd, and chaos come again:
"Or *Satan*'s wiles I will deſtroy, or be
"Myſelf deſtroy'd, and ſuffer him to reign.
"To witneſs this I call my Father's name,
"Witneſs my own coequal ſelf."—He ſaid,
And bends the ſkies, heav'ns vaſt unwieldly frame,
And ruſhes downwards with the ſwifteſt ſpeed.

Himſelf in body, frail, like ours, he dreſt,
And limbs not proof againſt the ſtroke of Death;
Alas! for him too mean! and bar'd his breaſt,
Where GOD might all his vengeful arrows ſheath.

His life he pour'd, to Death's cold empire giv'n;
O rigid law! O ſin! replete with woe,
Grievous the vengeance of offended Heav'n,
From *Adam*'s ſin what bitter waters flow!

But

But ſtop, why laviſh of thy tears, my muſe,
Why ſacrilegiouſly his tomb profane?
Weeping in vain his glorious tomb bedews,
'Tis impious to indulge a mournful ſtrain.

Mourning avaunt, rejoice to ſing the GOD,
In louder ſtrains; now ſtrike the ſounding ſhell,
Say, how he pierc'd thro' Death's obſcure abode,
The iron caverns, and dark courts of Hell.

Below all deeply felt th' approaching GOD,
The gloomy Kingdom to its centre ſhakes,
Trembles old Chaos, and with howlings loud,
Hell's king flies back, and with dread horror quakes.

"In vain then miſcreant, the whelming "wave,
"May ſtrive to hide thee from th' aveng-"ing blow;
"This thunderbolt ſhall deepeſt waters "cleave;"
He ſpoke, and pierc'd with miſſive fire the foe.

The darkſome manſions loathe the glitt'ring light,
And the bright flames appal the crew of hell;
Thoſe miſerable ſons of gloomy night,
Ere ſince from Heaven's ſhining courts they fell.

The thunder dreadful roars, ruin attends
The horrid ſhock, fell ruin wide diſpread,
And Tartarus prepar'd for curſed fiends,
Is in its deepeſt caverns open laid.

Here wretched galling chains all ſcatter'd lie,
To rack the mind; lo! bloody tenters there;
And Death, grim Death, bewails with hideous cry,
His raviſh'd darts and implements of war.

See, to his chariot bound the infernal throng,
See the great conqu'ror from the deeps aſcend;
And *Satan*, Hell's black tyrant, dragg'd along,
Forc'd the Redeemer's triumphs to attend.

While he returns up the ætherial way;
What joys from bleſt angelic voices riſe!
How does he burn his triumphs to diſplay,
While mounting upwards to his native ſkies!
Hail! King of glory,—ſing the heav'nly trains;
Hail! King of glory,—ſons of men reſound,
While all the joint acclamatory ſtrains
Thro' echoing Heav'n's, high vaulted roofs rebound.

Weſt-Harptree, Somerſet.

On the CORONATION.

September 22, 1761.

While acclamations ev'ry voice employ,
And loyal nations with tumultuous joy,
Hail their lov'd King; while all the Nine inſpire
With high-rais'd harmony, the tuneful choir;
An artleſs hand, content to be unknown,
With awe preſents its tribute at the throne.
The Britiſh throne prohibits not acceſs,
There Princes reign, whoſe glory is to bleſs;
Princes, who like the ſun their beams impart,
Nor ſcorn to glad the meaneſt ſubject's heart.
The royal breaſt, where patriot Virtue lives,
Gives bliſs to all, and feels the bliſs it gives:
Be this our Monarch's pleaſure and his praiſe;
What higher wiſh can grateful duty raiſe?
Yet higher bliſs Religion can beſtow;
O, may her ſacred flame ſtill bright'ning glow;
Glow with diffuſive luſtre from the throne,
'Till all around its vital influence own;
'Till all their duty by their virtue prove,
And joy to imitate the King they love:
Yet, be the humble ſtrain indulg'd to flow,
Since wiſhes yet unnam'd with ardour glow;
Wiſhes for private, for domeſtic joy,
Of regal cares, the ſweet, the kind alloy.
May Love and Friendſhip all their charms impart,
Refin'd and worthy ſuch a Prince's heart:
Nor are theſe gentle bleſſings aſk'd in vain,
For ſee they come in Hymen's gladſome train!
On *Charlotte* wait, in all their blooming pride,
Hail, happy Monarch! Hail, engaging Bride!
For your increaſing bliſs, illuſtrious pair,
Your ſubjects hearts ſhall breathe the fervent pray'r.
Long bleſt, and bliſs diſpenſing, may you know
The pureſt joys that virtue can beſtow;
O'er Britiſh hearts, may Heav'n protract your ſway,
Their annual vows a grateful nation pay:
Still may your virtues tune the votive ſong,
And *George* and *Charlotte* dwell on ev'ry tongue;
'Till each admir'd, belov'd, illuſtrious name,
Adds nobler luſtre to the rolls of fame;
And when her ſhining annals ſink in duſt,
Be your's the glory of the good and juſt.

To

To the AUTHORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

HEARING the other day of the preſent Lord Chancellor's great and unſollicited goodneſs to a poor but worthy Clergyman, I was ſo much delighted, that I could not refrain to expreſs in verſe, and in that Clergyman's perſon, what, I have no doubt, he has expreſt, with the utmoſt gratitude, and far better, perhaps, in proſe. But ſuch actions deſerve to be known, and had in honour; how much reputation might men in power treaſure up to themſelves by aſſiſting modeſt merit! Indeed the ſtrict honour, and remarkable diſintereſtedneſs of the noble perſonage, to whom I humbly offer this ſmall tribute, are univerſally ſpoken of and admired; and I doubt not, he has the ſatisfaction to reflect upon many actions, equally generous with the preſent; which I heartily wiſh may not only meet with imitation, but with far better applauſe, than can ever be offered, by, Gentlemen,

Your humble Servant, &c.

To the LORD CHANCELLOR.

In the perſon of a Clergyman preſerr'd by him.

NO!—witneſs, ſweet retreat, and every friend
Who treads the threſhold of this place of reſt!
Witneſs, if I be ſilent, to commend
His bounty, here who gave me to be bleſt.
Sweeter than ſofteſt muſic to my ear,
His name ſhall dwell upon my thankful tongue,
And all who ſee me, ſhall be ſure to hear
Of HENLEY's praiſe, my laſt and earlieſt ſong.
Oh could I ſpeak the fulneſs of my heart!
Oh for a quill from the bold *Theban* ſwan!
Yet, yet my theme, without the aid of art,
Might into flame the coldeſt boſom fan.

He ſaw me drooping in affliction's ſhade,
Beſet with painful penury around:
The noble mind oppreſt, and ſore diſmay'd,
And the ſad ſoul with grief's hard ſhackles bound!

He ſaw me toiling for the ſcanty meed
Of hireling paſtor, humble and unknown:
Full hard beſet, the little race to feed,
Which waited for their bread from me alone.
Oh painful memory—how oft my breaſt
Has heav'd with anguiſh, when a painful tear
Has caught my ſight, which in her eye expreſs'd—
My faithful conſort, by long truth more dear—
Expreſs'd in her full eye our wants and woes!
Ah melancholy view, forbear my ſoul!
Look there, where chearful thought enraptur'd glows
And bleſs the bounteous HENLEY for the whole!

He ſaw—he pitied! pitied and relieved!
Unaſk'd, unſought he rear'd my drooping head:
With tenderneſs innate he ſaw, and griev'd,
And rais'd us—almoſt rais'd us—from the dead!

I had no friend, to aſk or to implore—
God was my friend, who in my patron's heart
Thoſe virtues planted, which adorn him more
Than the beſt honors beſt of Kings impart.

I had no friend,—unpitied and undone,
All hope was hopeleſs—miſery extreme!
When lo! as on the darkneſs burſts the ſun,
On my diſtreſs roſe HENLEY's bleſſing beam!

Oh beam heart-chearing, which to wretches gives
New life, new light! my children ſpeak his praiſe:
Liſp, liſp, my little ones, his name, who lives
To glad the wretched with his golden rays.

Thou too, my faithful conſort, in the tale
Join; to the liſt'ning world we will declare,
How freely, nobly, from deep trouble's vale,
His hand uprais'd to bliſs, and fix'd us here!

For me, while words can dwell upon my tongue,
His goodneſs, honor, ſtrict integrity,
Firm truth, & patriot zeal, ſhall be my ſong!
And when that power death's ſtruggles ſhall deny,

My laſt, laſt prayers ſhall wing their way to heav'n,
Fervent for bleſſings on him; on his race!
While to my children this laſt charge is giv'n,
" In all your hearts be HIS the foremoſt place."

To

To the AUTHOR *of the* CHRISTIAN'S MAGAZINE.

Pen-Castlemartin, Aug. 14th, 1761.

SIR,

THE Psalm of which the following is a version, is perhaps as moving a piece as any composition in the world. 'Tis too noble to bear the confinement of our unvarying iambic metre, much more the shackles of rhyme, which at the same time is essential to English poetry; 'tis no wonder then, tho' I have purposely chosen a sort of verse, which is more free from the impediment of rhyme, than any other that rhymes at all, the poetical translation should be as far beneath the prose as that is below the original. Notwithstanding it labours under such disadvantages, I shall be proud of having it inserted among the treasures of your divine Magazine.

I am, Sir, your friend,

BAWSWERMP.

Psalm, 137th.

1 We sate us down and silent wept
Near *Babylon*'s hoarse streams reclin'd,
When musing on our bitter state
Thy woes, old *Sion*, wrung the mind.
2 Our harps that sweetly sound no more
Aside we hung on willow boughs,
As nigh the melancholy floods
They drooping stood in gloomy rows.
3 Yet those who led us forth in chains
For the sweet tunes of *Sion* cry,
"Come, sing us one of *Sion*'s songs
"And let your doleful murmurs die."
4 How can we tune melodious sounds,
Gall'd in the fretful captive's bands;
How can we sing our native strains
Whilst ravish'd from our native lands?
5 If I *Jerusalem* forget,
Let my right hand her cunning leave;
If I her sorrow drown in mirth
My tongue unto my mouth shall cleave.
5 My God, remember *Edom*'s sons,
The day of our sad city's fall,
How did they shout with cruel joy,
Down, down to lowest dust her wall.
7 Daughter of *Babylon*, in turn
Thou miserable woe shall see,
Happy the man who shalt repay
Our wrongs, our bleeding wrongs to thee!

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE,

On seeing a Rose in OCTOBER.

By E. W.

THRICE happy flow'r, what heav'nly aid
Supports thy strength, while others fade;
What quick'ning spirits makes thee blow,
While all thy sisters droop below?
Sure there's a spark of heav'nly flame,
That shoots its warmth throughout thy frame;
Some inborn essence most refin'd,
Some genial virtue good and kind,
That makes thy blushing beauties blow,
And thy mellifluous sweets to flow;
That gives new life and rears thy head,
When all thy beauteous race lie dead.
Thou charming rose! art now most rare,
And would'st be quite beyond compare;
But that my *Delia*, but that she,
Is lovely, fair, and sweet like thee:
Like thee, when other beauties pine,
She glows with virtue, and shall shine;
Deep in her heart the blessing lies,
The spark divine that never dies:
Which (when the frost of age invades,
When on her cheek thy picture fades)
Shall give new grace, new life, new air,
And make her eminently fair.

The CHRISTIAN COVENANT.

PART II. *Man's Part.*

OF Christ a member, God a child,
Of bliss eternal, tho' an heir
By baptism *made*; yet know, my soul,
Conditional these blessings are.

I in return by grace divine—
(Oh aid, dear Lord, my sinful heart!)
My full assent, my will must shew,
And readily perform my PART.

The Devil *first* must I renounce,
Foul spirit, man's invet'rate foe:
All sin, for sin from him arose,
And all its ways and works forego.

This wicked world which leads to ill,
And all its pomp, and empty pride,
I too must leave—'tis God's high will—
That Christ may be my Lord and guide.

Pleasures, and lusts, and evil men,
As plainly shewn us in his word,
Must all be crucify'd and shunn'd
In strict obedience to my Lord.

Thus

Thus ſin and ſatan, fleſhly luſts:
The world and all its vanities:
Muſt I, to be a child of God,
Deteſt, forſake, and quite deſpiſe.

And next with *heart* I muſt *believe*,
What Chriſt hath ſuffer'd, done, and ſaid:
Said for my teaching, *done* for *me*,
And *ſuffer'd* in my ſinful ſtead.

But fully this my faith to prove,
I, *thirdly*, muſt his will *obey*:
Since he declar'd—"If me ye love,
"From my *commandments* never ſtray."

Oh Saviour, Father, Lord of life,
So by thy grace I'll ſtrive to do:
Nor ſhall I fail, if on a child
Thy mercy thou ſhalt deign to ſhew.

Accept my weak, but humble praiſe,
For every *promiſe* thou haſt giv'n:
And lead me by thy hand divine,
Till thou ſhalt take me *home* to Heav'n.
A M E N.

On the Children of *Iſrael's* paſſage out of *Egypt*.

WHEN *Iſrael's* flock, the *Egyptian* King purſu'd,
For Chryſtal wails the wondering water's ſtood:
When thro' the dreary waſte they took their way
The rocks grew liquid, and pour'd forth a ſea:
What limits can Almighty goodneſs know,
Since waves can harden, and ſince rocks can flow?

On DESPAIR. *Extempore.*

DESPAIR is ſuch a ſin of ſins,
It cannot be forgiven:
While other ſins, Hell's ways do pave,
This bars the gates of Heaven.

To the PUBLISHER *of the* CHRISTIAN'S MAGAZINE.

SIR,

AS I am a conſtant reader of the Chriſtian's Magazine, I hope the proprietors will give theſe few lines a place in their next Magazine. I am, Sir, yours, &c.
H. P.

An Acroſtick *upon a young Lady, who met with a family diſappointment.*

Midſt various ſtorms that here perplex thy breaſt,
Intent upon that work of peace and reſt;
Still may thy ſoul, upon devotion's wing,
Soar to the ſkies, chaunt forth its praiſe, and ſing—
When that great awful ſolemn time ſhall come,
And death ſhall waſt thee to thy peaceful tomb;
Dear to thy lord, thou ſhalt both taſte and ſee
Eternal joys prepar'd for ſaints like thee.

EPITAPH,

On Hugh Lumber, *Huſbandman. By* Wm. Somerville, *Eſq; author of the* Chace.

IN cottages and lonely cells,
True piety neglected dwells:
Till call'd to Heav'n her native ſeat,
Where the good man alone is great;
'Tis then, this humble duſt ſhall riſe,
And view his judge with joyful eyes,
While haughty tyrants ſhrink afraid,
And call the mountains to their aid.

From the Weſt-Indies.

An EPITAPH.

WHOSE duſt's incloſ'd, and for what actions known,
It not the deſtin'd ſubject of this ſtone.
But lo! kind reader, he reſigns to thee
The blandiſhments of life, whate'er they be;
Nor while the penſive mood detains you here,
Would leave, unrecompens'd, the friendly tear:
Experienc'd truth this ſculpture will impart
(Truth fit to be engraven on the heart)
'Tis all the author meant his tomb ſhould ſay;
Then take it in his own unartful lay.
"Chequer'd at beſt, terreſtrial joys you'll find,
"Inadequate to ſatisfy the mind;
"Soon will, alas! the preſent ſcene be o'er,
"And vanities have pow'r to pleaſe no more
"Extended to the utmoſt age of man,
"That is the thread, and life ſtill but a ſpan:
"If no ſad ſudden ſtroke effect the change,
"Should death through all his previous ſtages range,
"When ſickneſs baffles the phyſician's art,
"And the pale foe, juſt pointing out his dart,
"No comfort will you trace, or quiet know,
"But what alone from conſcious virtue flow;
"When all is deſperate beneath the ſkies,
"*Hope*, on whoſe wings the ſoul above them flies
"From *revelation* ſolely muſt ariſe.

Liſt

List of New Books, with Remarks.

1. AN inquiry into the nature and design of Christ's temptation in the wilderness. By Hugh Farmer, 8vo. Price 1s. 6d. *Millar.*—— [Concerning this gentleman's performance, we propose giving a more distinct account in a subsequent number, than can possibly be admitted in this place.]

2. A sermon preach'd at the Abbey-church of Westminster, Sept. 22, 1761. being the day of the coronation of their present Majesties, by Robert Lord Bishop of Sarum. Price 6d. *Bathurst.*— [The words of his lordship's text are, from 1. Kings 10. 9.—— [*Because the Lord loved Israel for ever, therefore made he that King, to do judgment and justice.*]

" These words (says this eloquent and learned prelate) were addressed to Solomon, when he ruled over *Israel in the fear of God, and his kingdom was established greatly.*—— They convey a general proposition, full of instruction; and correspond to that providence, by which all Kings reign, and all Princes decree justice.

" In considering them he observes, that they lead us naturally to two important truths:—

1st, " That when great and good Kings reign, they are the means, by which God blesses a people.——It is not said, because the Lord loved Solomon; but, because he loved Israel, therefore made he Solomon King.

2dly, " That the duty and end of royalty is, to do judgment and justice.

" The supreme Governor of the world, constantly exercising his providence in promoting the virtue and happiness of his rational creatures, put man under strong obligations of necessity, convenience and inclination, thereby to draw him into society; and left him in the hand of his own counsel to reap the benefits of it; to form models of government, to enact laws, and pursue order, for the peace, safety and publick good of mankind. For their gracious purposes, all the powers that be, are ordained of God. When these powers are separated from the public good, nothing can be more unnatural and destructive: when united with it, nothing more just and beneficial: and the true end of civil society is then only attained, when the people are blessed.

" Whoever looks thro' the appearances of things, must see, that even they, who are the worthiest and fittest to be entrusted with royalty, cannot be free from difficulty and care; and that the benefit does not accrue so much to them, as to the community. This is the purpose of providence, thus to extend its blessings, and this purpose is in fact answered, in proportion to the goodness of the Prince. He bears the weight of government, that his subjects may live easy under it; he avails himself of the prerogative, and resists the dangers of his exalted station, that he may be a living law to them: and he exerts himself to act up to the glory in which he finds his people, that their security, tranquility, and power may be established, strengthened, settled. To a just Prince, the difficulties will be rather a spur to action than a curb; because he will be ever warmly animated with the love of his country: his mind will be free and strong and constant, because it is pure: and he will found his dignity in that, in which alone it can really consist, in fulfilling his duty; in doing judgment and justice.

" The reason of things to an attentive mind makes it evident, that man cannot be set up on high above his fellow creatures, merely for his own indulgence, dominion, and advantage. — External greatness, preheminence and honours are indeed due to all that are in authority, and should be maintained: and above all, when we look up to the supreme Head, that is set upon the throne of a great Kingdom, we naturally and justly pay the tribute of the most dutiful allegiance; and shew constantly every mark

of reſpect, ſubmiſſion and veneration to the ſacred character. Yet no tribute, which a King receives, can be compared to the glory which the greatneſs of his own mind feels, in doing judgment and juſtice. This is a talent entruſted with a Prince, of which he muſt give an account: and it is a talent of the nobleſt kind, that can be committed into the hands of any of the ſons of men: *for he is the ſon of God*, for the happineſs of mankind: and in diſcharging this truſt faithfully, will be his wiſdom and underſtanding, and dignity in the ſight of all nations.

"A wiſe Prince will not only cultivate thoſe principles, which ſtrengthens the bands, by which every ſociety is knit together; but he will alſo unalterably adhere to thoſe means, and purſue thoſe ends, which ſecure the foundations, and promote the benefits of the conſtitution, at the head of which he is placed.——If this happy lot fall in a country, where the conſtitution in church and eſtate is founded upon the principles of purity and freedom; and juſtly poiſed between the extremes of power and liberty: he will find himſelf cloathed with every degree of authority, that a heart well-intentioned can deſire; and at the head of a conſtitution, the beſt formed to convey peace and happineſs to mankind; and it will be eaſy to him, to make the law the rule of his actions; as he meaſures his own intereſt by that of his people, and his own duty by the public good.— A free conſtitution hath numberleſs depending motions, which are neceſſary to check each other; *and which may be ſometimes ſtopped or diſordered by the paſſions of men: it requires therefore early, reſolute and uniform vigilance in the adminiſtration of government*: but theſe very checks mark out more diſtinctly the mutual intereſt of Prince and people, and neceſſitate both to purſue it, if they are true to themſelves. In ſuch a conſtitution, the power of the Prince is abſolute, but ſufficient for every right purpoſe, and which a great and good mind will delight in executing. The obedience of the people is the obedience of men, not ſlaves; unforced and unfeigned; and therefore the more honourable and more acceptable to an upright king; and the temper, the affection, the vigour, which liberty inſpires, will carry the dignity and greatneſs of a Sovereign to a higher pitch, than can be attained by any other principle of government."]

3. The wiſdom and goodneſs of GOD in the vegetable Creation farther conſidered, in a ſecond Sermon, preach'd September 18, 1760, before the company of Apothecaries. By Mr. William Dodd, A. M. Price 1s. *Davis* and *Reymers*.—[For an account of this Gentleman's former Sermon on the Subject, ſee our 1ſt vol. p. 90. In the preſent, He conſiders at large the wiſdom of GOD diſcerned in the Seeds, and in the Vegetation of plants; of which, he gives a very ingenious and pleaſing account: and ſuch a one as cannot fail to inſtruct and entertain the reader.]

4. A poetical Paraphraſe of part of the Book of *Iſaiah*, By William Langhorne, A. M. 4to. Price 2s. 6d.—*Griffiths*.—[This Writer has great poetical Merit, and deſerves much eſteem for for this paraphraſe: But it is to be queſtioned whether the Monotony of Engliſh Couplet can ever preſerve that rapid and deſultory Spirit, which characterics the prophets.]

5. Letters on the ſacred Predictions, proper for the conſideration of people at all times: more eſpecially whenever in danger of public calamities. Collected out of the Holy Scriptures, By Theophilus Lobb, D. M. 8vo. Price 3s. 6d. *Buckland*.

6. Religion and Learning mutually aſſiſtant to each other. A Sermon preached before the Univerſity of Oxford at St. Mary's on Act-Sunday, July 12, 1761. By Joſeph Limpſon, D. D. 8vo. Price 6d. *Hawkins*.

7. The mutual Connection between Faith, Virtue, and Knowledge. A Sermon preached before the Univerſity of Oxford on the ſame day, By Thomas Hitchcock, D. D. Preacher at Whitehall, 8vo. Price 6d. *Fletcher*.

9. Some Thoughts on Deiſm. Price 6d. *Cooper*.

To be continued.

HIS-

HISTORICAL MEMOIRS.

OF the further operations of the Allied and French armies, we have the following Advices:— On the 24th of September, a body of 6 or 800 French Light Troops, commanded by the Marquis de Conflans, having appeared before Embden, and the Burghers having refuſed to join in defending the place, the Engliſh garriſon of two companies of Invalids, making about 200 men, made a very advantageous capitulation, and embarked on the 26th of the ſame month for Bremen. After the entrance of the French troops into the town, they began to raiſe contributions, pillage the Houſes and commit great exceſſes; which provoked the Inhabitants to raiſe in arms againſt them; and the firſt body of French were obliged to abandon the Country. They afterwards, however, returned in greater numbers, and have put a garriſon of 800 men into Embden.

A body of troops under the command of M. de Cloſen, appeared ſuddenly on the 24th ult. before Wolfenbuttle; and after ſummoning the place, and receiving a refuſal, threw ſeveral ſhells into it. General Stammer, governor of Wolfenbuttle, after defending it for ſome time, with his Garriſon, conſiſted of two battallions of Militia, was forced to ſurrender on the 11th of this month to prevent the town, part of which was reduced to aſhes, from being entirely burnt.

The ſudden ſurrender of the town, having prevented the ſuccour ſent for the relief of it, from arriving in time, Prince Xavier of Saxony immediately inveſted Brunſwick, and opened trenches before it, but did not meet with the ſame ſucceſs there. General Luckner, joined to Prince Frederick of Brunſwick arrived by forced marches in the neighbourhood; and whilſt the General marched with his Cavalry towards the Rhine, Prince Frederick attacked the French in their Intrenchments; and after an obſtinate defence, forced them, with a conſiderable loſs on their ſide, and took above 200 priſoners, with ſeveral officers, one piece of cannon, and a Mayor General. The young Prince proceeded immediately to Brunſwick, where he was received with the greateſt joy by the garriſon and inhabitants. Upon his arrival the French abandoned their Trenches with great precipitation; and they alſo ſoon after quitted Wolfenbuttle, having firſt levied heavy contributions.

The Caſtle of Schartzfels, ſituated in Hartz, ſurrendered to the French on the 25th ult. and Marſhal Broglio ordered it to be blown up after removing the guns out of it. And very ſoon after, Mappen, a ſmall town in the biſhopric of Munſter, was beſieged by the Prince of Conde, and compelled to ſurrender after three days open Trenches.

The French alſo attempted to ſurpriſe the new town of Bremen, but after ſkirmiſhing ſome time were obliged to retire.

The King of Pruſſia having quitted his ſtrong camp at Pultzen, and marched towards Neiſſe, General Laudohn took that opportunity to ſurprize Schweidnitz, on the firſt of this month. The Auſtrians attacked the four outworks at once: In one of which, a Magazine of powder took fire, and blew up 300 of the Aſſailants and as many of the Garriſon. The Auſtrians then ſcaled the walls, and by day-break made themſelves Maſters of the place: They made five battalions, conſiſting of about 3000 men, priſoners, together with Lieutenant-General Zaſtrow, and got poſſeſſion of all the Pruſſian artillery, and Magazines of meal. The Pruſſians aſcribe the loſs of the place to the blowing up of the Magazines; otherwiſe, they affirm, that they ſhould have forced the enemy to retreat before day-break.

The Ruſſians are not yet in poſſeſſion of Colberg: On the contrary they have been repulſed, in two or three attacks they made on the Prince of Wirtemberg's intrenchments, with conſiderable loſs. The Ruſſian and Swediſh fleets employed in bombarding Colberg, having received great damage by ſtorms, have retired from before the place.

Nothing remarkable has been tranſacted by the Swedes ſince our laſt; they have only had a few ſkirmiſhes with the Pruſſians.

CHRONOLOGICAL DIARY.

THE fruitleſs breaking up of the conferences between the courts of Great Britain and France, occaſioned at the Hague, ſome deliberations in the aſſembly of the ſtates, who reſolved thereupon to put their naval force into a proper condition of defence againſt any emergency.

Thurſday, Oct. 1. Sir Samuel Fludyer, Lord Mayor elect, and the Recorder, attended by the ſheriffs, waited on his Majeſty at St. James's, with the compliments of the city of London, requeſting that his Majeſty and his royal conſort would be graciouſly pleaſed to honour the city with their preſence at dinner at Guildhall next Lord-mayor's day; which invitation their Majeſties were moſt graciouſly pleaſed to accept of.

A few days ago a melancholy accident happened at Mr. Joſeph Reading's at Tiffield's Wood-houſe in Northamptonſhire: A boy about 6 years old, and a girl about three, being left in the houſe alone, the boy ſeeing a gun hang up the chimney, which was charged, got a chair and took it down, and laying hold of the trigger it went off, and ſhot the girl in the belly; the boy immediately ran to a neighbour, who came, and ſeeing the girl's cloaths on fire, inſtantly put the fire out, but the boy deſiring the perſon to look under her cloaths, perceived her bowels coming out, and after ſpeaking a few words, ſhe died almoſt inſtantly.

Saturday, Oct. 3. Letters from the Groyne bring an account, that the Right. Hon. the Earl of Briſtol, Ambaſſador to the court of Madrid, hath wrote letters to all the Engliſh conſuls in Spain and Portugal, acquainting them, that there never was better underſtanding, nor greater harmony than there is at preſent, between his Britannic Majeſty and the court of Spain; notwithſtanding all the reports to the contrary; and that thoſe reports have been only artful intimations of the French court to ſerve their own purpoſes.

Tueſday, Oct. 6. Mr. Seaton's poetical prize was adjudged to Mr. Scott, fellow of Trinity College, Cambridge. The ſubject of this year's poem is *Purity of Heart.*

The Right Hon. Lord Napier, is appointed one of the Lords of the Police in Scotland, in the room of the Earl of Hopeton. The eſtabliſhment of Police now ſtands as follows:——— Earl of Marchmont, Præſes, ſalary 2000 l. Lds. viz. Earl of Hynford, Earl of Galloway, Lord Sommerville, Lord Napier, Lord Aberdour, 800 l. each. Gentlemen, Lord George Hay, Sir Robert Stewart, Norman Mc. Leod, Eſq; 400 l. each.

Thurſday, 8. Accounts were received from Liſbon, that at the public *Auto de Fe*, celebrated laſt month, among many criminals variouſly puniſhed for various crimes, one Jeſuit (the famous Malagrida, one of the inſtigators of the helliſh plot there) was condemned to be burnt, and was burnt accordingly, not for his crimes againſt the ſtate, but for others of a religious nature, particularly againſt the Chriſtian doctrine of the Trinity. The reſt of the Jeſuitical conſpirators, not having been found guilty of crimes which immediately attack religion and divinity, are ſtill preſerved in priſon, to be tried in due time, by ſecular judges.

Friday, Oct. 9. ST. JAMES'S The Right Hon. William Pitt having reſigned the ſeals into the King's hands, his Majeſty was this day pleaſed to appoint the earl of Egremont, to be one of his Majeſty's principal ſecretaries of ſtate. And in conſideration of the great and important ſervices of the ſaid Mr. Pitt, his Majeſty has been graciouſly pleaſed to direct, that a warrant be prepared for granting to the Lady Heſter Pitt, his wife, a barony of Great-Britain, by the name, ſtile, and title, of baroneſs of Chatham, to herſelf, and of baron of Chatham to her heirs male; and alſo to confer upon the ſaid William Pitt, Eſq; an annuity of three thouſand pounds ſterling, during his own life, and that of Lady Heſter Pitt, and their ſon John Pitt, Eſq;

This day earl Temple, keeper of the King's privy ſeal, reſigned the ſaid ſeal into his Majeſty's hands.

The King has been pleaſed, by his royal ſign manual, bearing date the 7th day of October, to order, that the three forms of prayer and ſervice, made for the

5th

eth of November, the 30th of January, and the 29th of May, as also a form of prayer for the 25th of October, (being the same as was appointed for the inauguration of his late Majesty, with only such alterations as have been directed by order of council, in relation to the prayers for the royal family) be used, yearly, on the said days, in all cathedral and collegiate churches and chapels, and in all parish churches and chapels, within that part of his Majesty's kingdom of Great-Britain called England, the dominion of Wales, and town of Berwick-upon-Tweed.

Monday, Oct. 12. ST. JAMES's.

His Majesty having been pleased to appoint the Right Hon. Charles earl of Egremont to be one of his principal secretaries of state, his lordship was this day, by his Majesty's command, sworn one of his Majesty's principal secretaries of state accordingly.

Wednesday, October 14.

A meeting was held at the Infirmary at the city of Gloucester, of the ladies, trustees for portitioning young women of virtuous characters in marriage, in honour of their Majesties nuptials and coronation; when four young women were chosen to partake of that charity; to each of whom a letter was delivered containing suitable instructions for their conduct in life.

Accounts have been received from Leeds, Newcastle, Durham, and other places in the north of England; and also from Scotland, of the great damage done by storms of wind, hail, and rain, in those parts, the beginning of this month.

Thursday, Oct. 15. Between twelve and one a woollen draper in Cornhill stood on the pillory, for a detestable crime;— and notwithstanding the great number of peace officers that surrounded the pillory, the populace pelted him very severely, cut his breeches down, and tore his cloaths off his back. After he had stood the usual time, he was put in a coach, in order to be carried to Newgate; but the fury of the people was so great, that he was obliged to be lodged in the Poultry-Compter till the crowd was dispersed. A surgeon was sent for to dress his wounds, which were thought to be dangerous. There was the greatest concourse of people ever known on such an occasion. A child was killed in the crowd.

SATURDAY, *Oct.* 17. This day the following letter, accounting for a late resignation, was published in the Public Ledger.

A letter from a Right Hon. Person to ——— *in the City.*

DEAR SIR,

FINDING to my great surprize, that the cause and manner of my resigning the seals, is grosly misrepresented in the city, as well as that the most gracious and *spontaneous* marks of his Majesty's approbation of my services, which marks followed my resignation, have been infamously traduced, as a bargain for my forsaking the public, I am under a necessity of declaring the truth of both these facts, in a manner which I am sure no gentleman will contradict. A difference of opinion, with regard to measures to be taken against *Spain*, of the highest importance to the honour of the Crown, and to the most essential national interests, (and this founded on what *Spain* had already done, not on what the court may farther intend to do) was the cause of my resigning the seals. Lord TEMPLE and I submitted, in writing, and signed by us, our most humble sentiments to his Majesty; which being over-ruled by the united opinion of all the rest of the King's servants, I resigned the seals on Monday the 5th of this month, in order not to remain responsible for measures, which I was no longer allowed to guide. Most gracious public marks of his Majesty's approbation of my services followed my resignation: They are unmerited and unsolicited, and I shall be ever proud to have received them from the best of Sovereigns.

"I will now only add, my dear Sir, that I have explained these matters only for the honour of truth, not in any view to court return of confidence from any man, who with a credulity, as weak as it is injurious, has thought fit hastily to withdraw his good opinion, from one who has served his country with fidelity and success; and who justly reveres the upright

upright and candid judgment of it; little ſollicitous about the cenſures of the capricious and ungenerous: Accept my ſincereſt acknowledgments for all your kind friendſhip, and believe me ever, with truth and eſteem, My Dear Sir,

Your faithful Friend, &c."

Whitehall, Oct. 17. His Majeſty having been graciouſly pleaſed to deliver the Privy Seal, to William Sharpe and Jeremia Dyſon, Eſqrs. whom his Majeſty hath conſtituted commiſſioners for executing the office of keeper of the Privy Seal, they this day took the uſual oaths, as commiſſioners for the cuſtody of the Privy Seal.

Sunday, 18. At twelve o'clock, admiral *Rodney* at St. Helens fired a gun for the fleet under his command to get under ſail, which was executed in leſs than an hour. The fleet conſiſts of the following ſhips. Marlborough, Modeſte, Vanguard, Nottingham, Syren; Grenada, Thunder, and Baſiliſk bombs; and Fly ſloop of war.

Tueſday, Oct. 20. Capt. Young of his Majeſty's ſhip the Mars is arrived at Plymouth, with the Amerante, a French privateer of 18 ſix pounders guns, and 157 men, belonging to St. Maloe's; which he took the 17th of laſt month.

This day a fire broke out at Worksop Manor, a ſeat of the Duke of Norfolk's; when the whole building, furniture, &c. were conſumed. This was one of the fineſt ſeats in England; there were 500 rooms in it; and the damage is ſuppoſed to amount to 100,000l.

Wedneſday, 21. Letters were received from Dublin, with an account, that on the 6th Inſtant, his Excellency Lord Hallifax, Lord Lieutenant of that Kingdom arrived there; when his Excellency was received with the pomp and ceremony uſual on ſuch occaſion. He proceeded to the Caſtle, where his Excellency took the oaths, and received the ſword from their Excellencies the Lords Juſtices.

Thurſday, 22. A court of Common Council was this day held at Guild-hall, London, when it was agreed to preſent inſtructions to the repreſentatives of that city in Parliament, on the preſent ſituation of affairs; and to return Mr. *Pitt* thanks for his beſt ſervices. The ſubſtance of the inſtructions was, that they (the city's repreſentatives) ſhould use their endeavours to obtain the ſpeedy repeal, or amendment of the late act for relief of inſolvent Debtors: that they ſhould concur in promoting all neceſſary meaſures for eſtabliſhing good oeconomy in the diſtribution of the national treaſure: that to the utmoſt of their power and abilities, they oppoſe all attempts for giving up ſuch places as may tend to leſſen our ſecurity, or reſtore the naval power of *France*; particularly that the ſole and excluſive right of our aquiſitions in *North America*, and the fiſheries be preſerved to us: and that they concur in giving his Majeſty ſuch ſupplies, as ſhall enable him to purſue all thoſe meaſures, which may promote the true intereſt of his kingdoms, and place him above the menaces of any power, that may pretend to give laws, or preſcribe limits, to the policy and intereſt of this nation.

In the thanks of the City to Mr. *Pitt*, they acknowledge his great ſervices; and lament the national loſs of ſo able, ſo faithful, a miniſter at this critical conjuncture.

This morning came on the trial of *John Perrot*, a bankrupt, for concealing part of his effects, and, after a hearing of upwards of ſix hours, he was found guilty.

This night, the houſe of Mr. *Wilſon*, of Stepney Church-yard, was broke open, and ſtript of all the beſt furniture, wearing apparel, &c. to the value of upwards of 200l. Mr. *Wilſon* and his family were at their houſe in Goodman's Fields. The Rogues were in no hurry, as they drank tea and ſome bottles of wine, and faſtened the fore door before they left the houſe.

Monday, 26. *Richard Parrott*, for the murder of his wife, by cutting out her tongue; and *Heſter Rowdon*, for the murder of her baſtard child, were executed at Tyburn. After their execution, *Parrott* was hung in chains on Hounſlow Heath, and *Heſter Rowdon* was diſſected at Surgeon's Hall.

Wedneſday, 28. The Right Rev. Dr. *Thomas Hayter*, biſhop of London was enthroned

enthroned and installed with the usual ceremonies in St. Paul's Cathedral.

The number of ships of war, of the line in *Spain* is as follows: viz. 16 at *Ferrol*, at *Cadiz* 12, at *Carthagena* 8, at *Alicant* 6, at *Malaga* 6. in all 48. These were built by English builders; the rest of their navy is said to be worm-eaten, and rotten in their docks; and of these 48, they are not able to man twenty completely.

Thursday, Oct. 29, At a common Council held at Guildhall, the Town Clerk reported his having waited on the Right Hon. William Pitt, with their Resolution of Thanks: To which he had been pleased to return the following answer:——

"Mr. Pitt requests of Sir James Hodges, that he will be so good to represent him, in the most respectful manner to the Lord Mayor, Aldermen and Commons of the city of London, in common Council assembled, and express his high Sense of the signal Honour, which they have been pleased to confer on him, by their condescending and favourable Resolution of the 22d of October; an Honour which he receives with true Reverence and Gratitude; not without confusion at his own small Deservings, while he views with Exultation the universal public Spirit diffused through an united People, and the matchless intrepidity of the British Sailors and Soldiers, conducted by Officers justly famed through all the quarters of the World: To this concurrence of national Virtue, graciously protected by the Throne, all the national prosperities (under the favour of Heaven) have been owing; and it will ever be remembered to the Glory of the City of London, that through the whole course of this arduous War, that great Seat of Commerce has generously set the illustrious Example of steady Zeal for the Dignity of the Crown, and of unshaken Firmness and Magnimity."

By order of the Lord Mayor and court of Aldermen, of London, the several barges are to be rowed from the three Cranes to Westminster, on Lord Mayor's day, in the following order (being according to the seniority of their companies) viz. 1 Stationers 2 Apothecaries. 3 Tallow-chandlers. 4 Coopers. 5 Brewers. 6 Vintners. 7 Iron mongers. 8 Merchant Taylors. 9 Skinners. 10 Gold-smiths. 11 Fishmongers. 12 Drapers. 15 Grocers. 14 Cloth workers. The city barge is to close the procession. As soon as the Lord Mayor is landed at Westminster, the companies barges are to return, in the same order, to the Temple, and land and begin the procession, so as all the companies may be clear of the Temple Gate, before the Lord Mayor lands.

Friday, Oct. 30. By the last letters from New-York we are informed, that the secret Expedition would be ready to sail by the beginning of September; and that it was generally believed to be intended for an attack upon Martinico; the rather, as they were to take on board twelve complete regiments, besides a vast number of large cannon, bombs, and mortars.

DEATHS.

Miss Abercrombie, Daughter of Gen. Abercrombie.

Right. Hon. Lord Rae at Durness.

George Wicks, of Thurston, Esq; suddenly.

The Lady of Thomas Tovey, Esq; in Childbed.

Sir Richard Lloyd, a Baron of the Exchequer.

Dr. Sydall, at Oxford.

Paul Forrester, D. D. Canon of Christ Church, Oxon.

Rev. Dr. Kemble, of Burton on the Hill, Gloucestershire.

Sir Griffith Boynton.

Smyth Callis, Esq; Rear Admiral of the Blue.

Rev. Jos. Butler, M. A. at Oxford.

Dr. Bearcroft, Master of Charter-house.

Kenneth M'Kenzie, Lord Fortrose.

Lieutenant-General Walsh.

John Owen, at Cricklade, aged 101 years.

Col. Blake, in Mansel-street, Goodman's-fields aged 91.

Robert Stewart, Esq;

The Princess de Gallitzin, spouse of the Prince de Gallitzin, nominated by the Court of Russia to the embassy of Vienna, at Paris, of a dropsy.

The Lady of Thomas Weston, Esq; of Great Marlow, Bucks.

Clergymen preferred.	*Preferments.*	*Patrons.*
Mr. Corbridge, *of St. Martin, Ludg. Lond.*	Fighelden, *Wilts.*	Archbp. of Canterbury by lapſe, from the Treaſurer of Sarum.
Mr. James Shields, *of Trin. Coll. Camb.*	Burton, *alias* Long Burton, V. with Holneſt Chapel, *Dorſet.*	E. of Northumb. by grant fm. Ld Weym.
Mr. Hoare, *ſenior fellow of Jeſus College, Oxford,*	Longworth, R. *Berks.* 200l.	Jeſus College, Oxford.
Dr. Martin, Dr. Andrews, Dr. Diſney,	Elected ſenior Fellows of the Univerſity of Dublin, Elected Profeſſor in Divinity,	in the room of and
Francis Sullivan, L. L. D.	Elected Profeſſor of Laws in the ſaid Univerſity,	
Mr. Thomas Lane,	Lanrake, V. *Corn.*	E. of Buckinghamſhire.
Mr. Franklyn,	Acryſe, R. *Kent.*	Lord Chancellor.
Mr. George Drake,	Chaplain to the	Earl of Finlater.
Wm. Johnſon, M. A.	Chaplain to the Africa, of 64 guns,	Lds. of the Admiralty.
Mr. Wm. Huddesford, *fell. of Trin. Coll. Oxf.*	Tatchbrooke, V. *Warw.*	Preb. thereof in Litchfield Cathedral.
Mr. Bickham, B. D. *fell. of Eman. Coll. Camb.*	Loughborough, R. *Leic.* 400l.	EmanuelCollege, Cambridge
Mr. Knowle,	Whitton, with Thurlton, R. *Suff.*	Biſhop of Ely.
Mr. Gibſon,	Bedfont, V. *Midd.* Heſton, V. *Midd.*	Lord Chanc. by lapſe from the Bp. of Lond.
Mr. Jones,	Knocking, R. *Salop.*	Sir Orlando Bridgman, Bart.
William Rider, A. B. *Aſſiſtant Maſter of St. Paul's ſchool,*	Under Maſter of St. Paul's ſchool, *Lond.* (*Ely, dec.*)	Mercers Company.
John Ewer, D. D. *Canon of Windſor,*	Biſhop of Landaff, (*Newcombe*, tr.)	The King.
Mr. John Taylor,	Chaplain to the	Earl of Clanrickard.
Abel Ward, M. A. *Archdeacon and Prebendary of Cheſter,*	Neſton, V. *Cheſh.*	
Mr. Jackſon, *Preb. of York, Litchfield, and Cheſter,*	Dodleſton, R. *Cheſh.*	Dean and Chapter of Cheſter.
Mr. Mainwairing, *Preb. of Cheſter,*	Weſt-Kirkby, R. *Cheſh.*	
Mr. Henchman,	St. Oſwald, V. in *Cheſter.*	
Mr. Robert Trail, *Profeſſor of Heb. in the Univerſity of Glaſgow,*	Profeſſor of Divinity, in that Univerſity. (*Leechman*, p.)	By Election.

Diſpenſations for Pluralities.

Richard Lloyd, L. L. B.	Waleſby, V. *Nottingh.* Newton, R. *Warw.*	Sir Geo. Saville, Bart. Sir Rob. Burdet, Bart.
John Warren, M. A.	Leverington, R. Feverſham, R. *Camb.*	Biſhop of Ely.

A Commendam paſſed for,

Dr. John Ewer, *Bp. elect of Landaff, to hold therewith,*	A Canonry of Windſor, Weſt Ildeſley, R. *Berks.* Bedwas, R. *with* Ruddry Chapel, *Monm.*	The King, by prerogative. *

* *The two firſt of theſe Preferments were poſſeſſed by Dr.* Ewer, *before his Promotion to a Biſhoprick; and the two latter properly in the Gift of the Biſhop of* Landaff, *are uſually held in Commendam with that See. The Canonry of Windſor is in the King's own Gift, and Weſt-Ildeſly (except for this Turn) in that of the Dean and Chapter of Windſor.*

THE CHRISTIAN'S MAGAZINE.

For NOVEMBER, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XVIII.

On the HISTORY *of* MAN'S FALL.

AFTER having learnt from the divine revelation, what God is in himself; we will now proceed to conſider, what Man is; what is his ſtate, his duty, and his expectations; which will naturally lead us into a ſurvey of all the great doctrines of the chriſtian religion.

The *Moſaic* hiſtory informs us, that when the eternal God had determined to create this ſyſtem of things; he compleated the wonderful work, on the ſixth day, with the laſt production of his wiſdom and goodneſs, the *human creature*. Deſirous to provide for the felicity and comfort of this Lord of his creation, the gracious Maker of all things entirely furniſhed the earth, before he brought him into exiſtence; and placed him in a world, perfectly accommodated to all his neceſſities. As an indication of man's ſuperior excellence, we are told, that, unlike the reſt of the creation, HE was formed in the image, and after the ſimilitude of his Creator: in conſequence of this diſtinguiſhed ſuperiority, dominion was given him over every created thing; and he was ſituated in a paradiſe of delight, where he might contemplate his God, and enjoy the nobleſt ſatisfactions.

Nothing leſs than a being thus perfect and thus happy, could be expected from the forming hands of an all perfect and compleatly-bleſſed God. From him no taint of corruption could proceed: evil could never flow from pure and unmixed goodneſs. Therefore we read, that after the Almighty had finiſhed and contemplated his whole work of creation, he pronounced it—VERY *good*.

But it muſt be obſerved, that as man was created an intelligent being, and was to offer ſuch a ſervice to God, as intelligence might

accept: it plainly follows, that this ſervice muſt proceed from the free choice of a rational mind; otherwiſe it could have no excellence in itſelf, could neither be pleaſing to a wiſe God, nor intereſting to a creature. Who ever ſuppoſes, that the animals are either proper ſubjects of rewards or puniſhments? And is not this the reaſon,—becauſe they act uniformly according to the inſtincts implanted in them; and have no merit, from their voluntary election of good, or refuſal of evil?

As man was created therefore a rational being, and was to offer up to God a rational ſervice; it was neceſſary, that this ſervice ſhould depend upon his free choice; that *good* and *evil*, ſhould be ſet before him; that by chooſing the one he might ſecure his Creator's favour; or prove himſelf unworthy of it, by attaching himſelf to the other.

Accordingly we find, that God proceeded thus with his new-form'd creature: he placed him in the paradiſe, which he had ordained for his enjoyment; and placing him there, he ſet before him one teſt of his obedience. He gave him free licence to eat of every tree of the garden, ſave one—an emblematical tree, diſtinguiſhed by the name of *the tree of the knowledge of good and evil*. "*Of the tree of the knowledge of good and evil*, ſaid the Almighty, *thou ſhalt not eat; for in the day that thou eateſt thereof*, thou ſhalt ſurely die, מות תמות *dying thou ſhalt die*, i. e. Thou ſhalt become ſubject to the power of *death*.

It is an obvious conſequence from this divine threatening, this terrible ſanction of God's great precept, that man was not created mortal, or ſubject to death; for if he had, this threatening would have conveyed no terror with it; it would only have been ſaying, "Thou ſhalt become ſubject to that, to which thou art already ſubject." And it is as evident from what follows, that inſtant and immediate death was not deſigned by or implied in it: for *Adam* did not die in the day, that he eat of the forbidden tree: therefore that interpretation which we have given is juſt; and it is conformable to what God delivers afterwards, when paſſing ſentence, *For duſt thou art, and unto duſt ſhalt thou return.*

We go on with our hiſtorical view:—After this precept delivered to *Adam*, we are not informed how long or how ſhort a time he and his partner continued obedient and happy. There was no neceſſity to give us this information: the *Moſaic* account was only deſigned to lay before us a general view of the original ſtate of man, and of that fall which brought in the neceſſity of redemption. For a *fall* enſued. Deluded by the ſubtle temptation of a ſuperior ſpirit, the woman forfeited her obedience, eat, and ſinned. Won by the temptation of his wife, and unwilling perhaps, that one ſo dear and beloved ſhould periſh alone—the man too eat, and became obnoxious to the penalty and the wrath of God.

The conſequences of their fatal tranſgreſſion, inſtantly diſcovered themſelves: ſhame took place of their native innocence; and a dreadful fear of their God diſpelled that ſweet and heart-felt delight which they found before in a bliſsful intercourſe with him.

Now *evil* came into the world, and the firſt pair were the fountains of all thoſe bitter ſtreams, which flowed from them into their poſterity.

—I

—It is probable, that under their first convictions they expected nothing less than the *death* which was threatened, and which they were conscious they too justly merited. But the dread judge appearing, and passing sentence upon them, added no punishments to those, which *naturally* attended their crime; nay, in mercy unutterable,—he condescended to raise their drooping hopes, by a comfortable promise of future salvation, and delivery from that state of sin, into which they had fallen. And removing them from *Eden*, he graciously provided all things, which might minister to their temporal and eternal well-being.

Thus by one man, *sin* came into the world, and *death* by *sin*. This is the immediate declaration of infallible truth; and it is a truth wherewith we are much concerned.

There are indeed a variety of particulars in this history of the fall, which a laudable curiosity would incite us to learn: some of which perhaps we can never enter into here upon earth; but concerning some of which we may receive ample satisfaction. We shall dwell hereafter upon these. In the present Chapter, we view this important event, singly in an historical light: and are clearly inform'd, that "Man created originally perfect and good, (that is, as good and perfect as such a creature could be) by the abuse of that reason and free choice, with which it was necessary he shou'd be endow'd to render him an accountable creature, capable of reward or punishment —fell from his high state of happiness—and became at once *sinful* and *mortal*." Let me just observe, that it appears from hence to be an idle dispute, which has vexed so many minds, and irritated so many improper passions,—"whether spiritual, temporal, and eternal *death*, were included in the divine threatening—thou shalt surely die—or whether it refers only and merely to temporal death." For it is incontrovertible, that the very transgression was, what divines mean by *spiritual death*: *sin* is the *death* of the soul, and this sin brought in temporal death, for without sin man would never have died: and sin unrepented of, and unremitted, necessarily leads to death *eternal*.

So that if not in the *threatening* itself, yet without all question, in the *transgression*, death spiritual, temporal, and eternal were involved. And tho' they will never be imputed to any man, *merely* and *solely* on account of *Adam*'s transgression, yet are they a plain consequence of that transgression: they came into the world by mean of it; and the two former being necessarily and unavoidably ours, the latter will be so likewise, unless we purify our natures, and are renewed through him, who came to atone for all the evils of the fall.

[*To be continued.*]

BIOGRAPHY.

The LIFE *of* JOHN WICKLIFFE, *D. D.*

THE *reformation* is ſo great and intereſting an event to chriſtians, that nothing which concerns it, can be indifferent to them. It is not more pleaſing than uſeful to trace the ſteps, by which the divine providence perfected this important work: and to obſerve the various cauſes, which concurred to its completion. On this account, we have determined to give our readers the life of our countryman *Wickliffe*, that they may carry their views ſtill farther into the original of this renovation of chriſtian truth; and ſee the ſpark, which lighted *Huſs*, and *Luther*, and *Cranmer*, and others; till it ſhone forth into that bright and glorious day, which we of this happy nation now enjoy.

Every Man, who knows any thing of human nature, is aſſured, that thoſe, who attempt reformations of any kind, lye under great difficulties, and are ſubject to numberleſs miſrepreſentations. *Reformers* are men; and as ſuch, they have their faults: and it too frequently happens, that the zeal for truth (wherewith they are animated, and without which they would not be reformers) carries them too far, and cauſes them to overſhoot the mark, which they ſtrain all their nerves to hit. Theſe faults are greedily laid hold of by their adverſaries, while every their minuteſt ſlip is aggravated into the moſt enormous ſtumble. So many too are irritated, nay and intereſted to blacken them, that it is no wonder their characters are loaded with a weight of infamy.

Much allowance ſhould be made to theſe and the like conſiderations by the perſon who ſits down to read any account of the life of *Wickliffe*; who having been unboundedly free and unreſerved in cenſuring the manners of the *Romiſh* clergy and others of his time, it is not ſtrange that they have been as free with him; but it is very ſtrange, that Proteſtant writers have ſuffered themſelves to be biaſs'd by the prejudiced repreſentations of popiſh ones. Let me obſerve too, as another juſt apology for this truly great man, before I enter upon the detail of his life, that we cannot be ſurprized, that he ſhould have embraced and defended many points of doctrine, which the more enlightened enquiries of following ages have found cauſe to explode. Rather let us admire, that he ſaw ſo much, than that he ſaw not every thing, in ſuch an age of ignorance and ſuperſtition; and let us venerate the man, who had ſagacity and courage enough to oppoſe the groſs errors of his day; and to hold forth that inextinguiſhable ray of light, the *S. ſcripture* in our mother tongue, before which the midnight darkneſs of popery has been diſpelled; and to which the proteſtant faith owes its being and ſupport.

This "firſt diſcoverer and guide in our bleſſed reformation," as one * calls him, was born in the year 1324, at a village called *Spreſwell*, in the pariſh of *Wickliffe*, near *Richmond* in *Yorkſhire*, a place

* Biſhop *Kennet*.

of



IOHN WHICKLIFFE D.D.

of which there are no remains at preſent. Though there is no authentic account of his family, it appears to have been conſiderable. A learned education was given him, and in proper time he was admitted Commoner of *Queen's College*, in *Oxford*; but was ſoon removed to *Merton*, and made Fellow. *Merton* was at that time diſtinguiſhed for perſons of learning and genius; ſeveral men of the firſt fame, and who afterwards enjoyed the firſt dignities, were cotemporaries with *Wickliffe*; but the names of none of them have come down to our times with celebrity equal to that of *Geoffry Chaucer*, the father of our poetry, as *Wickliffe* may juſtly be called of our reformation.

"*Wickliffe* was ſoon diſtinguiſhed, among his illuſtrious cotemporaries, for the cloſeneſs of his application and the vivacity of his genius. He became celebrated in philoſophy and divinity, being ſo remarkable for the elegancy of his wit, and his ſtrength in diſputation, that he was eſteemed more than human by the common ſort of divines. He adorned the learning of the ſchools by acquiring a deep knowledge of the civil and canon law, as well as of the municipal laws of his own country. He not only ſtudied and commented upon the ſacred writings, but he afterwards tranſlated them into his native language, (the firſt tranſlation ever made) and wrote homilies on ſeveral parts of them. He alſo read, with accuracy, the writings of St. *Auſtin*, St. *Jerom*, St. *Andrew*, and St. *Gregory*, the four fathers of the *Latin* church." And thus furniſhed, he was well adapted to the diſplay of his talents, which were called into exertion about the 36th year of his age; when they attracted the notice not only of the univerſity, but of the whole kingdom.

Enough has been ſaid, by almoſt every writer of the miſerable ſtate of the church in this age, of the ſcandalous vices and more ſcandalous ignorance of the eccleſiaſtics, who were in poſſeſſion of the principal power and wealth of the kingdom. But the *Mendicant Friars* were now become extremely troubleſome, as well to the univerſity, as to the kingdom in general: under a falſe ſhew of extraordinary ſanctity and poverty, they cloaked the moſt encroaching pride, and exorbitant covetouſneſs. By their means the number of ſtudents in the univerſity of *Oxford* had been reduced from thirty to ſix thouſand: parents were afraid to ſend their children thither, leſt the friars ſhould entice them into their convents.

Wickliffe nobly and boldly oppoſed theſe dangerous enemies to ſociety: other men of learning and worth joined with him to refute their prime doctrine, "that the poverty of Chriſt and his Apoſtles was a ſufficient foundation for their begging trade and poſſeſſing all things in common." *Wickliffe* wrote with great ſpirit againſt them; and his language is extraordinary, conſidering the times. "Freres, ſays he in one of his tracts, drawen children fro' Chriſt's religion into their private order by hypocriſie, leſings, and ſteling. For they tellen that their order is more holie than any other: that they ſhullen have higher degree in the bliſs of heaven, than other men, that been not therein: and ſeyn that men of their order ſhullen never come to hell, but ſhullen dome other men, with Chriſt, at domeſday."——And here,

by

by the way, I cannot but obſerve, as a comment upon *Wickliffe*'s words, that ſo great was the ignorance and ſuperſtition of mankind in theſe times, and ſo much had the begging Friars inſinuated themſelves into the good opinion of people, that dying men, even the richeſt and greateſt, would in their laſt hours, ſend to beg an old cloak or covering of one of theſe Friars; that they might be buried in it:—hoping, that *Chriſt* would take them for Friars, at the general Reſurrection, when appearing in theſe old cloaks, and ſo ſend them to Heaven, where otherwiſe they had little hope of arriving.

The reputation, which *Wickliffe* gained by oppoſing theſe miſcreants, could only be equalled by the malice, with which they purſued him: In conſequence of the former, he was advanced to be maſter of *Baliol* college, in 1361; and four years after, he was made Warden of *Canterbury* hall, then founded by *Simon de Iſlip*, Archbiſhop of *Canterbury*, but now ſwallowed up in Chriſt-church. This worthy prelate ſeems to have been very deſirous to place men of diſtinguiſhed worth in his new ſeminary; and the letters of inſtitution, whereby he appointed *Wickliffe* to the wardenſhip, do equal honour to the patron and his warden: In theſe, he ſpeaks of him "as a perſon in whoſe fidelity, circumſpection, and induſtry, his grace very much confided; and one on whom he had fixed his eyes for that place, on account of the honeſty of his life, his laudable converſation and knowledge of letters." †

Wickliffe conducted himſelf, in his Headſhip, with great approbation, till the Death of Archbiſhop *Iſlip*, when his ſucceſſor, Archbiſhop *Langham* turned him out, in favour of one *Henry de Wodehall*, at the inſtigation of the Monks of *Canterbury*, ſworn foes to *Wickliffe*. It was in vain, that the Univerſity interfered, or that an appeal was made to the Pope. The Pope confirmed the Archbiſhop's choice: *Wodehall* and his Monks kept poſſeſſion, and perpetual ſilence was impoſed upon *Wickliffe* and his aſſociates. It cannot be ſuppoſed, that ſo arbitrary and unfair a ſentence could diminiſh *Wickliffe*'s juſt contempt of the monks and the Pope.

An affair of a more public nature now made him more conſpicious. Pope *Urban* threatened to cite King *Edward* to his Court at *Avignon*, for omitting to pay the tribute of 700 Marks, which the Pope unjuſtly arrogated, in conſequence of King *John*'s puſillanimity. Some of the Monks ventured to defend this claim; and againſt them *Wickliffe* oppoſed himſelf: This rendered him odious to the Pope, who could ill-brook any oppoſition; but it gain'd him favour at Court: he was made King's chaplain, and the Duke of *Lancaſter*, in particular, took him into his patronage, and procured for him the Living of *Lutterworth* in *Leiceſterſhire*, which he held to his Death. Tho' he had from the beginning, freely declared his ſentiments, (as appears, particularly from his tract "of the laſt age of the Church," publiſhed in 1356) reſpecting the Monks, the corruptions, and diſorders of the religious, the exactions, and uſurpations of the Pope;

† Ad vitæ tuæ & converſationis laudabilis honeſtatem, literarumq; ſcientiam, quibus perſonam tuam in artibus magiſtratum altiſſimus inſignivit, mentis noſtræ oculos dirigentes, ac de tua fidelitate, circumſpectione, & induſtria, plurimum confidentes, in cuſtodem aulæ noſtræ, &c.

Pope:—yet now he began more freely to deliver his doctrines, which were judged novel, becauſe, contrary to the received opinions of thoſe times; heretical and pernicious,—for a very ſubſtantial reaſon, becauſe they ſtruck at the root of that ſpiritual tyranny which the corruptions of the *Romiſh* Church had raiſed over the conſciences and properties of men.

In 1372, he took his degree as Doctor in divinity, which he publickly profeſſed, and read Lectures in it, with great applauſe: In theſe he ſtrongly oppoſed the follies and ſuperſtitions of the friars: He charged them with holding fifty errors and hereſies; he ſhewed their corruptions, and detected their practice. This was ſtriking at the root of all the abuſes, which had crept into the Church; at a time, when the greater and more neceſſary articles of faith, and all genuine and rational knowledge of religion, had generally given place to fabulous legends and romantic ſtories.

A ſhameful abuſe prevailed in our Kingdom at this time. The Pope diſpoſed of all eccleſiaſtical Benefices and Dignities, which he generally conferred upon foreigners; by which means, all the revenues of them went out of the land. In 1374, the King iſſued out a commiſſion for taking a ſurvey of all eccleſiaſtical Benefices in the hands of Aliens. The number and value of them aſtoniſhed him; and it was reſolved to ſend an Embaſſy upon this ſubject, to the Pope. Dr. *Wickliffe* was the ſecond perſon mentioned in this commiſſion. Two years were employed in the treaty; when it was concluded, that the pope ſhould ceaſe from this practice: But treaties were vain; the parliament complained the very next year, that the treaty was infringed; and a long bill was brought into Parliament againſt the papal uſurpations; in which they remonſtrated, that the tax paid to the Pope amounted to five times as much as that paid to the King; and that God had given his ſheep to the Pope to be paſtured, not fleeced. *Wickliffe*, during this Embaſſy, was made more ſenſible of the pride, avarice, ambition, and tyranny, of the Pope; whom therefore, he boldly expoſed in his public Lectures and private converſation:—he as freely reproved the corruptions, which prevailed amongſt the prelates and inferior clergy, obſerving, that "the abomination of deſolation had its beginning from a perverſe clergy, as comfort roſe from a converted clergy!" Of the prelates, he ſays, "O Lord, what token of meekneſs and forſaking of worldly riches is this! A prelate, (as an Abbot or Prior that is dead to the world, the pride and vanity thereof:) to ride with fourſcore horſes, with harneſs of Silver and Gold! and to ſpend with Earls and Barons, and their poor tenants, both thouſand marcs and pounds, to maintain a falſe plea of the world, and forbeare men of their right."

The reader will not wonder, that this freedom expoſed him to the reſentment of thoſe, whoſe vices he ſo ſeverely reprehended. The Monks complained to the Pope; the Pope already enraged at *Wickliffe*, heard them with ſufficient readineſs. Nineteen articles were drawn up againſt him, taken, as they pretended from his Lectures and Sermons; and the Pope, *Gregory* the XIth, iſſued out ſeveral bulls againſt him, all dated *May* the 22d, 1377. The articles, which they objected to, as held by him, were principally as follow; That "the

Euchariſt,

Euchariſt, after the conſecration, was not the real body of *Chriſt*, but only an emblem or ſign of it. That the Church of *Rome* was no more the head of the univerſal Church, than any other Church; and that St. *Peter* had no greater authority given him, than the reſt af the Apoſtles:—That the Pope had no more juriſdiction, in the exerciſe of the keys, than any other prieſt:— That if the Church miſbehaved, it was not only lawful, but meritorious, to diſpoſſeſs her of her temporalities:—That when a Prince or temporal Lord was convinced, that the Church made an ill uſe of her endowments, he was bound under pain of Damnation, to take them away.— That the Goſpel was ſufficient to direct a Chriſtian in the conduct of his life:— That neither the Pope, nor any other Prelate ought to have priſons for the puniſhing offenders againſt the diſcipline of the Church; but that every perſon ought to be left at liberty in the conduct of his life."

Now, tho' perhaps, in our better days of liberty, we ſhall not be able to diſcern any thing very criminal and heretical, in the greater part of theſe opinions of *Wickliffe*; yet it is eaſy to ſee how offenſive they muſt have been to the Pope and his Clergy, as they ſtruck at the foundation of their uſurpations. Let it alſo be remembered, that theſe articles were drawn up by his enemies, and are preſented, all of them, without anyof thoſe reſtrictions and qualifications, with which ſo wiſe and ſenſible a man muſt unqueſtionably have delivered them.

Upon the force of theſe, Bulls were ſent to the King, to the univerſity of *Oxford*, and to two biſhops, *Simon Sudbury* of *Canterbury*, and *William Courtney* of *London*, empowering them to examine into the matter of complaint, the Univerſity delivering up *Wickliffe*, and the King aiding in the trial.—Before the bulls arrived, *Edward* the IIId died; and in the firſt parliament of *Richard* the Iſt it was debated, whether they might lawfully refuſe to ſend the Treaſure out of the Kingdom, after the Pope required it, on pain of Cenſures, &c."—— The reſolution of this doubt was referred by the King and Parliament to *Wickliffe*, (as high an honour as could be done him) and he not only declared it lawful to refuſe, but undertook to prove it ſo by the principles of the law of *Chriſt*.

Thus honoured, and powerfully ſupported by the Duke of *Lancaſter*, and the Lord *Henry Piercy*, Earl *Marſhall*, who took him into their protection, *Wickliffe* had no great cauſe to fear the trial, to which he was ſummoned, by the two prelates, at St. *Paul*'s. He came attended by the two nobles; and the concourſe of people was ſo great, that it was with ſome difficulty, he and his two patrons got admittance into the church. A warm altercation enſued * between

* This diſpute, as *Fox* and *Fuller* give it us, ran thus:

"Biſhop *Courtney*. Lord *Percie*, If I had known beforehand, what maſteries you would have kept, I would have ſtopt you out from coming hither.

"Duke of *Lancaſter*. He ſhall keep ſuch maſteries here, though you ſay nay.

"Lord *Piercie*. *Wickliffe*, ſit down, for you have many things to anſwer to, and therefore have need of a ſoft ſeat,

"Biſhop

tween the Biſhop of *London*, and the Duke of *Lancaſter*, indecent and unſeemly on the Duke's ſide eſpecially: a tumult came on, no buſineſs could be done; the court broke up, when the two noblemen carried off *Wickliffe* in triumph, and the mob, enraged at the Duke of *Lancaſter*, for inſulting their Biſhop, plundered his palace in the *Savoy*. "The biſhop of *London*, hearing of the diſorder, ſays *Collier*, leaves his dinner, and coming haſtily down to the *Savoy*, deſired the people to deſiſt from ſuch violent courſes, and conſider 'twas the holy time of *Lent*, aſſuring them that care ſhould be taken of the intereſt and privileges of the city,— (for a bill was brought into the houſe, to put down the office of Lord Mayor of *London*:) The *Londoners* ſomewhat ſatisfied, let the palace ſtand, and contented themſelves with the revenge of hanging up the Duke's arms revers'd, in the principal ſtreets of the city." This inſtance of generoſity and moderation, adds much dignity to the character of the biſhop of *London*.

Another bull from the pope, inſtigating the univerſity, and the biſhops to greater zeal againſt *Wickliffe*, occaſioned another ſummo for his appearance before the delegates at *Lambeth*. He appear when the *Londoners*, now on his ſide, forced themſelves into t pel, to encourage the doctor.—Willing to give all proper he delivered in a paper, explaining the ſeveral concluſio he was charged: But, that which procured him an e any harſher ſentence, than that of an injunction of little regard was payed) was a meſſage from the Sir *Lewis Clifford*, to forbid them from procee tive ſentence againſt *Wickliffe*. The delegates w this meſſage; and as their own hiſtorian *Walſingha* not a little diſpleaſed with them for this timidity) "a reed ſhaken, their ſpeech became as ſoft as oil, to the their own dignity, and the *damage of the whole Church* ſtruck with ſuch a dread, that you would think them to be that heareth not, and in whoſe mouth are no reproofs."

"Biſhop *C.* It is unreaſonable, that one cited before his ordinary, ſhould ſit down during his anſwer. He ſhall ſtand.

"Duke of *L.* The Lord *Percies* motion for *Wickliffe*, is but reaſonable: And as for you my Lord Biſhop, who are grown ſo proud and arrogant, I will bring down the pride, not of you only, but of all the prelacy of *England*. Thou beareſt thyſelf ſo brag upon thy parents, * which ſhall not be able to help thee; they ſhall have enough to do to help themſelves.

"Biſhop *C.* My confidence is not in my parents, nor in any man elſe; but only in GOD, in whom I truſt: by whoſe aſſiſtance *I will* be bold to ſpeak the truth.

"Duke of *L.* Rather than take theſe words at the biſhop's hands, I'll pluck him by the hair of his head out of the Church."—

Theſe laſt words, tho' ſpoken ſoftly by the Duke to one next him, were overheard by the *Londoners*, who being juſtly enraged to ſee *Courteney* thus ruggedly uſed, declared aloud, they would rather loſe their lives, than ſee their Biſhop thus contemptuouſly treated in his own Church.

* His Father *Hugh Courteney*, was Earl of *Devonſhire*.

However, it ſeems, the fatigues which *Wickliffe* underwent, by attending the delegates, and in the courſe of this harraſſing affair, threw him into a dangerous fit of illneſs, on his return to *Oxford*. His old antagoniſts, the begging friars, ſent a ſolemn deputation to him, upon this occaſion, adviſing him to revoke the errors he had advanced and ſpread; thoſe eſpecially, which tended to their prejudice: But he raiſing himſelf on his pillow, ſaid, with much vivacity,—*I ſhall not die but live, and declare the evil deeds of the Friars.* The deputies upon this, retired in confuſion, and *Wickliffe* recovered to make good his promiſe.

The death of his great enemy, pope *Gregory* the XIth, in 1378, gave *Wickliffe* reſt from perſecution, and time to open the minds of men, by the diſſeminating his opinions. The ſchiſm too, which happened by the election of two popes, not only threw the Church into confuſion, but afforded *Wickliffe* and his party a fair occaſion to ſpeak freely of the head of the Church. He wrote accordingly, a tract, entitled, "Of the ſchiſm of the *Roman* pontiffs:" and being ry anxious for a publication of the ſacred ſcriptures, in the vul- ngue, he now alſo printed his book, "of the truth of the " in which, he affirms, that the will of God is evidently the two Teſtaments, and contends earneſtly for a tran- n. Accordingly his wiſhes were ſoon after accom- lived to ſee the "firſt tranſlation of the whole Bible language," publiſhed by himſelf, and his learned hich ſingle work, he deſerves ever to be held dear eſtimation of every proteſtant.

of *London*, who ſucceeded *Simon Sudbury* in the was always a great oppoſer of *Wickliffe* and his fol- s preparing to proceed againſt them with all rigour. s the parliament met in 1382, *Wickliffe* preſented his King and both houſes.—And it ſhould ſeem, as if he owerful ſupport and protection; for ſpite of all the enmity lence which were exerted againſt this heroic *confeſſor*, we do nd, that his enemies were able to prevail againſt him. *Anne* of *Luxemburg*, whom the King married in 1382, (and whom we ſpoke of in the former life, as the means whereby *Wickliffe*'s tenets were carried into *Bohemia*, ſee p. 500) became a great patroneſs of him and his doctrines: ſome of which, though a court appointed by *Courtney*, condemned as heretical and erroneous,—and who can wonder at this?—yet they were never able to harm his perſon: power for the impriſonment and burning of heretics not yet being given to the church, independent of the crown.

It doth not appear that *Wickliffe* had any thoughts of ſeparating from the *Romiſh* church entirely; he appears only to have wiſh'd for a reformation of many groſs and grievous abuſes then prevailing, and for a demolition of the abſolute and ſpiritual tyranny then exerciſed by the pope and his numerous adherents of monks, friars, &c. For we find, that after his retirement from his profeſſorſhip at *Oxford*, to his living at *Lutterworth*, he exerciſed the duties of his function in the regular way. He had a ſtroke of the palſey (a diſeaſe frequently occaſioned

occaſioned by great fatigues and anxiety of mind) in 1384, when the pope cited him to appear at *Rome*. He returned a letter of excuſe to his holineſs, and tells him in it, that "Chriſt taught him more *obeiſhe* (obedience) to God than man." His enemies were ſenſible that this diſtemper would ſoon put a period to his life, and therefore they permitted him to ſpend the remainder of his days in tranquillity, after he had been many years expoſed to continual danger. He was ſeized with another violent fit of the palſy on *Innocents-day*, 1384, as he was hearing maſs in his church of *Lutterworth*, when he fell down, never recovered his ſpeech, and ſoon expired in the ſixtieth year of his age.

He wrote and left behind him many pieces; uncouth indeed to our ears, but elegant and well wrote for thoſe times, and far ſuperior to the cenſure which M. *Voltaire* * ſuperficially throws upon them. Many of theſe are found in different libraries; and their utility is ſufficiently proved by the ſtrict injunction given by the prieſts, that no man ſhould read them——and by the excommunication, which the pope threatened againſt thoſe, who ſhould even keep any of them in their poſſeſſion. He is ſaid to have written two hundred volumes, beſides his tranſlation of the Bible, a fair copy of which is now in *Queen's College* library, *Oxford*, and two more in the univerſity Library. "It was done no doubt in the moſt expreſſive language of thoſe days, though harſh to our ears: as for inſtance, the *knave* of Jeſus Chriſt for ſervant, and *Philip* baptized the *gelding*, for eunuch: ſo much is our language now improved."

The letters teſtimonial given by the Univerſity of *Oxford*, and ſealed with their common ſeal, do his character more honour, than all the invidious repreſentations of his many foes do him prejudice. In theſe it is ſaid, "that his converſation, from his youth to his death, was ſo praiſe-worthy and honeſt in the Univerſity, that he never gave any offence, or was aſperſed with any mark of infamy or ſiniſter ſuſpicion: but that in anſwering, reading, preaching, and determining, he behaved himſelf laudably, as a valiant champion of the TRUTH, and catholically vanquiſhed by ſentiments of holy ſcripture, all ſuch as by their wilful beggary blaſphemed the religion of Chriſt. That this doctor was not convicted of heretical pravity, or by our prelates delivered to be burnt after his burial. For God forbid, that our prelates ſhould have condemned a man of ſo great probity for an heretic, who had not his equal in all the Univerſity in his writings of logic, philoſophy, divinity, morality, and the ſpeculative ſciences."

But though our prelates condemned him not, yet the *Council of Conſtance* ſufficiently ſhewed what ſpirit they were of, and what they would have done, by ordering his bones to be taken up and burnt, ſo many years after, and his aſhes to be thrown into the river *Swift*, as we mentioned in the life of *John Huſs* †. His followers indeed, ſome-

* See his Univerſal Hiſtory, vol. ii. p. 248. *Smollet*'s tranſlation. We will take a future opportunity to give our readers this chapter, in which the *writer* ſpeaks of *Wickliffe*, *Huſs*, and *Jerom* of *Prague*.

† Page 503.

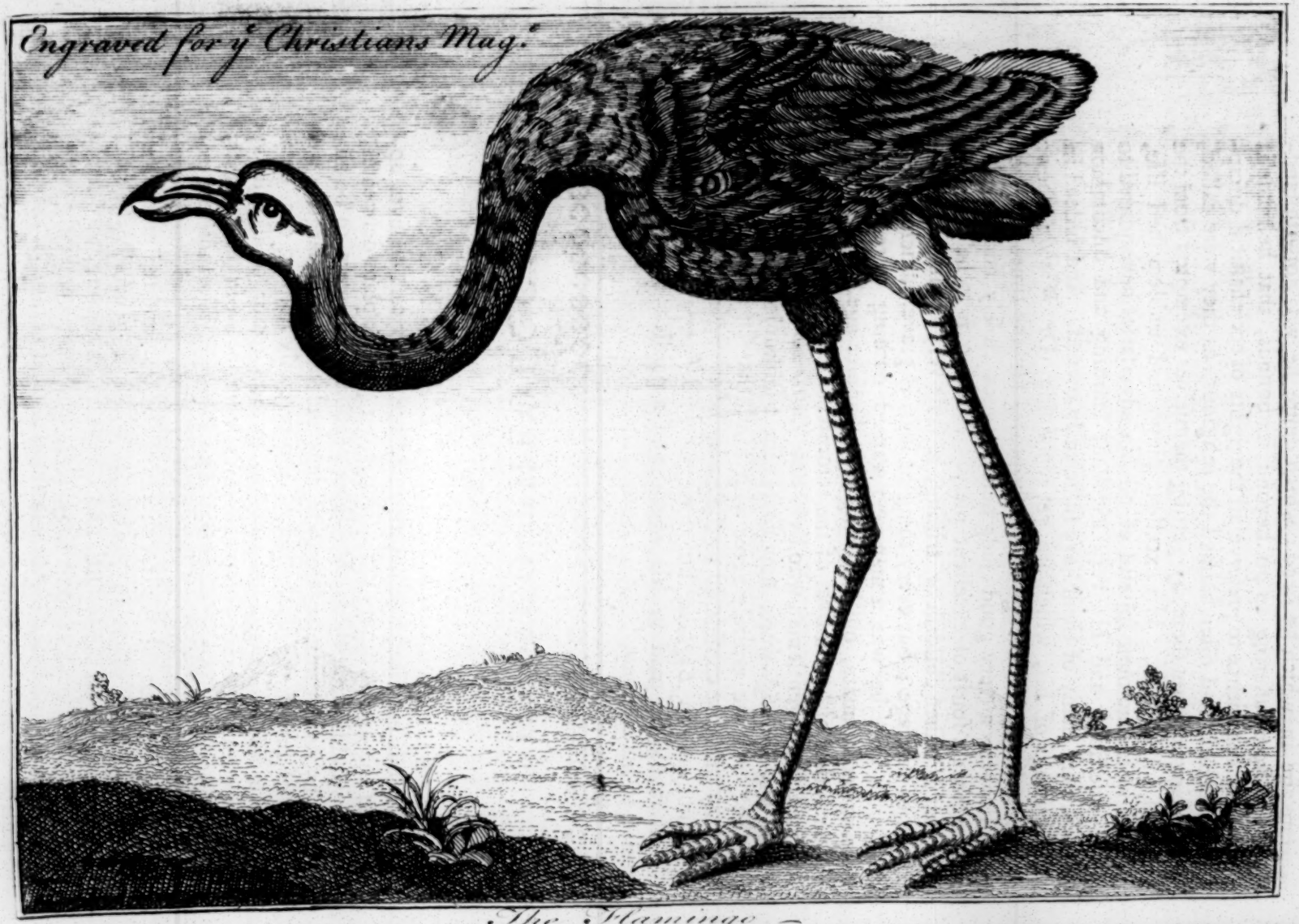
times called *Wickliffites*, and more frequently *Lollards* *, felt all the weight of the civil and eccleſiaſtical arm combined to deſtroy them. Archbiſhop *Chichely*, in 1416, ſet up a kind of inquiſition in every pariſh, to diſcover and puniſh the *Wickliffites*; by which cruel and unchriſtian method, the great and good Lord *Cobham*, amongſt many others, was burnt for hereſy: he was the firſt nobleman whoſe blood was ſhed in *England*, on account of religion, by popiſh barbarity. But this prevented not the growth of theſe opinions, as the preſent ſtate of the church abundantly proves: nay even in thoſe days, *Kneyghton*, one of their own hiſtorians, tells us, "That the number of thoſe who believed in *Wickliffe*'s doctrine, very much increaſed; and, like ſuckers growing out of the root of a tree, were multiplied, and every-where filled the compaſs of the kingdom; inſomuch that a man could not meet two people on the road, but one of them was a diſciple of *Wickliffe*'s. Theſe were, like their maſter, (continues this prejudiced writer) too eloquent, and too many for other people in all diſputes or contentions by word of mouth: being powerful in words, ſtrong in prating, exceeding all in making ſpeeches, and out-talking every body in litigious diſputations."——

Thoſe who are deſirous to obtain a more ſatisfactory account of this great and good man, we refer to his life, written by the Rev. Mr. LEWIS, who has ſpared no pains to vindicate his memory from the aſperſions of popiſh bigots; and who has laid before the publick ſeveral authentic papers, which will afford every friend to the reformed churches much ſatisfaction: while we will conclude our brief account of him with the juſt eulogy, which the able and learned Mr. *Wharton* † long ſince paſſed upon this diſtinguiſhed *reformer*. "He was a man, than whom the chriſtian church in theſe laſt days, has not produced a greater: and who ſeems to have been placed as much above praiſe, as he is above envy. He had well ſtudied all the parts of theological learning, and was well ſkilled in the canon, civil, and our municipal laws: he was endowed with an uncommon gravity of manners, and above all things had a flaming zeal for God, and love

* It has been commonly ſuppoſed, that this name, which undoubtedly is of *German* original, was derived from one *Walter Lollard*, a *German* reformer. *Du Pin* and others aſſert this: but a late hiſtorian, of much ingenuity, *Moſheim*, (in his Eccleſiaſtical Hiſtory, p. 589. quarto) declares, that upon the ſtricteſt enquiry, he could not be ſatisfied of the truth of this; and gives it as his opinion, that as the *religious people*, who were called by the name of *Lollards* in reproach, were remarkable for all charitable offices, particularly attending the ſick, and taking care of their funerals, when, according to the *German* cuſtom, *hymns* and *pſalms* were always ſung: and as upon other occaſions, they delighted eſpecially in ſpiritual ſongs and hymns,—hence they were called, by way of deriſion, *Lollards*, or Pſalm-ſingers; for he tells us, that ſuch is the direct ſignification of the word, derived from the *German lullen, lollen, lallen*, with the uſual termination *hard*. *Lollen* or *Lullen* ſignifies to ſing with a low and ſweet voice, and hence ſays he in *Engliſh*, the phraſe, to *lull aſleep*. See the Etymolog. Anglican. of *Franc. Junius*. *Moſheim* confirms this opinion by many arguments, which the curious will be pleaſed to read in the original.

† Ap. *Cave*'s Hiſt. Liter. p. 51, 52.

for



The Flamingo

for his neighbour. Hence aroſe that earneſt and reſtoring the primitive purity in the church, in that generate age in which he lived: which deſire he was ing ſo far from ſuffering to go beyond its bounds, that he made it a matter of conſcience to preſerve all the rights of eccleſiaſtical diſcipline untouched, and often blamed the religious, as they were called, for breaking in upon them, by getting themſelves exempted from the epiſcopal juriſdiction. His excellent piety, and unblemiſhed life, even the worſt and moſt ſpiteful of all his adverſaries never dared to call in queſtion; and his very excellent learning and uncommon abilities, very many of them have ſufficiently owned. And indeed in thoſe writings of his, which are yet remaining, Dr. *Wickliffe* ſhews an extraordinary knowledge of the ſcriptures for the times he lived in; diſcovers a very good judgment, argues cloſely and ſharply, and breathes a ſpirit of excellent piety. Nothing is to be found in him that is either childiſh or trifling, a fault very common to the writers of that age; but every thing he ſays, is grave, judicious, and exact. In fine, he was a man who wanted nothing to render his learning conſummate, but his living in an happier age."

The author of "the lives of the reformers" tells us, that "he is informed, by a gentleman who lives near *Lutterworth*, that the gown which Dr. *Wickliffe* wore, now covers the communion table in that church:" and we entirely agree with him, that "as this eminent man may juſtly be conſidered as the *author* of the *reformation*, (under God) not only in *England*, but throughout all *Europe*; ſome decent reſpect ſhould be paid to his worth, and a publick monument be erected to his memory."

PHYSICO-THEOLOGY.

I.

REFLECTIONS *on the* FLAMINGO.

A Curious enquirer into nature could no ſooner caſt his eyes upon the extraordinary *Bird*, which our preſent plate delineates, than he would be ſatisfied, that ſome peculiar ends were to be anſwered, by its uncommon length of legs and neck; the largeſt, we believe, of any of the Bird-kind. And certainly nothing can be a ſtronger proof of deſign and wiſdom, in the Creator of all things, than the correſpondence obſervable in creatures between their wants, and the proviſion for thoſe wants. The *Flamingo*, is a ſufficient example: "It is frequent, in the warmer climates, and moſt commonly found about the ſhallow ſhores of the ſea, and the mouths of rivers. When it is ſeen in the water, which is generally the caſe, the body only is on the ſurface, and it appears ſwimming, tho' really ſtanding. The head at thoſe times alſo, is almoſt conſtantly under water, in ſearch of food: At theſe times all that is ſeen, is the body of a bird, as big as a wild gooſe, or a little more; but with what

alſo-

nger ſee it come out of the water! The head and the ſurpriſing length of the neck, is like that only more extraordinary: The body, as it comes on ned as much above the ground, as the head above the body, and there ſtalks forth a bird of a wonderful height; and in beauty ſurpaſſing almoſt every other. The wings nearly cover the body, and the tail is nothing: What part of the body remains uncovered is ſnow-white; the breadth of the wings is of a ſcarlet, ſo bright, that the eye is pained to look long upon it; and the long feathers are of the deepeſt black: the neck is of the ſame ſnow-white with the body, and the legs are of the ſame ſcarlet with the wings: The beak is blue, except at the tip, where it is black. It is not long, ſtrait and ſharp, as in the heron kind, but vaſtly ſtrong, and of a ſhape ſo ſingular, that it appears broken. The toes of the bird are connected together, by a membrane like thoſe of the duck-kind; ſo that it *can* ſwim; but the legs are long, and it never makes this uſe of them, in the common courſe of its feeding: The only purpoſe to which theſe webs ſerve, is the preſervation of its life on ſingular occaſions. The tides are ſudden in ſome parts of *America*, where the Bird is common; and while it is rooting under ſome rough ſtone for a ſhell-fiſh, it becomes out of its depth. In this caſe the leaſt guſt of air might blow it to ſea, and it muſt periſh, for it doth not very eaſily riſe from the water, when out of its depth. The web-bed feet now are uſeful; it ſwims till it can reach the bottom, and as ſoon as a ſmall part of its legs are out of the water, it takes wing †."

Thus an indulgent providence hath taken care, as well for its particular ſafety, as its general ſupport; and he muſt be blind, who does not ſee the proviſion, which the Creator hath made for this Bird's ſupply of its wants, as well as thoſe of others of the ſame kind. As they are to receive their nouriſhment from animals or plants, which are found in the water, and yet have no power to ſwim; the length of their legs and neck, ſufficiently anſwers all their demands. — "Thoſe who admire, ſays one, the wonderful means, by which the God of nature has contrived, that thoſe animals, which he has endued with a leſſer principle than reaſon, ſhould provide themſelves with food, and ſecure their exiſtence, during a life, in which they are liable to innumerable accidents, would add a great deal to the meaſure of their ſurpriſe, did they comprehend the *variety of* thoſe means!" How *manifold* are his works!

† See the Animal world diſplay'd.

II.

Continuation of the Conferences between Ariſtus *and* Eugenius.

On the SEA.

I Know, ſaid *Eugenius*, that with regard to animals, there are all kinds in the ſea that are upon the earth; for there are dogs, wolves, boars, foxes, oxen, horſes, yea lions, unicorns, elephants, and apes. What ſeems moſt ſtrange to me, is, that beaſts, which

are

are frightful and cruel upon land, are beautiful and gentle in the ſea: And, beſides all theſe kinds of animals, the ſea has an infinite number of particular ones; the greateſt part of which, are unknown to us †.

I know alſo, that there are birds of all ſorts, till you come to Eagles and Phœnix's: But do you know, ſaid, *Ariſtus*, that there are fiſhes that fly, (*a*) and that one among others is call'd the *Flying-fiſh*? That this *Fiſh bird* cannot uſe it's wings unleſs they are wet; and, that it falls into the water as ſoon as they are dry? Do you know, that the ſea has her ſtars, as Heaven has; and, that the marine ſtars are not only living and animated, but alſo hot by nature, that they conſume all they touch? (*b*) Do you know, in fine, that the ocean produces all ſorts of herbs and plants; that there are ſeas ſowed with ſo many flowers, that the ſhips cannot paſs there; that in ſome places, gardens, greens, foreſts, and meadows, are found under the waters? Nothing remains, but to find cities and people there, added *Eugenius*, laughing. As to cities, reply'd *Ariſtus*, it would not be difficult to ſhew you ſome; at leaſt, you might be ſhewn the remains of cities overflowed, and ſwallowed up by the ſea: For God has at ſometimes permitted it to paſs its bounds, and make inroads upon the land, to puniſh the crimes of men, as it formerly happen'd in (*c*) *Friſeland*, and in *Holland*: Indeed it would be a little more difficulty to find people in the ſea, except the *Sea-men* and *Sea-women*, of which hiſtories make mention, are the people who inhabit thoſe cities, of which we ſpeak.

But not to dwell upon theſe fabulous and uncertain things, but to ſtick to the true people of the ſea; it muſt be acknowledged, that the fiſhes have ſomething in them very wonderful: beſides their being beyond compariſon, in greater number, than the terreſtrial animals; they infinitely ſurpaſs them in all ſorts of qualities: The moſt ſavourous and exquiſite meats, have neither the taſte nor delicacy of certain fiſhes. There's (*d*) one that bears the name of flower, which has the ſmell, as well as the beauty, of the moſt agreeable flower. The ſize of Elephants, does not come near that of Whales, and other monſters of the ocean. Theſtrongeſt lions, have not the ſtrength of one of the leaſt fiſhes of the ſea, which are ſaid to be able to ſtop ſhips. The ſea cancers, which ſeem the moſt ſtupid fiſhes, are wonderfully dexterous in ſurprizing the Mother-of-pearls, when they open to receive the dew of Heaven. Where ſhall we find a terreſtrial animal, ſo induſtrious as that *Sirene*, which appeared in *Holland*, about the latter end of the laſt century, and in a little time learned to ſpin? For the *Sirenes* are not mere fables: There have been ſome of them ſeen in divers

† Leo terribilis in terris, dulcis in fluctibus. Rana horrens in paludibus, decora in aquis. *S. Ambroſe Hexam.* c. 2.

(*a*) Oviedo hiſt. de las Indias, lib. 13. c. 5.

(*b*) Ariſtot. hiſt. animal, lib. 5. c. 15.

Plin. lib. 13. c. 25. Oviedo hiſt. de las Indias, lib. 2. c. 5. Maiol. dier Canic Collo, 10.

(*c*) Maiol. ibid.

(*d*) *S. Ambroſe Hexam.* lib. 5. c. 2. de Thymallo.

countries:

countries: One of the moſt famous is, that which *Phillip*, Archduke of *Auſtria*, brought to *Gennes*, in the year 1548.

Corn. à Lapid. in Iſai. 13, 22. Sirenes in delubris voluptatis. *Geſner. hiſt. animal. lib.* 4. *de Sirenibus.*

Dolphins are more agile, and more ſwift than birds; they never ſtand ſtill, not even when they ſleep.

And thus it has given foundation to many devices; of which, the ſoul of one is,

In motu quietem.
Motion in reſt.

How tender ſoever the love of brutes in general may be for their young, it does not equal that of the Dolphin: It feeds them with its milk, and carries them on its back; it receives them into its mouth, and incloſes them in its belly, when they are purſued by the fiſhes. Some go ſo far as to ſay, that when they are taken, it follows them, and does not ſurvive them long. *Ariſtot. hiſt. animal. lib.* 9. *c.* 48. Dolphins love one another, ſo, that one day, a Dolphin being taken and brought aſhore; other Dolphins came in crouds to its aid, and brought the priſoner back in triumph, after having put the fiſhes to flight. They naturally love men; they are affected with beauty: They are pleaſed with muſick, and no other bait is neceſſary to take them, than a fine voice. I ſhould never have done, were I to ſay all that might be ſaid, with reſpect to Dolphins, and what is ſingular in each ſort of fiſh. Theſe are ſubjects which lead too far, and which cannot be left, how little ſoever they are entered into: But,——ſaid *Eugenius*, theſe are not the greateſt riches of the ſea. Pearls, little as they are, are worth more than Whales and Dolphins.

They would not be worth ſo much, reply'd *Ariſtus*, if luxury and the opinion men have of them, did not daily raiſe the price. They are eſteemed, becauſe they came from another world, and often coſt the life of thoſe who fiſh them up: They are eſtimable in themſelves, ſaid *Eugenius*. Is there any thing to be ſeen more rich and fine, than great pearls very round, white, and neatly poliſhed? They are to define them rightly, the maſter-pieces of nature, to which, nothing can be added by art. Precious ſtones are quite rough, when they are drawn from the rocks, and receive all their luſtre from the induſtry of men: Nature only draws the firſt ſketch, art is neceſſary to finiſh them by poliſhing. But as to pearls, they are brought forth with that clean and bright water, which makes them ſo much eſteemed. We find them quite poliſhed in the depths of the ſea; and 'tis there nature gives them the finiſhing touch, before we ſnatch them from their nakers.

Methinks, ſaid *Ariſtus*, their hardneſs makes a part of their value; yet, if we credit good authors, (*a*) they are ſoft in their nakers, and harden only when they come to the air. Indeed, replyed *Eugenius*, they are not hard the moment they are formed; they only become ſo by time, and it may be that the air contributes ſomething to their hardneſs: Perhaps 'tis for that, that the ſhells, in which they are incloſed, ſometimes riſe above the water, and open their ſcales.

(*a*) Solin. c. 55.

However,

(*a*) However that be, added he, if pearls are not hard till they have been expoſed to the air, they have that in common with coral: For you know coral is a very tender plant, whilſt it continues in the water, and does not change into ſtone till it is out of it. That property, ſaid *Ariſtus*, is not leſs wonderful for being ſo well known.

We ſee by daily experience, that many things, which are produced in the air, as wood, herbs, and Muſhrooms, petrify in the waters; but we don't ſee that coral, which is produced in the waters, petrifies in air.

What appears to me, ſtill ſomething odd, continued *Ariſtus*, is, that it does not become red, till it has been drawn from the bottom of the ſea; it *then* takes that tincture of blood, which is natural to it, and in which, its principal beauty conſiſts.

There is ſome coral, which is not red, ſaid *Ariſtus*; we ſee white, black, green, yellow, aſh colour, and a certain ſort, in which all thoſe colours are mixt together; ſometimes we meet with branches, of which a ſingle one has three colours, diſtinct one from another.

As far as I can ſee, ſaid *Eugenius*, nature is gay, and plays in the production of coral, as well as in that of ſhells. Yes, doubtleſs, replyed *Ariſtus*; and from thence it comes, that the diverſe kinds of coral ſerve not leſs to adorn the cabinets of the curious, than the different kinds of Shell-work. I have ſeen a collar of the order of the Holy Ghoſt made of one ſingle piece of coral: There is nothing better wrought, nor more curious; the knowing ones admire the work as a maſter-piece of nature and art combined.

(*b*) The indians (*Ariſtus* went on) eſteem coral as much as they do pearls, and count it among precious Stones; their women make necklaces of it, in which they adorn themſelves upon publick rejoicings: And as *Miſſeltoe* was ſacred among our *Druids*, the grains of coral are eſteemed to have ſomething divine in them, among the Indian ſages; according to them, carrying theſe grains about you, is a preſervation againſt all misfortunes. If you believe the writers of natural hiſtory, ſaid *Ariſtus*, coral defends houſes from lightening, and drives away evil geniuſes, enchantments, and witchcraft: At leaſt it ſtops blood, replyed *Eugenius*; and the aſhes of it drank with water, is a ſovereign remedy againſt many diſorders: It ſtrengthens the eyes; it revives the heart and the head: It cures the bite of an adder, or ſcorpion; drives away fever, epilepſy, and plague.

Pearls made into powder, have, ſaid *Ariſtus*, pretty near the ſame virtue: But of the productions of the ſea, the moſt ſalutary is ambergris; it renews the decays of age, and almoſt gives life to the dead; and yet it is nothing but the froth and ſcum of the angry ſea.

[*Excrementa Juo, & noſtro miracula mundo.* Garaſs. de Ambare.]

Some ſay, it is a kind of truffle or ſea muſhroom, which in a ſtorm is forced from the bottom of the Sea, and puſhed to the ſhore: For Ambergris is not found, but after a great agitation of the waves, and 'tis a preſent, which the ſea makes to men in her anger.

(*a*) Pli. hiſt. nat. lib. 32. c. 2.
(*b*) Plin. hiſt. nat. lib. 32. c. 2.

Others think, it is a ſulphur, which from ſome fountains where 'tis formed, runs into the ſea; hardens there, and takes that ſmell and virtue which make it ſo precious.

There are people, who are perſwaded, that it is ſomething of the whale, by reaſon, that Ambergris is called whale, in the kingdoms of *Morocco* and *Fez*; and there is abundance of it upon the coaſts of *Africa*, when the whales are caſt there by the violence of tempeſts.

In fine, ſome imagine (*c*) that Ambergris is the wax and honey that bees make, in the hollows of the rocks, upon the borders of the Indian ſeas: They ſay, that theſe hives, being baked by the heat of the ſun, get looſe by their own weight, and fall into the ſea; which by its agitation and ſalt, purifies and perfects them: They go ſo far as to ſay, that in a great piece of Ambergris, as yet imperfect; there have been found rows of wax and honey together; and, that when the Ambergris has been diſſolved from it with ſpirit of wine upon tartar, at laſt there remained a matter quite like honey. Believe what you pleaſe of this, for my part it ſignifies little to me, whether Ambergris be a muſhroom, a bee, or any thing elſe.

Let theſe rich productions of the ocean be of what nature ſoever they will, ſaid *Ariſtus*, it muſt be acknowledged, that they cauſe a thouſand evils among men; they are the occaſion of vanity, of delicacy, and of the corruption of manners: So that in the opinion of a wiſe (*d*) philoſopher, there is nothing in the world more pernicious than the ſea.

She is of herſelf moſt uſeful, replyed *Eugenius*, and the things produced by her, are no otherwiſe pernicious than by the bad uſe, which we make of them. The great Creator has made the ſea fruitful for the uſe of all people; and 'tis his will, that ſhe ſhould have many arms and gulphs, that intermixing with the firm land, ſhe might bring her riches even into our towns. It is our fault if we abuſe, and make a wrong uſe of the good things ſhe affords us.

After theſe words, *Ariſtus* and *Eugenius* roſe up, and obſerving the ſea retired, they took their way towards the port, expecting to ſee an India ſhip, juſt arrived. Ending their walk, they diſcourſed of the places, in which Ambergris is found; in which pearls and coral are fiſhed up; they talked of the Iſles, which providence has preſerved in the midſt of the vaſt and profound Abyſs, for the eaſe of mariners in their voyages. They ſpoke alſo of the ocean, and of the Mediterranian ſea; of different names given to one and the other, according to the diverſity of their coaſts or waters; they did not forget the frozen ſea, the red ſea, the dead ſea, the pacific ſea; and after having ſaid all that is commonly ſaid of it, they concluded, that there is nothing more admirable in the ſea, than the ſea itſelf.

(*c*) Journal des Voyages de M. de Monconys. 2 partie.

(*d*) Populatio morum atque luxuria non aliunde major quâm è concarum genere. *Plin. hiſt. nat. lib.* 9. *cap.* 34. Ex tota rerum natura damnoſiſſimum mare eſt; tot modis, tot menſis, tot piſcium ſaporibus, quibus pretia capientium periculo fiunt. *Ibid.*

ANTI-

ANTIQUITIES.

I.

Concluſion of the Diſſertation in our laſt, on the Sacrifice offered by Abraham, *in* Geneſis, *Chap.* xv. *ver.* 9, 10, 11—17, 18.

From the French.

IV.

Abraham *put the Turtle and Dove upon the other Victims. Proofs of this truth. Cuſtom of the Ancients in covering the Quarters of the Victim. Obſervations upon the Force of ſome* Hebrew *words.*

D. *Calmet* obſerves, and has made it appear, that changing the pointing of the *Maſſoretes*, we may read in the *Hebrew*, "That *Abraham* took and placed" upon the carcaſſes of the divided victims the two birds, which "he was about to ſacrifice." And if I might be permitted to add my ſuffrage to that of this wiſe commentator, I would ſay that the letter and hiſtory concur to eſtabliſh this ſenſe, and exclude every other.

Firſt, We ſee that this is the only reaſonable tranſlation which the *Septuagint*, well underſtood, preſents.

Secondly, We have here a ſacrifice offered after the manner of the ancients, according to what is ſaid by St. *Chryſoſtom*, St. *Cyrill* of *Alexandria*, and all good interpreters: therefore thoſe, who are verſed in antiquity, know that the ancients put upon the quarters of the victims ſome detached pieces, either to ſerve for crowning, or in the manner of firſt fruits, according to *Euſtathius* Thus *Homer*, deſcribing a ſacrifice offered on account of a ſolemn alliance, ſays, that they cut in pieces the thighs of the victim, ſurrounded them with a double row of fat, and covered them with bits of all the other parts. *

This ſacrifice of *Abraham* has not only all the characters of the ſacrifices of the moſt remote antiquity, but is itſelf the moſt ancient ſacrifice, nay and has ſerved as a model to all that have been ſince offered, after the ſame manner. If we do not read the *Hebrew*, agreeable to the *Septuagint* and the interpretation of *Calmet*, the circumſtance or ceremony of "ſome pieces being put upon the quarters of the victims," ſhould, and will be omitted; it is however what we cannot reaſonably ſuppoſe, ſince we ſee this cuſtom obſerved in a thouſand places of ſcripture by the ſons of *Aaron*, according to the command of God. They cut the victims in pieces; offered ſome parts with

* Iliad I. *v.* 602, *&c.* thus tranſlated by Mr. *Pope*:

The limbs they ſever from th' incloſing hide,
The thighs ſelected to the Gods divide:
On theſe, in double cawls, involv'd with art,
The choiceſt morſels lay from every part.

See alſo Iliad II. *v.* 505. See Mr. *Pope*'s Note on the place.

the pieces they had cut off, in a burnt-offering, and covered the whole with fat; for all the fat belonged to God *.

Thirdly, The reading of the *Vulgate*, which repreſents the birds deſcending upon, or making a ſtoop at the victims, ſeems contrary to reaſon; for as *D. Calmet* obſerves, *Abraham* was preſent and in the middle of the two altars, which were very near one another. On which account it is improbable that ſtrange birds ſhould dare to approach.

Fourthly, What were theſe birds which came to make a ſtoop at the victims, and whom *Abraham* drove away? Birds of prey, ſome will anſwer. But that is ſaid inconſiderately; for we have already ſeen that thoſe, which are taken for the birds of prey, were only the turtle and dove, or pidgeon, which *Abraham* took care to lay upon the victims.

And what inconteſtably proves this truth, is, that the *Septuagint*, ſpeaking of theſe pretended birds of prey, calls them Ὀρνεα, a term which is uſed to ſignify the turtle and dove, birds of a quite different kind from birds of prey.

If it is founded upon the *Hebrew* עיט, this foundation is weak and ill grounded, ſince this word ſignifies *a bird* in general, and the ſcripture makes uſe of it oftener when not ſpeaking of birds of prey, than when ſpeaking of them: and for the particular opinion of grammarians, who will have this word to ſignify properly a bird of prey, it is only maintained upon a principle of which they have not underſtood the true ſignification. This principle is that from עוט, comes עטה, which ſignifies *involare*, to fly ſwiftly, to make a ſtoop at any one, or any thing. But there are many which are not birds of prey, although they fly as rapidly; ſuch among others is the flight of the dove and the turtle, whoſe ſwiftneſs is expreſsly mentioned in ſcripture.

Fifthly, All the 11th verſe, as vulgarly underſtood, viſibly appears to interrupt and ſuſpend the deſcription which *Moſes* gives of *Abraham*'s ſacrifice. It has neither any connexion or relation with what follows or goes before. Till then *Abraham* was repreſented acting, and was always the nominative of the verbs of action; the action is not finiſhed, ſince it is continued in the laſt part of the ſame verſe. It is true that in the continuation of it, the ſenſe of *Moſes* is not well underſtood but is always continued, becauſe it is plain enough that it is neceſſary to continue it. But in reading the *Hebrew* as I do, the 11th verſe is no longer an interruption; it ſays in expreſs terms that which we are in expectation of, and which carries on the thread of the narration of *Moſes*: by that we know what *Abraham* did with the two birds, as the preceding verſes tell us what he did with the other victims, without which we ſhould not know what became of theſe birds.

It ought then to paſs for certain, that the firſt part of the 11th verſe does not at all ſpeak of birds of prey, but of the two birds which God ordered *Abraham* to ſacrifice, and which that patriarch

* See Leviticus paſſim.

laid

laid upon the quarters of the victims. This truth greatly prejudices us againſt the ſenſe which interpreters give to the latter part of the ſame verſe; and which it is neceſſary to examine at preſent.

V.

Different Manners in which the Septuagint *and* Vulgate *have read, and pointed an* Hebrew *Word. Different Significations which they have given to it. True Senſe of the Word. The Cuſtom of playing upon the Flute at Sacrifices offered in making Alliances. It appears* Abraham *ſung or play'd upon the Flute at his Sacrifice.*

THE *Hebrew* term, which here creates a difficulty, has only theſe letters וישב, the *Septuagint* has read it, as pointed וַיְשִׁיבֵ֣ם *Waiioſchev*, και συνεκάθισεν, and he made them lay down, or rather placed them. The author of the *Vulgate* has on the contrary read it pointed וַיְשָׁבֵ֣ם *waiiaſchſchev*, which ſignifies literally, *and he breathed*, or *and he whiſtled*, in the room of which he tranſlates, *abigebat*, by which he means two things, *1ſt*, That the birds, ſpoken of in this verſe, were birds of prey, who came to make a ſtoop at the victims. *2dly*, That the blowing, or whiſtling of *Abraham* was a manner of driving away, to put theſe birds to flight. Nevertheleſs *the Hebrew text not only* does not ſay it, but impoſſible it is to ſay ſo after the obſervations I have made. On the contrary, it makes uſe of a term, which at once bears a relation to two eſſential ceremonies, in all the antient ſacrifices which were of the ſame nature with that of *Abraham*.

One of theſe ceremonies was to paſs between the two altars on which were laid the parts of the victim that was ſacrificed. The other to ſing ſome hymn, or play upon the flute ſome air, in honour of the deity, during the time of the ceremony.

The obſervation of the firſt of theſe ceremonies does not want further proofs: In the beginning of this explanation, I have proved it as a clear point to which we cannot refuſe aſſent. As to the ſecond, nobody is ignorant that the uſe of ſinging, and of muſick, during the ſacrifices, ſubſiſted before and after the law, and did not end till the deſtruction of *Jeruſalem*.

The *Pagans*, who had received this cuſtom in thoſe happy times, when the idea of the true God was not quite eraſed, carried it much farther than the deſcendants of *Abraham*; ſince, beſides the ſingers and muſicians of the temples, maintained at the expence of the public, there were ſlaves of one or the other ſex in every family, deſigned to play upon inſtruments at the ſacrifices, which private perſons offered in their houſes.

The uſe of inſtruments has been more univerſal with regard to ſacrifices offered to honour alliances. The *Gentiles* never departed from it, and it paſſed on from age to age till the entire ruin of *Paganiſm*. This truth is expreſsly marked in the fine deſcription which *Lucian* gives of the temple of the *Syrian* Goddeſs, where after having obſerved that it was ſo ancient, that it was built ſoon after the deluge,

luge, he aſſures us, that the cuſtom always practiſed till his time, was to aſſemble many players on the flute *(a)*.

As to the reſt, we may remark in *Homer (b)*, that when the time and place did not permit to have either ſingers or muſicians, private perſons ſupplied their places in ſinging. So the poet finiſhes a deſcription of one of the ſacrifices here ſpoken of, ſaying that thoſe who offered it, paſſed the reſt of the day in appeaſing the wrath of *Apollo*, by ſinging hymns to his honor, which it pleaſed that God to hear.

Let us then agree that this verſe which we explain, neither ſignifies that the birds of prey came to make a ſtoop at the victims, nor that *Abraham* drove them away; nor that *Abraham* laid himſelf down in the midſt of the quarters of the victims. It rather appears that the ſcripture ſays poſitively, "That *Abraham placed the turtle and the dove upon the quarters of the victims, and that this holy Patriarch paſſed in the middle of the two altars ſinging, or playing on a Flute to honour his ſacrifice and the alliance, which the Lord deſigned to make with him, by even paſſing between the two victims in the form of a lamp of fire.*"

II.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I return you thanks for your anſwer to the quære reſpecting *Abraham*: and have now ſent you up a ſhort account of *the Vow of Prohibition*; which, if you will pleaſe to admit, you will oblige,

Gentlemen, Your moſt obedient, and faithful correſpondent,

Pontoon, Aug. 15, 1761. F. Y.

On the VOW *of* PROHIBITION.

* Mark vii. 11. *explained.*

AMONGST the many traditions of the *Jews*, one was concerning the vow of prohibition or interdict; as if a man having raſhly vowed not to do ſuch a thing for another, he was bound by that vow, however the laws of God commanded him to do it. Hence, if a ſon, out of raſhneſs or covetouſneſs, vowed, that whatever part of his ſubſtance his parent might ſtand in need of, ſhould be as a gift to God, that is * *Corban*, (which ſignifies a thing conſecrated to God, and not to be employed to common uſes) their tradition was, that a

(a) Lucian Dea Syr. paul. ant. fin. Επεαν γαρ οι αλλοι αυλεωσι τε, ᾠδὴ ὀρχια ποιεωνται.

(b) Iliad Iſt. ver. 608.

With hymns divine the joyous banquet ends,
The *Pæans* lengthen'd till the ſun deſcends:
The *Greeks*, reſtor'd, the grateful notes prolong;
Apollo liſtens and approves the ſong."

POPE.

* Vide Collyer's Sacred Inter. Vol. II. p. 70.

ſon

ſon having ſo vowed might refuſe to ſuccour his indigent parents, leſt he ſhould become guilty of the violation of his vow. Hence our Lord accuſes them, (*Matth.* xv. v. 56.) But ye ſay, Whoſoever ſhall ſay to his father or mother, it is a gift, by whatſoever thou mighteſt be profited by me, and honour not his father or his mother, he ſhall be free: thus ye have made the commandment of God of none effect by your tradition, *&c.*

III.

A correſpondent, who ſeems to be no great friend to the Church of *England*, aſking with an air of triumph, why we ſo frequently uſe the words, *Let us pray*, in our ſervice, we could not think of a more proper anſwer, than the following, from the ingenious Mr. *Seed*'s Sermons.

"*Reaſon of the uſe of the phraſe*, Let us pray, *in the Liturgy of the Church of* England."

IT is not in our power to prevent diſtractions, interruption, and avocation of thought, even in our religious addreſſes to God: While the Soul is immerſed in matter, it will be ſometimes too languid to raiſe its thoughts, or too volatile to fix them ſteadily upon God. This is our frailty, our misfortune;—— but not be imputed to us, as a ſin, provided we ſtrive againſt it: And when we have done all we can, we have done all we ought; for this reaſon, as ſoon as we enter the ſanctuary, we ſhould beg the aſſiſtance of God's ſpirit, that our thoughts may be fixed; that we may be collected in ourſelves, and ſerve God with that undivided attention, which is due from a creature to his Creator, as knowing, that it is ridiculous to expect God will hear us when we really do not hear ourſelves; which is the caſe, when our lips move as it were mechanically; but our minds are abſent and inattentive. It was with this view, * that in the ancient Greek liturgies; the Deacon was ordered to cry aloud, ἐκτενῶς δηθῶμεν, "*let us pray fervently*"; and again ſome time after ἐκτενέστερον "*let us pray more fervently*": And it would be well if we would make this uſe of that exhortatory admonition, which occurs ſo often in our Liturgy, viz. "Let us pray;" and which was inſerted with this deſign, among others, to rally our undiſciplined thoughts, to recall our ſtraggling ideas, and to put us in mind, that we ought to be praying with an affectionate application.

* See *Biſſe*'s beauty of Holineſs.

MIS-

MISCELLANEOUS DIVINITY.

I.

To the AUTHORS *of the* CHRISTIAN MAGAZINE. *Remarks on* PSALM xvi. 16.

GENTLEMEN,

IT is but lately, that I became acquainted with your monthly publication, and without a compliment, I assure you, I was much pleased with it; and as I find you admit strangers to cast their mite into the publick treasury, and particularly to make any remark upon Texts and Scripture, which may tend to clear up any thing obscure, or give a proper Emphasis to a translation, which may be in the original, but wanting in our version, I would humbly attempt something of this kind.

I lately had occasion to look into the xvi. *Psalm*, as it stands in the *Hebrew* Bible, where we have that famous prophesy of our Lord, "*Thou will not leave my Soul in Hell, neither wilt thou suffer thy* HOLY ONE *to see corruption.*" I took notice, that the word used by *David*, is not קדוש the usual word for *holy*, but חסיד. — Now, what I would observe is, that tho' this word is sometimes translated this way, yet it is only a *secondary* sense; the primary one is, *compassionate, emphatically tender to those who are in distress*, and may denote holiness only, as a divine Charity is one noble branch of piety. If this is the case, why may it not have its original sense here? Then the latter part will run thus:— "*And will not suffer they tender-hearted one to see corruption.*" Would not this be expressive peculiarly of the character of our Redeemer, *whose love passeth knowledge*, when he came to our world; and of whom it is said, "*Ye know the grace of our Lord Jesus, who, tho' he was rich, yet for our sakes became poor.*" When the sacred writer is speaking of our Lord, as accomplishing our Redemption at the expence of so much love and sorrow even to Death on our account, how much to the purpose was it to employ a word to characterise him in that very property, which was so conspicuous? Nay, I must farther add, that the word *Chesed* the substantive, signifies peculiarly that sort of benevolence, which is exercised without respect of merit. Thus an eminent critic, "Est benignitas seu bene-"ficentia ea, ad quam præstandam aliquis nullâ juris necessitate as-"tringitur; hoc est, planè immerita, minimèque debita et prorsus gra-"tuita benignitas." Another adds, "Non vulgare eximium insigne "et rarum beneficium significat, quodque sit gratuito et citra respectum "compensationis." What induces me to think that I am right is, that the LXX in several places which I could mention, translate this Hebrew word by χαρις and ελεος. This is the root whence the *Stork* hath its name, חסידה, which is a bird peculiar for its tenderness of affection to its helpless young ones, so as to be content to be burnt, in order to save her brood upon a fire taking place where she was; a proper emblem of our Saviour: And στοργη you know is become a technical term expressive of tenderness.

I know but one objection, and that is, the Apostle in two places, quoting

quoting this passage, the translation is the same from the Greek: To this I answer, that *Drusius* observes, that Οσιος, (the word used *Acts* ii. 27, and *Act.* xiii 35.) exactly tallies with the Hebrew word we are upon: nay, he observes expressly, "Οσιος respondet τω חסיך "apud Hebræos ut αγιος τω קדושיך." Let me add, that the translators of our Bibles, in two verses together, where the same word is made use of, Acts xiii. 35. and 36. turn it in the one by *holiness*, in the other by *mercies*, *I will give you the sure mercies of David*, τα οσια Δαβιδ, a translation of חסדי, as you may see by consulting, *Isai.* lv. 3. If therefore the word *may be*, *frequently is*, and most properly *should be* translated *merciful*, or *tender-hearted*, why not here? since such tenderness, gratuitous favour and commiseration to the miserable, is wrapt up both in the *word* and the *scene* he is describing.

If you give a hint, that such remarks are acceptable, I may send more occasionally.

I am, Gentlemen, your humble Servant,

SOMERSETSHIRE.

☞ We shall hope for future favours from this correspondent.

II.

JAMES i. 12.

GENTLEMEN,

IN reading *St. James*'s Epistle in our translation the other day, I stumbled—at the 12th verse of the 1st chapter, where it is said, *Blessed is the man that endureth temptation: for when* HE IS TRIED, *he shall receive the crown of Life: when he is tried* seems to carry no proper idea. In referring to the original, I found the whole very plain and just;—the word which we render, when *he is tried*, is Δοκιμος, *approved*, found to be proof: *It is* taken from the usage of Goldsmiths, to try gold or silver, and signifies, such as has endured the touchstone, and is found good and current: So that the passage should unquestionably be rendered, *Blessed is the man, who,*—&c.—*for* BEING APPROVED *he shall receive the crown of Life.* Permit me to throw this critical *mite* into your treasury, and believe me, with the best wishes, Your's,

IOTA.

The *Prussian* testament renders this, Heureux est l'homme qui souffre constamment la Tentation, parcequ' après avoir été éprouvé, il, &c.

III.

Farther Remarks on ACTS, XV. 29.

GENTLEMEN,

LOoking into your Magazine of *June* last, I was more especially pleased, with the department of miscellaneous divinity.—I think it may be of service to the christian world, if through such canal the learned would modestly propose any difficulties that might occur to them in the sacred Scripture; and if others as candidly would offer their solutions, &c. I agree with your learned correspondent *p.* 259. in his remark upon πορνεια, that *fornication* does not suit that place; but I apprehend he did not consider, that the word he would substitute often includes *fornication*, (and in that case would be still more

improper) which ſeems to me to be the caſe 1 Cor. v. if compared with 2 Cor. vi. 12.— With ſubmiſſion, I ſhall venture to offer another ſenſe of this word, more ſuitable to the place before us: Having firſt premiſed, that πορνεια (with many other words) did deviate from its original ſignification, which I ſuppoſe was ſimple fornication. Thus, marrying with ſtrangers, i. e. Idolaters, was with the Jews unlawful, (which was the cauſe of putting away many wives, *Ezra* x. 11. &c.) therefore ſuch marriage with them was null, and conſequently, the perſons ſo cohabiting, were in a ſtate of fornication, and hence the word came to ſignify *ſuch* (as all other) unlawful marriages. Why then, may not the injunction of the council ſtand thus: 'Abſtain from things ſtrangled, from blood, from meats offered to idols, and from idolatrous marriage." —πορνεια ſeems to be uſed much in the ſame ſenſe, frequently in the Old Teſtament, ſetting forth the idolatry of the *Jews*, as having eſpouſed ſtrange Gods. Jer. ii. & iii.—Ezek. and Hoſea, *paſſim.*

If what I have advanced, ſhould not be approved, by your anonymous correſpondent, it would be kind in him to ſet me right, and to favour me by ſhewing, where πορνεια in the LXX, ſignifies *Inceſt*, not including *fornication.*

I am a new correſpondent, and your humble Servant, J. L.

P. S. If the bold criticiſm of a great Man, † could be allowed, the whole indeed would appear more uniform.— As the other things prohibited, refer to *eating*, therefore he would have χοιρεια inſtead of πορνεια.— 'Abſtain from blood, &c. and from *Swines fleſh.*'

III.

HYMN VI.

Pſ. lvii. 7. MY Heart is fixed, O GOD, my heart is fixed, I will
8. ſing and give praiſe, awake up my glory, awake
9. pſaltery and harp, I will awake early; I will praiſe thee,
10. O LORD, among the people; I will ſing unto thee, among the nations; For thy mercy is great unto the heavens, and thy truth unto the clouds.
11. Be thou exalted, O GOD, above the heavens: Let thy glory be above all the earth.

Rom. v. 12. By one man ſin entered into the world, and death by
17. ſin. Much more they, which receive abundance of
21. grace, and of the gift of righteouſneſs ſhall reign in life, by *Jeſus Chriſt* our *Lord.* That as ſin hath reigned unto death; even ſo might grace reign through righteouſneſs, unto eternal life, by *Jeſus Chriſt* our *Lord.*

vi. 1. What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? *God* forbid! how ſhall we that are dead to ſin, live any longer therein?
4. We are buried with him by Baptiſm into death; that like as Chriſt was raiſed up from the dead, by the glory of the Father; even ſo we alſo ſhould walk in newneſs of life.

† Dr. *Bentley.*

viii. 1.

viii. 1. There is now, no condemnation to them, who are in *Chriſt Jeſus*, who walk not after the fleſh, but after the ſpirit.
2. The law of the ſpirit of life in *Chriſt Jeſus*, hath made us free from the law of ſin and death.
12. We are not debtors to the fleſh, to live after the fleſh.
14. As many as are led by the ſpirit of *God*, they are the ſons of *God*.
15. We have not received the ſpirit of Bondage again to fear; but the ſpirit of adoption,
16. Whereby we cry, Abba, Father: The ſpirit itſelf beareth witneſs with our ſpirit, that we are the children of *God*.
17. And if children, then heirs, heirs of *God*, and joint-heirs with *Chriſt*, if ſo be that we ſuffer with him, that we may be alſo glorified together.
18. For the ſufferings of this preſent time, are not worthy to be compared with the glory that ſhall be revealed
28. in us. And we know, that all things work together for good to them, who love *God*; to them who are the called according to his purpoſe.
31. If *God* be for us, who can be againſt us? He that
32. ſpared not his own ſon, but delivered him up for us all, how ſhall he not alſo with him freely give us all things?
33. Who ſhall lay any thing to the charge of *God*'s elect?
34. It is *God* who juſtifieth. Who is he that condemneth? It is *Chriſt* who died; yea rather, who is riſen again, who is alſo at the Right hand of *God*, who alſo maketh interceſſion for us.
35. Who ſhall ſeparate us from the love of *Chriſt*? Shall
37. tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? nay, in all theſe things, we are more than conquerors through him who loved us.
38. Neither death nor life, nor angels, nor principalities,
39. nor powers, nor things preſent, nor things to come, nor height nor depth, nor any other creature ſhall be able to ſeparate us from the love of *God*, which is *Chriſt Jeſus our Lord*.

xi. 33. O! the depth of the riches, both of the wiſdom and
36. knowledge of *God*; for of him, and through him, and to him are all things: to whom be glory for ever.

xv. 8. *Jeſus Chriſt*, was a miniſter of the *circumciſion*, for the
9. truth of *God*, to confirm the promiſe made unto the Fa-
10. thers, and that the *Gentiles* might glorify *God* for his Mercy. Rejoice ye gentiles with his people
11. Praiſe the *Lord*, all ye gentiles, and laud him all ye people.

xvi. 27. To *God* only wiſe, be glory, through *Chriſt Jeſus*. Amen.

IV.

To the EDITOR *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

HAVING, in an old Latin edition of the works of *Thomas à Kempis*, met with ſome diſcourſes of that eminent Saint, drawn up by him for the uſe of the brethren in the monaſtery where he was, and entitled *Sermones ad Fratres*, which never yet, I believe, ſaw the world in an *Engliſh* dreſs, I have ſent you a tranſlation of one of them; if approved, it ſhall be followed by the reſt. I am,

Your hearty well-wiſher,

October 23d, 1761. ACADEMICUS.

DISCOURSE I.

Of ſelf denial, and contempt of worldly pleaſures.

1. WHOSOEVER *he be of you that forſaketh not all that he hath, he cannot be my diſciple.* Luke xiv. 33. By theſe words the bleſſed JESUS reproves thoſe who, having begun well, go not on unto perfection. For ſome are able to deſpiſe and relinquiſh many outward things, and cannot yet ſufficiently maſter *themſelves*, or reduce their own *wills* to the obedience of Chriſt. And therefore it is that they are ſubject to frequent relapſes, while thoſe of the enemy's party that remain behind, like the remnant of the *Canaanites* of old, ſtill continue to vex and enſnare them. Let every diſciple of the Holy JESUS, therefore, who through the power of grace has learned to *overcome the world*, learn, through the power of the ſame grace, to *deny himſelf*, that ſo he may have nothing to hinder him in his journey. Happy the ſoul who, for the love of JESUS, daily endeavours to renounce the fantaſtic enjoyments and illuſive ſhadows of this tranſitory world!

2. He may be ſaid to renounce them, who goes not a begging to the *creatures* for his joys and comforts. So long as any temporal good is inordinately ſought after, there is no true ſelf-denial. And he who cannot reject carnal for ſpiritual delights, is not worthy of them. The love of GOD ſoon waxes cold in a heart ſet upon the world. Let ſuch an one reflect, how ſoon all that is called great and valuable in man, or in the creature, paſſeth away. The world itſelf ſubſiſts only by change and ſucceſſion, and nothing continueth in one ſtay. There let him, then, ſeek his comforts, where is the fulneſs of truth and eternity, quenching the thirſt of his ſoul after happineſs at the fountain of life and immortality. For better is one drop of heavenly conſolation than an ocean of earthly delights. Miſerably deceived is he who looks for durable joys in a land of ſorrows, and expects to find *Canaan* on this ſide *Jordan*. He who graſps at the ſhadow of ſenſual gratifications, loſes the ſubſtance of ſpiritual pleaſures.

3. Happy and holy is the ſoul that feedeth in the paſtures of truth and the love of GOD, drawn after her beloved Redeemer by the odour of his graces; who deſires only, by renouncing things temporal, to be ſatisfied with thoſe that are eternal. Here is her

true

true *wiſdom*,—to exchange ſmall things for great, tranſient for eternal, paſte for diamonds, deformity for beauty, pain for pleaſure, gall for honey, nothing for all things. She lives, indeed, upon the earth, but her thoughts are in heaven, where her Saviour is; for love of whom ſhe deſpiſes what is preſent, and looks after the future, and waits for his advent, that ſo ſhe may hear, at the hour of death, that which was ſaid unto the wiſe virgins in the parable—*Behold the Bridegroom cometh, go ye out to meet him.* She labours to preſerve herſelf free from temporal attachments, that ſhe may be preſented as a chaſte virgin unto Chriſt. She chuſes to deny herſelf in worldly enenjoyments, that ſhe may receive a fuller meaſure of heavenly ones. She bewails the follies ſhe has been betrayed into, and rejects the offers of ſenſe with ſcorn. And why? Leſt there ſhould not be room in the heart for the love of JESUS, when it is cumbered with earthly deſires. Therefore ſaid St. *Agnes*—"For him I reſerve myſelf, to him I give myſelf wholly."

4. Yet is not the ſoul which renounces the world without her comforts in this her ſtate of baniſhment upon the earth, although ſhe attaineth not unto the fulneſs of joy, until the days of her pilgrimage are ended: ſhe hath received a pledge of the Redeemer's love, but hath not ſeen him as he is. She reads the epiſtle he hath written concerning the marriage, but the hour is not yet come for the ſolemnization of it. When that hour is arrived, ſhe ſhall forthwith be introduced to him, arrayed in thoſe robes and ornaments which he hath already ſent her by the hands of his ambaſſadors. All her preſent comfort is in the remembrance of Chriſt, and the thought that yet a little while, and ſhe ſhall depart hence. Her Beloved ſhall ſtand at the door and knock, ſaying unto her, *Ariſe, and come away.* At the ſound of his voice ſhe will awake, and being certified that it is he, ſhe will open unto him immediately in the words of *Samuel* to old *Eli*, "*Here I am, for thou calleſt me.* If thou ſeekeſt me, O Lord, I am ready. *Bring my ſoul out of priſon, that I may give thanks unto thy name.* Suffer me not any longer to be ſeparated from thee, but receive me into the arms of thy mercy." And how greatly will ſhe rejoice, if ſhe ſhall then be accounted worthy to hear from him theſe, or the like words—"Follow me, for the hour is come, in which thou ſhalt eat bread with me in the kingdom of GOD. Let us go forth, not to dreſs the vines, but to drink the new wine; let us go, not into *Judea*, but into my country above; let us aſcend to keep the feaſt in the heavenly *Jeruſalem*, and celebrate the great jubilee of men and angels."

5. But what doſt thou, O my ſoul, who ſojourneſt in the body, waiting for the Redeemer; and ſaying daily in thy prayers, "Thy kingdom come! When ſhall I ſee thee? Will GOD indeed be merciful to me a ſinner; or hath he forgotten to be gracious? When will he appear? When, Oh when will he come? But, perhaps, as once in the ſhip with his diſciples, he ſleepeth." Do not thou, then, ſleep, but go to him by prayer, and awake him, ſaying—*Awake, O Lord, and be not abſent from us for ever!*

6. But rather thou art to conclude, that, in his infinite wiſdom,

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the Lord deferreth, as yet, what thou art too eager after. Reſt, therefore, for a little ſeaſon, under the ſhadow of his wings, from the heat of temptations. Better is it for thee to die, than to live to the world: better is it for thee to mourn, than to rejoice in evil. While the chriſtian ſoul is in the body, ſhe is abſent from the Lord; but knowing it is his will, ſhe ſuffereth her pilgrimage gladly. In the mean time, ſhe muſt watch diligently, and contend earneſtly, that her affections are not captivated by another; for many lie in wait to deceive. While, therefore, the Bridegroom tarries, let her, as a widow, mourn and pray, until he ſhall come, and take her into everlaſting habitations. There the ſouls of the righteous are in joy and felicity, beholding evermore the gracious countenance of him whom they loved upon earth, and for whoſe love, in the days of their fleſh, they renounced all things.

V.

We very readily admit the following LETTER, *from one of the moſt celebrated and ſenſible* Noblemen *of our times, to his* Son; *and heartily wiſh he would favour the world with his farther ſentiments on the* pleaſures *of a* chriſtian *life, with which we are aſſured he is well acquainted.*

DEAR BOY,

PLEASURE is the rock which moſt young people ſplit upon: they launch out with crowded ſails in queſt of it; but without compaſs to direct their courſe, or reaſon ſufficient to ſteer the veſſel; for want of which, pain and ſhame, inſtead of pleaſure, are the returns of their voyage. Don't think I mean to ſnarl at pleaſure like a ſtoic, or to preach againſt it as from the pulpit. No, I mean to point it out and recommend it to you; like an Epicurean, I wiſh you a great deal of it; and my only view is to hinder you from miſtaking it.

The character which moſt young men firſt aim at, is that of a man of pleaſure; but they generally take it upon truſt; and inſtead of conſulting their own taſte and inclinations, they blindly adopt whatever thoſe, with whom they chiefly converſe, are pleaſed to call by it, which, in the vulgar acceptation of that phraſe, means only a beaſtly drunkard, an abandoned whoremaſter, or a profligate ſwearer and curſer.

As it may be of uſe to you, I am not unwilling, though at the ſame time aſhamed, to own, that the vice of my youth proceeded much more from my ſilly reſolution of being what I heard call'd a man of pleaſure, than from my own inclinations. I always naturally hated drinking, and yet I have often drank with diſguſt at the time, attended by great ſickneſs the next day, only becauſe I then conſidered drinking as a neceſſary qualification for a fine gentleman, and a man of pleaſure.

The ſame was the caſe as to gaming: I did not want money, conſequently I had no occaſion to play for it; but I thought play another neceſſary ingredient in the compoſition of a fine gentleman, and

a man of pleaſure; and accordingly I plunged into it without deſire at firſt, and made myſelf ſolidly uneaſy by it for thirty the beſt years of my life. I was even abſurd enough, for a little while, to ſwear, by way of adorning and compleating the ſhining character which I affected: but this folly I ſoon laid aſide, upon finding both the guilt and indecency of it.

Thus ſeduced by faſhion, and blindly adopting nominal pleaſures, I loſt real ones. My fortune impaired, and my conſtitution ſhattered, are, I muſt confeſs, the juſt puniſhments of my errors: take warning then by them; chuſe your pleaſures for yourſelf, and don't let them be impoſed on you; follow nature, not faſhion; weigh the preſent enjoyment of your pleaſures againſt the neceſſary conſequences of them, and then let your own common ſenſe determine your choice.

Were I to begin the world again with the experience I now have of it, I would live a life of real, not imaginary pleaſure. I would enjoy the pleaſures of the table and of wine, but ſtop ſhort of the pains inſeparably annexed to an exceſs in either. I would not at twenty be a preaching miſſionary of abſtemiouſneſs and ſobriety: I would let other people do as they would, without formally and ſententiouſly rebuking them for it; but I would be moſt firmly reſolved not to deſtroy my own faculties and conſtitution in complaiſance to thoſe who have no regard to theirs. I would play to give me pleaſure, but not to give me pain; that is, I would play for trifles in mixed companies to amuſe myſelf, and to conform to cuſtom; but I would take care not to venture for ſums, which if I won, I ſhould not be the better for; but if I loſt, I ſhould be under a difficulty to pay; and which, when paid, would oblige me to retrench in ſeveral other articles; not to mention the quarrels which deep play commonly occaſions. I would paſs ſome of my time in reading, and the reſt in the company of people of ſenſe and learning, and chiefly thoſe above me; and I would frequent the mixed company of men and women of faſhion, which though often frivolous, yet unbends and refreſhes the mind, not uſeleſsly, becauſe it certainly poliſhes and ſoftens the manners.

Theſe would be my pleaſures and amuſements, if I were to live the laſt thirty years over again: they are rational ones; and moreover I will tell you, they are real and faſhionable ones; for the others are not in truth the pleaſures of what I call people of faſhion, but of thoſe who only call themſelves ſo. Does good company care to have a man reeling drunk amongſt them? Or to ſee another tearing his hair, and blaſpheming, for having loſt at play more than he is able to pay? Or a whore maſter, with half a noſe, and crippled by coarſe and infamous debauchery? No, thoſe who practiſe, and much more thoſe who boaſt of ſuch pleaſures, make no part of good company, and are moſt unwillingly, if ever, admitted into it. A real man of pleaſure and faſhion obſerves decency at leaſt; he neither borrows or affects vices; and if he unfortunately has any, he gratifies them with choice, delicacy, and ſecrecy.

I have not mentioned the pleaſures of the mind, which are the ſolid and

and permanent ones, becauſe they do not come under the head of what people commonly call pleaſures, which they ſeem to confine to the ſenſes. The pleaſures of virtue, of charity, of learning, are true and laſting ones, which I hope you will be well and long acquainted with. I am your's, &c.

VI.

The following Anecdote, taken from the Public Ledger, *relating to one who was Privy Counſellor to four crowned heads, may not perhaps be unentertaining to our Readers.*

SIR *John Maſon* was born in the reign of *Henry* VII. and was in high eſteem with *Henry* VIII. *Edward* VI. Queen *Mary*, and Queen *Elizabeth*, having been a Privy Counſellor to each of them, and an attentive obſerver of all the various revolutions and viciſſitudes of thoſe times; when on his death-bed, he called his family together, and ſpoke to them in the following terms; "Lo! here have I lived to ſee five Princes, and have been Privy Counſellor to four of them: I have ſeen the moſt remarkable obſervables in foreign parts, and have been preſent at moſt ſtate tranſactions for thirty years together; and have learned this, after ſo many years experience, —That *ſeriouſneſs* is the greateſt *wiſdom*, *temperance* the beſt *phyſician*, and a good *conſcience* the *beſt eſtate*. And were I to live again, I would change the court for a cloiſter, my Privy Counſellor's buſtles for an hermit's retirement, and the whole life I have lived in the palace for an hour's enjoyment of God in my cloſet. All things elſe forſake me beſides my God, my duty, and my prayers."

VII.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

Hints of an Improvement at Leiceſter.

GENTLEMEN,

PASSING through *Leiceſter*, in my road to *London*, and obſerving a large brick building (ſaſhed and ſupported by arches) in the market-place, I enquired for what purpoſe it was erected, and was informed it was originally intended for an *Exchange*, like *that* at *London*; but that it had never been uſed as ſuch, nor was it indeed of any material ſervice to the town.

Now as I have ſome little judgment in architecture, a thought immediately came into my head, which, if put into execution, would certainly be a great and laſting benefit to that town and neighbourhood.—Will you pleaſe to give them the hint in your next Magazine, that this building, with a little alteration and addition, might be converted into A PUBLIC INFIRMARY? And as it ſtands in the heart of the town, it would be very commodious for the attendance of phyſicians and the ſurgeons.

Now as chriſtianity worketh by love, and is of *no party*, 'tis to be hoped that all in the town of *Leiceſter*, will be unanimous in promoting a deſign, which is every where beneficial; but in no place equally ſo, as in a manufacturing town like *Leiceſter*. I am Sir,

London, Oct. 18, 1761. Your very humble ſervant, A. Z.

To

VII.

Some account of the death of the Rev. Mr. WALKER *of* Truro, *in a letter from one of his friends*, July 27, 1761.

UPON advice from Mr. H***, of the dying condition of my deareſt friend, at *Blackheath*, I thought I could not do leſs in duty, (as God favoured me with an opportunity) than to teſtify my eſteem and gratitude, by a perſonal interview, and to receive his laſt friendly inſtructions from his dying lips. Accordingly I ſet out from this place on *Tueſday* the 19th inſt. and reached his habitation at *Blackheath* by *Saturday* at noon; there I ſaw the dear, dear man, lying upon his bed of ſickneſs, burnt up with a raging fever, waſted almoſt to a ſkeleton, and Death in his looks; yet for four or five days after my being come, he continued perfectly ſenſible, and was able at times to expreſs himſelf much to my ſatisfaction and comfort. If you have not yet received it, I am ſure a ſhort account of his dying behaviour muſt be agreeable to you.

The firſt thing, which ſtruck me exceedingly, was his patient ſubmiſſion under God's hand, and his thankful tender concern for all thoſe who were near to him.—— So little was his mind engaged by the things, which pertained merely to his own afflictions, that I aſſure you, I was no ſooner come in, than he gave orders for the very ſmalleſt things, reſpecting my comfort and welfare, as if I had been the perſon ſick: and he had been well: reſpecting me he ſaid, that "it gave him much pleaſure to ſee me and Mr. H**; and that he doubted not we ſhould ſoon meet in another world:" Reſpecting himſelf, that "he had been uneaſy at the beginning of his ſickneſs, under the want of ſenſible comforts; but was relieved by that ſcripture, they that worſhip God, muſt worſhip him *in Spirit*, with the nobler powers of the ſoul; and that he now experienced the influence of God's ſpirit upon his heart, in a degree, which he was never before acquainted with." At another time, he ſaid, "I have a perfect ſatisfaction in the principles, which I have preached; and in the methods which I have taken in general: I have no doubt reſpecting my ſtate in *Chriſt*, nor reſpecting my future glory. Behold I am going down to the gates of the grave, and holy Angels wait for me: Why do you trouble yourſelves and weep; cannot ye rejoice with me? I am going to Heaven; *Chriſt* died, my *Lord*. Had I ſtrength to expreſs myſelf, I could tell you that which would make your heart leap for joy. *God* is all love to me, and my trials are very ſlight." In ſuch a manner as this, did our dear friend expreſs himſelf, during the firſt five days, when I was with him. On my mentioning his people, he ſaid, "that his concern was more for the welfare of *Chriſt*'s church in general, more than for that of any particular congregation: And that he contentedly left them to the care of *Chriſt*, the great ſhepherd of the ſheep."

On *Friday*, in the evening, he was ſeized with a ſtupor or doſing, attended at ſometimes with a delirium, till on *Sunday* morning, at a quarter paſt nine (without a groan) he expired. Thus did this faithful ſervant of *Chriſt* depart out of this world, to the full as eminent and remarkable

in his death, as he had been in his life. I make no obſervations, as you yourſelf was well acquainted with the man, and his converſation, and ſhall only ſay, adored be the name of the *Lord our God*, who forſaketh not thoſe who are his, but manifeſts his love towards them, when heart and ſtrength faileth.

G. B.

VIII.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

Agreeably to my promiſe I ſend you ſome of the *Rules*, &c. obſerved in the Houſe of Induſtry, near *Ipſwich*, as a ſupplement to my letter in your laſt. And am,

November, 1761. Yours, *&c.* W. D.

Rules, Orders, and Regulations, for the better government of the POOR, *in the* HOUSE *of* INDUSTRY, *&c.*

THAT the governor do admit no poor perſon into this houſe, unleſs ſuch perſon ſhall produce a certificate in writing, under the hands of the church-wardens and overſeers of ſome pariſh within the two hundreds, where ſuch perſon claimeth a ſettlement, certifying that ſuch perſon hath a legal ſettlement within that pariſh; and if the officers of any pariſh are doubtful concerning the legal ſettlement of ſuch poor perſon, they are to certify their doubts to the governor, and he is immediately to carry ſuch poor perſon before the next of his Majeſty's juſtices of the peace, to be examined, and paſſed to the place of ſettlement, if it be found to be elſewhere.

That the governor ſhall in no caſe place any perſons in the wards, 'till they be carefully examined, waſhed and cleaned, and new cloathed, if it be neceſſary: and in that caſe, he is to cauſe the old cloaths to be well clean'd; and if ſuch poor perſons be likely to be diſcharged from the houſe, their old cloaths are to be kept until they be diſcharged, and then delivered to them to wear, in exchange for the cloaths found by the houſe.

They are to keep all the able poor to ſuch work or employment as they are fit for, and call them to it by ring of bell at the hours following; from *Lady-day* to *Michaelmas*, from ſix in the morning to ſeven in the evening; from *Michaelmas* to *Lady-day*, from ſeven in the morning to ſix in the evening; and they are to allow them half an hour for breakfaſt, an hour for dinner; and to allow the children a ſufficient time for learning to read.

That they cauſe grace to be ſaid both before and after meat, keep all the rooms neat and clean, ſee them ſwept every day, or at leaſt three times a week, and waſh'd as often as they can conveniently have it done: that they cauſe the windows to be ſet open every day, except in rainy weather, and ſuffer no victuals to be eaten out of the dining-room, except by the ſick.

That

That they ſee all to bed by nine o'clock in the ſummer, and eight in the winter; be careful to ſee all candles and fires out, except in the ſick-wards, and ſuffer no perſon, on any account, to ſmoke in the bed-rooms, or above ſtairs.

The governor to read prayers, or cauſe them to be read, every day, in the morning before ringing the working-bell, and in the evening after ſupper, at which times the names of all the poor ſhall be called over, and all the abſenters puniſhed at the diſcretion of the governor.

The governor is not to ſuffer any poor perſons to be maintained in this houſe without obliging them to wear the badge, (except ſuch as may be employ'd as nurſes and ſervants in doing the work of the houſe;) and he is to appoint ſuch nurſes or ſervants, to do the neceſſary buſineſs of the houſe, who, if they behave well, and be recommended by him, will be encouraged or advanced by the weekly committee: he ſhall alſo ſee the proviſions cut out and properly deliver'd, take care there be no waſte made, or any bread cut under a day old.

The governor ſhall on the *Monday* in every week, give an account of all proviſions received and expended in the week preceeding, to the committee; and likewiſe of all work done at the houſe; and make his complaint to them of all the perſons miſbehaving under him, and their ſeveral offences: and at all times in the committee-room a book ſhall lie open, with pen and ink near it, that in caſe any guardian, or other perſon viſiting the houſe occaſionally, ſhall perceive any thing amiſs, or can ſuggeſt any new propoſal for the better conducting this undertaking, he may write his thoughts or obſervations therein, that the weekly-committee may conſider the ſame, and report it to the next quarterly meeting, if they think proper.

The governor is to keep a book, in which he is to enter the admiſſion of every poor perſon admitted into this houſe.

When any perſon falls ſick or lame, notice to be given by the governor to the apothecary or ſurgeon with convenient ſpeed, and that proper diet be allowed and care taken of the patient.

That there be a ſchool in the houſe, where all children above three years of age ſhall be kept till they ſhall be five years old, and then ſet to ſpinning, and ſuch other proper and beneficial work as they are able to perform.

That ſuch girls as are of a proper age be employed and inſtructed (as far as the matron and ſervants belonging to the houſe are capable of teaching them) in cookery, houſewifery, waſhing, ſcouring, and all other work to qualify them for ſervice.

That the governor provide wormwood from time to time to fumigate the rooms, which is alſo to be uſed in waſhing linen, and in the beds; and the matron is to take care that the nurſes lay it in all the bed-ſheets.

That neither the governor nor the governeſs buy or ſell, or ſuffer any diſtilled liquors to come into the houſe.

That an appointed bill of fare be punctually obſerved by the maſter and miſtreſs.

That for the encouragement of thoſe who ſhall diſcharge the buſineſs they are appointed to do, with care and diligence, rewards ſhall be given them from time to time, as the board ſhall judge of their merit.

That the governors and matron do not, under any pretence whatſoever, ſuffer any poor perſon belonging to the houſe, to drink any tea therein.

That the governor do every *Monday* morning lay before the weekly committee, an account of all materials ſent in for the employment of the poor, and the work done by them; and ſhall every quarter make out, and lay before the directors and guardians, at their quarterly-meeting, a general account of the quantity and price of ſuch materials, and of the work manufactured, with the neat profit of the ſame; and that no ſuch work be diſpoſed of without an order from the weekly board.

That the apothecary do attend the weekly board from the hour of eleven to one, and give the directors and guardians an account of ſuch poor as are under his care: that he attend the ſick twice or oftner in a week, and give them ſuch medicines and preſcriptions as their caſe may require.

That the miniſter do read the prayers uſed in the church of *England*, and preach to the poor of this houſe every *Sunday*, and catechiſe the children every *Wedneſday* or *Friday*, and viſit ſuch ſick as ſhall deſire it.

Rules and Orders to be obſerved by the POOR.

THEY ſhall at all times behave themſelves peaceably and quietly: they ſhall not ſwear, curſe, quarrel, or give rude language; nor ſhall they be guilty of any lewd, immoral or indecent behaviour, on pain of loſing their next meal, for the firſt offence: and for the ſecond, ſuch other puniſhment as the weekly committee ſhall direct.

They ſhall attend prayers morning and evening, eat their victuals orderly in the dining-room, carry none out, nor depart till after grace be ſaid, on pain of loſing their next meal.

If any poor perſon ſhall, during their maintenance in this houſe, purloin, ſell, or pawn, any of the materials or implements of work, utenſils, goods, or chattels belonging to the corporation; or pawn any of their apparel with which they ſhall be clothed, ſuch offender, if a child, ſhall be puniſhed by abatement of diet, or diſtinction of dreſs or diet, or by moderate correction; or if ſuch offender ſhall not be a child, either by abatement of diet or diſtinction of dreſs and diet, or by being ſet in the ſtocks, without any other diet than bread and water, for any ſpace, not exceeding twelve hours.

They are not to ſmoke, but in the working rooms, and by no means above ſtairs, on pain of ſevere puniſhment.

If any of the poor preſume to beg money, or drink, from any perſon attending or coming to view the houſe: for the firſt offence they ſhall be deprived of their next meal; for the ſecond, ſet in the ſtocks for ſix hours; and for the third, undergo ſuch farther puniſhment as to the weekly-committee ſhall ſeem meet.

That

That ſlothful people, who pretend ailments to excuſe themſelves from work, be properly examined; and if it appears they made falſe excuſes, then they ſhall be puniſhed.

Perſons convicted of lying to be ſet on ſtools in the moſt publick place of the dining-room, and have papers fix'd on their breaſt, with theſe words written thereon, INFAMOUS LYAR.

Several clauſes of the act for the better relief and employment of the POOR, *in the Hundreds of* Colneis *and* Carlford, *in the county of* Suffolk.

—— "And the ſaid guardians of the poor in the ſaid hundreds of *Colneis* and *Carlford*, ſhall have, and are hereby declared to have, power and authority, from time to time, to make and ordain ſuch bye-laws, rules, and ordinances, for the better governing ſuch corporation, and the poor which ſhall be under their care, and for carrying on any trade that ſhall be ſet on foot by ſuch corporation, for the employment of the ſaid poor, and other ends and purpoſes of this act, as ſhall be approved by the juſtices of aſſize, or one of them, coming into the ſaid county of *Suffolk*:----And that ſuch bye-laws, rules and ordinances, ſhall, from time to time, be printed for the uſe of the members of the ſaid corporation, their officers, and ſervants.

—— "Provided always, and be it further enacted, that it ſhall and may be lawful to and for the guardians of the poor within the ſaid hundreds, at their meetings on the *Wedneſday* in the *Eaſter-week*, or at any other general quarterly meeting, as is herein afterwards appointed, from time to time, and at all times hereafter, to repeal, alter, or amend any ſuch rules, orders or conſtitutions, ſo made by the ſaid directors and guardians, and to make ſuch other rules, orders, or conſtitutions, as to them, ſo aſſembled at ſuch general quarterly meeting, ſhall ſeem reaſonable, ſo that the ſame be not repugnant to the laws of the land."

Made at the Work-houſe at Nacton, *in* Suffolk; *and ſold by the Guardians of the Poor, at the ſaid Houſe, and at their Ware-houſe at Mr.* William Truelove's *in the* Butter-market, *in* Ipſwich, *for ready money:*

ALL ſorts of ſacking and bed-bottom cloth, ſacks and bags of all ſorts, bed bottoms and barn cloths.----All ſorts of white cordage; as waggon ropes, bell ropes, well ropes, plough lines, halters, jack lines, bed lines, garden lines, hooking lines, and chalk lines, *&c.* ---All ſorts of rand or netting twine, laid-cord, pack-thread, ſhop-thread, ſack-thread, and ſhoe-thread.---Alſo all ſorts of ropes, lines, and ſmall cordage made of twice-laid ſtuff.

IX,

A NOTE *from* Ruſticula *to* Ruſticulus.

RUSTICULA thinks herſelf much obliged to her reverend antagoniſt, for treating her in ſuch genteel language. As he ſeems bigotted to the *New Verſion*, ſhe gives up the pleaſing hopes ſhe had conceiv'd of making him a convert: but ſtill perſiſts in her opinion, which ſhe could bring new arguments to ſupport; but would by no means fill up ſo many pages, in this excellent pamphlet, to uphold an unprofitable, at leaſt not an eſſential controverſy; and ſo begs leave to bid him farewel, at leaſt for the preſent. RE-

REFLECTIONS ON DEATH.

CHAP. XVIII.

Shall man alone, whose fate, whose final *fate*
Hangs on that hour, exclude it from his thought?
I think of nothing else: I see! I feel it!
All nature, *like an earthquake, trembling round!*
All deities, *like ſummer's ſwarms, on wing!*
All baſking in the full meridian blaze!
I ſee the JUDGE *inthron'd! the flaming guard!*
The volume open'd! open'd every heart!
A ſun-beam pointing out each ſecret thought!
No patron! interceſſor none! now paſt
The ſweet, the clement, mediatorial hour!
For guilt no plea: to pain no pauſe, no bound!
Inexorable, all! and all extreme. Night-thoughts. Night 9th.

DID our exiſtence end with this life; how little to be dreaded, yea, in many caſes, how much to be deſired, were *death!* But our exiſtence doth not end with this life: eternity is before us; and it is eternity which makes death of ſo much conſequence. How awful, how alarming is that repreſentation, which the ſacred ſcriptures give us, of the ſolemn day approaching, which is to determine our fate for this eternity! Let us contemplate the ſtupendous ſcene--; for who can dwell upon ſuch intereſting reflections, without ſerious thoughts and heaven-directed reſolutions? The ſteady belief of a future judgment is ſufficient to make all men zealous in duty.

The doctrine of a future judgment is peculiar to the chriſtian revelation. Human reaſon, however enlightened, could not diſcover it: for human reaſon could not diſcover, how the God of all the earth would bepleaſed to deal with his creatures, and with that world, which he hath form'd for them.---But in much mercy, to awaken and animate our beſt deſires, the eternal Lord of all hath declared, that an endleſs and unalterable ſtate is reſerved for us, happy or miſerable, as we comply with or refuſe the terms of his covenant,----and that upon a *day* appointed, he will paſs the righteous ſentence upon all; when thoſe who have done good ſhall go into life everlaſting, and they who have done evil into everlaſting fire!

Alarming, important truth! What thinking creature can be indifferent to it! Picture the awful ſcene to your view: imagine yourſelf now called to the bar of inviolable juſtice! there inthroned in glory unutterable ſits the ſovereign *judge*, the gracious redeemer! Thouſand thouſands miniſtring unto him, and ten thouſand times ten thouſand ſtanding before him! See that earth, once the ſeat of all your cares and fears, now wrapped in univerſal flame: hark, the heavens are paſſing away with inſufferable noiſe; the ſun is extinguiſhed; the ſtars have ſtarted from their ſpheres, and all this ſyſtem of created things is haſtening into utter deſtruction! The trump, the awakening trump hath ſounded; and all the dead, ariſing from their ſepulchres, are ſummoned to appear before the impartial judge!

Oh,

Oh, terrible diſtreſs! Where, where ſhall we fly, if conſcience condemns us, and we dare not approach that impartial judge! In vain ſhall we call upon rocks to hide or mountains to cover us; rocks and mountains are themſelves diſſolving; they can give neither ſhelter for our heads, nor ſupport for our feet! In vain ſhall we ſolicit our friends to intercede;--- our friends will be then too deeply concerned themſelves to regard the cauſe of others: and what, ah,--- what, could patrons or friends avail, when the clement, the mediatorial hour is now abſolutely paſſed and gone;--- and we have not made him our interceſſor, who would have been as mighty to ſave and reward, as he now is to puniſh and avenge! What too, will diſſembling profit us, or how can we expect to deceive him, whoſe eyes are as a flame of fire, who pierceth into the heart's inmoſt receſs! Who will lay open before us the whole volume of our lives, and place in the univerſal view, all thoſe thoughts and words and deeds of darkneſs, which in vain we ſecreted from the eyes of our fellow-creatures on earth:---But who can eſcape the eyes of omniſcience!

Can tongue expreſs, can heart conceive the anguiſh, which will rend our ſouls, when the dire ſentence of condemnation ſhall paſs--- a ſentence from his lips, which breathe only mercy and love to the juſt;--- and which we deſpiſed, when calling us upon earth to *him*, with the moſt pathetic invitations;--- *Come unto me, and I will give you reſt!* Aggravating circumſtance! We have abuſed this love! We might have been bleſſed, eternally bleſſed!--- But now the fatal moment is arrived, "*Depart ye curſed, into everlaſting fire, prepared for the Devil and his Angels*,---is the dreadful malediction!

No, my Soul, thro' this redeemer's never-changing love, we will hope, confidently hope, to avoid the horrors of this extreme diſtreſs! And, oh, that every ſoul of man would, with ſuch compoſed and ſolemn thought, meditate upon it; that joyful ſongs of thankfulneſs only, might on that day be heard: that with humble truſt we might approach the Judge's throne, and find in him,——not the Almighty avenger;——but the Father, the Saviour, the Friend!

What can equal the goodneſs of our *God!* or what could we deſire more gracious at his hands, than that he ſhould ſeat upon the tribunal of juſtice, that ſon, that only begotten, and beloved ſon, who once came to our earth, not to judge, but be judged; and died for thoſe ſinners, on whom he is now willing to confer an eternity of bliſs!

Happy he, who, convinced of this adorable grace, looks continually and ſteadfaſtly, with the eye of Faith, to that great day, when the Saviour ſhall come in the clouds! Then ſhall his fears be forever removed, and all his anxious doubts ſhall vaniſh as the ſmoke; then with an accent of melodious ſweetneſs, with a look diffuſing love and joy ineffable, the great Redeemer ſhall welcome him, together with all thoſe who have been faithful unto Death,— ſhall welcome them, and ſay, *Come ye bleſſed of my Father, receive the Kingdom prepared for you, from the beginning of the world!*——Nay he ſhall even vouchſafe to enumerate thoſe general deeds of chriſtian benevolence, which ſuch ſouls have performed thro' their faith in him:

and

and not only enumerate, but he will receive and acknowledge them, as if they had been conferred upon himself, *Inasmuch as ye did it to the least of these my brethren, ye did it unto me!* How forcible, how affectionate a motive to us, now in the day of pilgrimage, to be diligent, continually and unweariedly diligent, in all such acts and offices of love! *Christ* will accept them, our redeemer, and our judge, our hope, and our all, will accept our tender charities, to his members, and our fellow-creatures, will accept our works of faith and labours of love, as if we had been happy enough to have had an opportunity of performing them, even to his own person! And, publishing the grateful tidings to all around; he will allow us to partake of his triumph, and to enter, amidst his returning saints and angels, those regions of glory and peace, where we shall live with him,—and enjoy everlasting happiness.—

But, we will refer to our next chapter, what we have to add, respecting the peculiar blessedness of that state, and the exquisite misery reserved for those, *who know not God, and who obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall be revealed from Heaven with his mighty angels in flaming fire, taking vengeance; and when he shall come to be glorified in his saints, and to be admired in all of them, who believe, in that day* †. A passage of scripture, which cannot fail greatly to influence those who give it that devout and serious attention, which its importance deserves: for who can think of *everlasting destruction*, from the *presence* of the Lord, and the *glory* of his *power*, without an anxious desire to avoid that destruction, the very terror of which chills the heart!

Prostrate, my contrite heart, I rend:
My God, my father, and my friend!
Do not forsake me in my end!
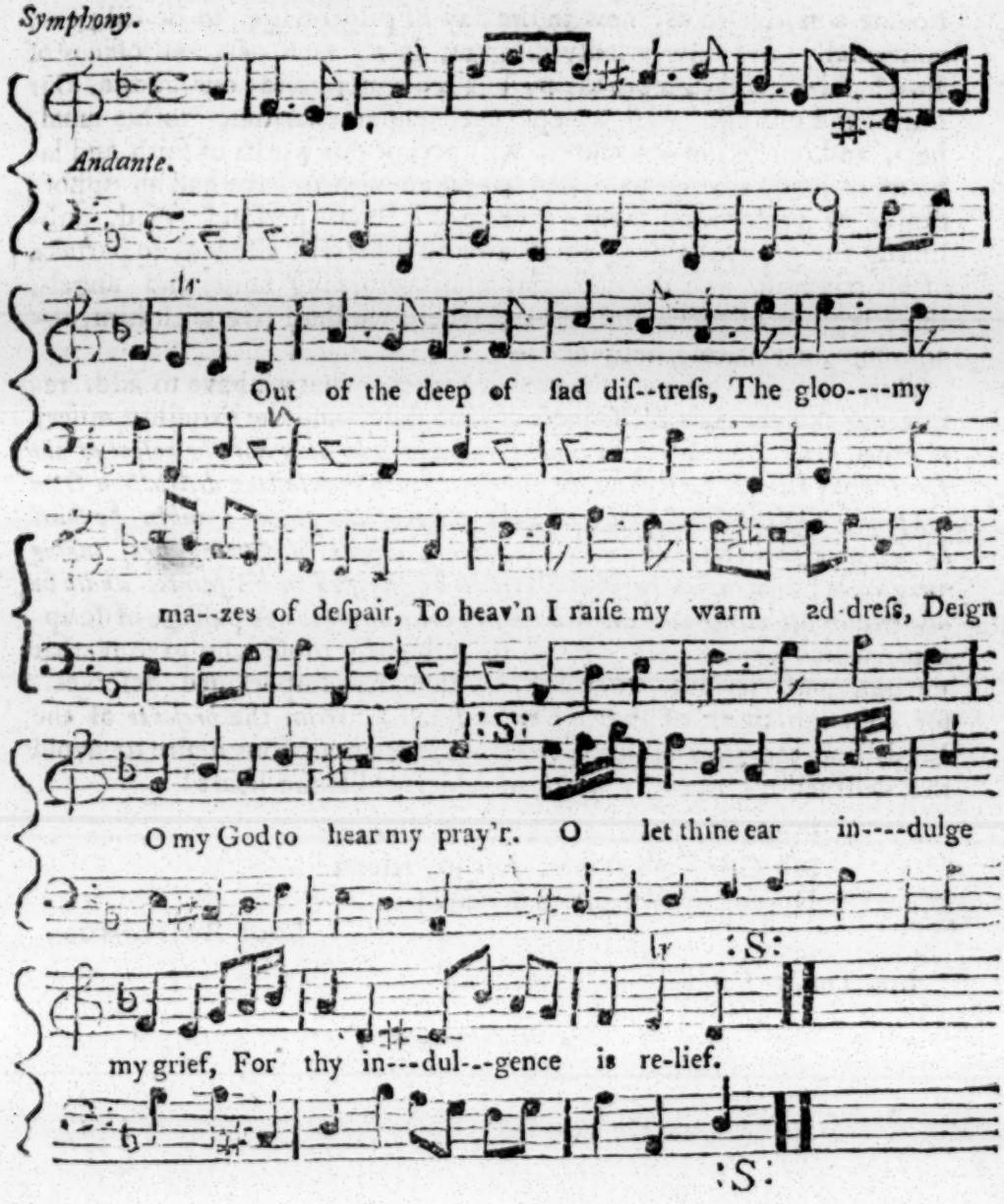
Lord ROSCOMMON.

† 2. Tim. c. i. v. 7.

To be continued.

PSALM CXXX. *Paraphraſed.*

Set to MUSIC.



Should'ſt thou, O God, minutely ſcan
  Our faults, and as ſeverely chide,
No mortal ſeed of ſinful man
  Could ſuch a ſcrutiny abide:
But mercy ſhines in all thy ways,
Bright theme of univerſal praiſe.

With longing eyes, I ſeek the Lord,
  Before his throne my ſoul attends,
Firmly on his eternal word
  My hope is fix'd, my faith depends.

Before the dawn, my ſoul ſhall riſe
In contemplation to the ſkies.

Ye pious minds on God rely;
  With full aſſurance in him truſt:
He ſends redemption from on high,
  And ſooths your penitential duſt.
Who will abſolve his exil'd heirs
From all their guilt, and all their cares.

ODE *on* HEALTH,

By W. WOTY,

SHE comes,—and on her blooming cheek she wears
The blush, which bright *Aurora*'s pencil drew:
Her eye looks life; she breathes æthereal sweet,
And decks her hair with glitt'ring gems of dew.
She comes,— and with her,— *Hebe*, * ever young;
(The sweetest, loveliest child'ren of the skies;)
Health, most good natur'd, makes a longer stay;
But *Hebe*, charming, cruel, *Hebe* flies.
Oh! while I feel thy sisters genial ray
Do thou dear health! thy benison bestow;
With bounding spirits, fill my thirsty soul,
And tinge my cheek with thy celestial glow.
Ah! leave me not, unpitied and forlorn;
But listen to thy sisters tender cry:
For me she pleads,— for me she lifts her hands:
Oh! hear her, goddess!—hear her, or I die.
Grant me thy smile,— and I will shape my course,
To whatsoever spot, thy footsteps lead,
Through bleating vallies, and through sighing groves,
Or, o'er the mountains tall, majestic head.
Or when the Sun imprints his virgin kiss
Soft on the surface of the trembling wave,
At thy command, I'll plunge into the flood,
And wake each drowsy *Naiad* as I lave.
List to my pray'r;— but if thou art resolv'd,
That all thy benefits to me shall cease:
Grant me some little notice to prepare,
My long, long journey, to the land of peace.

* Goddess of youth.

The Song of ZACHARIAS.

LUKE i. 63. &c. *paraphrased.*

By *W. Dodd*, M. A.

BORN was the promis'd Son,
Ordain'd the great *Messiah* to forerun!
The important tablet brought;
Lo! by the Father wrote,
While admiration fills th'attending throng;
"His name is *John*!" [tongue:
Instant the pow'r who seal'd, unloos'd his
When, grateful, he repays
The gift with hallow'd lays;
And thus with rapture fill'd,
Prophetic praises sung!——
"Blessed be *Israel*'s faithful Lord!
Behold fulfill'd his solemn word!
He comes, he comes,—the King of Kings;
Redemption on his healing wings!
He comes, Salvation's mighty horn!
From *David*'s race, divinely born.
He comes, by sacred seers foretold,
From ancient times, and years of old!
He comes, from ev'ry foe to save,
From sin, from Satan, and the grave!
The *promise* to our Fathers made,
So long delay'd, so long delay'd,
The *covenant* he deign'd to make,
The *Oath*, himself vouchsaf'd to speak;
To Abraham, his selected friend.—
Now to their wish'd completion tend!
From each fear and foe set free,
Ransom'd into Liberty,
He will grant us to approve
All we do, with filial love;
Grant us hence to serve and praise,
Holy, righteous, all our days!
And thou, my Son, thou too shalt be
The prophet of the Deity!
Thou the day-spring's harbinger,
Shalt his royal way prepare;
Thou the joyful news proclaim
Of Salvation thro' his name:
Thou shalt pardon preach, bestow'd
Thro' the tender love of God!
Which on our benighted sphere,
Rais'd this orient Morning Star!
Living light on them to shed,
Who darkling sit, as midst the dead:
Light, that our feet, may joyful trace,
The shining paths of perfect peace!

August 24, 1761.

The PILGRIM.

Written at an INN.

FROM much lov'd friends, whene'er I part,
A pensive sadness fills my heart;
Past scenes my fancy wanders o'er,
And sighs to think they are no more.

Along the road I musing go,
The road, a stony, miry, slough:
The shrouded Moon withdraws her light,
And leaves me to the shades of night.

An Inn receives me, where, unknown,
I, solitary, sit me down;
Many I hear, and many see,
Nothing to them, nor they to me.

Thus,

Thus, in these regions of the dead,
A pilgrim's wand'ring life I lead;
And still by ev'ry step declare,
I've no abiding city here.

Far, very far, from hence I dwell,
And, therefore, bid the world farewell;
Finding, of all the joys it gives,
A sad remembrance only lives.

Though stumbling stones my steps o'erthrow,
And oft in sorrows lay me low:
Tho' neither Moon nor Stars appear,
My course I will to *Canaan* steer.

The world's an Inn compleat, for there
Men call, and storm, and drink, and swear;
While undisturb'd a Christian sits,
And reads, and meditates, and writes.

Though in the dark, I sometimes stray,
JESUS will light me on my way;
And in the city of the Sun
Receive me, when my journey's done.

There by these eyes shall he be seen,
Who sojourn'd for me in an *Inn*;
On *Sion*'s mount, I those shall hail,
From whom I parted in the vale.

Why am I heavy, then, and sad,
When thoughts like these, should make me glad?
—Muse no more on things below,
Arise, my Soul, and let us go.

ACADEMICUS.

To Mrs. M. R.
Councel concerning her choice.

By R. CRASHAW, M. A.

DEAR heav'n—designed soul!
Amongst the rest
Of suitors that besiege your maiden-breast,
Why may not I
My fortune try,
And venture to speak one good word,
Not for myself, alas! but for my dearer Lord.
You 've seen already in this lower sphere
Of froth and bubbles, what to look for here.
Say, gentle soul, what can you find
But painted shapes,
Peacocks and apes,
Illustrious flies,
Gilded dunghills, glorious lies,
Goodly surmises,
Deep disguises,
Oaths of water, words of wind?
Truth bids me say, 'tis time you cease to trust
Your soul to any son of dust.
'Tis time you listen to a braver love,
Which from above
Calls you up higher,
And bids you come
And chuse your room
Among his own fair sons of fire;
Where you among
The golden throng,
Which watches at his palace doors
May pass along,
And follow these fair stars of yours;
Stars much too fair, and pure to wait upon
The false smiles of a sublunary sun.
Sweet, let me prophesy that at last 'twill prove
Your wary love
Lays up his purer and more precious vows,
And means them for a far more worthy spouse
Than this world of his can give you;
Ev'n for him with whom, nor cost,
Nor love, nor labour, can be lost;
Him who never will deceive you.
Let not my Lord, the mighty lover
Of souls, disdain that I discover
The hidden art
Of his high stratagem to win your heart,
It was his heav'nly art
Kindly to cross you
In your mistaken love,
That, at the next remove
Thence he might toss you,
And strike your troubled heart
Home to himself; to hide it in his breast
The bright ambrosial nest
Of love, of life, and everlasting rest.
Happy mistake!
That thus shall wake
Your wise soul never to be won,
Now with a love below the sun.
Your first choice fails, O when you chuse agen
May it not be among the sons of men.

The CHRISTIAN FAITH.

I.

ON th 'eternal Father I,
On the everlasting Son,
And the Holy Ghost, rely,
One in Three, and Three in One!

2. I believe, the King of Kings,
Father, infinite, ador'd,
Me and all created things
Form'd from nothing by his word.

3. Him may I so love and praise
With the breath himself hath giv'n,
So improve my life on earth,
As to live with him in Heav'n!

II.

I in *Jesus Christ* believe,
Light of Light, and God of God:
Who, that we might life receive,
Left his ever blest abode:

2. Of

2. Of no reputation made,
He a Servant's form put on;
On the croſs our ranſom paid,
And our peace eternal won!

3. Now at God's right hand he ſits,
Till the dread appointed hour;
When, to judge the Quick and Dead,
He ſhall come with mighty pow'r.

4. *Jeſus* Maſter, give me grace,
So to die and riſe with thee,
As to have a bliſsful place
On thy *right*, eternally!

III.

In the Spirit, holy Lord,
Whence new life our Souls receive;
From the Father and the Son
Who proceedeth, I believe.

2. I on him alone rely,
Purchaſe of *Emmanuel*'s * blood,
My whole Soul to ſanctify,
Guard from Ill, and lead to good.

3. To my heart the promiſe ſend,
Father, for the Saviour's ſake:
Let thy dove to me deſcend,
Take me to thy favour, take!

4. Lord, a child direct and guide,
Through the world's entangling way:
I can neither ſlip nor ſlide,
Thou my ſtaff, ſupport, and ſtay!

5. Live by earth, and heaven ador'd
Three in one, and one in three:
Holy, holy, holy Lord!
All glory be to thee!

* Jeſus, *God with us.*

Written in a PRAYER BOOK.

HERE traceing duties path, redeem'd from care,
We heal our ſorrows, with the balm of pray'r;
Sweet conſolation to all pious hearts,
Fair Heaven-born joy, and patience it imparts:
Patience, which arms the mind, for ev'ry ſtate,
Will teach us how to bear affliction's weight;
Calm and reſign'd, t' enjoy a peaceful life,
And ſteer with ſafety, thro' a ſea of ſtrife,
Whilſt the poor wretches loſt in worldly care,
Or driven by ſenſual pleaſures to deſpair:
Rackt with their thoughts, and ſelf-tormenting grief,
Emboſom anguiſh, and reſiſt relief!
Strangers to peace, too late they ſeek to know,
The joys, which from habitual virtue flow.

EPITAPH on Sir *Thomas Powys*, Kt. Attorney General, &c.
By MATTHEW PRIOR, *Eſq.*
Not in his Works.

Here lies Sir *Thomas Powys*, Knt.
As to his profeſſion,
In accuſing, cautious; in defending vehement; in all his pleadings
Sedate, clear, and ſtrong: in all his deciſions,
Unprejudic'd and equitable.
He ſtudied, practiſed, and governed the law in ſuch a manner, that
Nothing equall'd his knowledge,
Except his eloquence;
Nothing excell'd both,
Except his juſtice.
And whether he was greater,
As an advocate or a judge,
is the only caſe he left undecided.
As to his Life,
He poſſeſs'd by a natural happineſs, all thoſe civil virtues, which form the gentleman:
And to theſe, by divine goodneſs, were added, that fervent zeal, & extenſive charity which diſtinguiſh the perfect chriſtian:
The tree is known by his fruit.
He was a loving huſband, and an indulgent Father:
A conſtant friend, and a charitable patron; frequenting the devotions of the Church; pleading the cauſe, and relieving the neceſſities of the poor:
What, by example; he taught throughout his life;
At his Death, he recommended to his family and friends.
"To fear God, and live uprightly."
Let whoever reads this ſtone
Be wiſe, and be inſtructed.

An EPITAPH.

CONſign'd to duſt, beneath this ſtone,
In manhood's prime, is *Damon* laid;
Joyleſs he liv'd, and dy'd unknown,
In bleak misfortune's barren ſhade.
Lov'd by the Muſe; but lov'd in vain,
'Twas beauty drew his ruin on;
He ſaw young *Daphne* on the plain,
He lov'd, believ'd, and was undone.
His heart then ſunk beneath the ſtorm,
(Sad meed of unexampled truth,)
And ſorrow, like an envious worm,
Devour'd the bloſſom of his youth.
Beneath this ſtone, the youth is laid,
O greet his aſhes with a tear;
May Heav'n with bleſſings crown his ſhade
And grant that peace, he wanted here.

HIS

HISTORICAL MEMOIRS.

BY accounts from Pomerania, dated the eighth inſtant, it does not appear that the Ruſſians had then made themſelves maſters of Colberg; on the contrary, the ſiege ſeem'd in a manner ſuſpended ſince the departure of the Ruſſian fleet; and a large ſupply of proviſions was got into the place by ſea. Some private letters poſitively aſſert, that the Ruſſians had raiſed the ſiege, and that the Prince of Wurtemberg's troops were in purſuit of them.

The King of Pruſſia continued in his camp at Strehlin when the laſt accounts came from Magdeburg, and General Laudohn, with his army, was then at Freyburg. No material tranſaction has happened in thoſe parts ſince our laſt.

The Auſtrian Army, reinforced by the corps under General Builer, occupies both borders of the Elbe, and has begun hoſtilities by diſlodging the Pruſſians from the poſts of Noſſen, d'Oebelen, and Roſſwein. Prince Henry was on the 8th of November intrenching the paſſes of the mountains of Duremberg, in order to make it an aſylum, in caſe of need. He has called in all his detached parties, and has withdrawn the garriſon of Halle; but ſo far from evacuating Leipſic, has trebled the garriſon of that place.

Prince Ferdinand of Brunſwick having received information on the firſt of November, that the French army was a good deal diſperſed, determined to march, if poſſible, to prevent their collecting into a body again; and made proper diſpoſitions for that purpoſe, but did not ſucceed quite in the manner that had been wiſhed; however he diſlodged the French corps from Eſcherhauſen, and drove them to Eimbeck. The ſhare the Engliſh troops had in this action is thus related in a letter from the Britiſh camp at Worwalde, dated Nov. 8, publiſhed in the London Gazette:

"Since the third of this month, we have been conſtantly under arms. Our firſt operation was the diſlodging of the French corps encamped at Eſcherſhauſen, when we were aſſigned to take them in the rear, whilſt other corps were to fall upon them in the flank and front. We drove in their advanced poſts, but they would not wait an attack. We then were ordered to march on towards Eimbeck. When we got to the neighbourhood of that place, we found the Hereditary Prince engaged in a cannonade with the enemy's army; but their ſtrong poſition made it impoſſible for his Serene Highneſs to make any impreſſion. We remained there that night and the next day; after which we were ordered to march to this place, which we did in the night, through a heavy fall of ſnow, and almoſt impaſſible roads. Our tents were but juſt pitched, and the camp formed, when we had a report from our out-poſts, that the enemy were coming down upon us with a ſtrong body: our troops thereupon inſtantly formed and advanced, attacked the French with the greateſt ſpirit, and drove them back, almoſt to their very camp; and we had the good fortune to have our General in chief, Prince Ferdinand, a ſpectator of what paſſed. Our corps conſiſted of the Britiſh Grenadiers and Highlanders, Lord Frederick Cavendiſh's, Lieutenant-general Scheele's, and Major-general Pincier's brigades, infantry. Colonel Harvey's brigade, that of dragoon guards, commanded (in Major-general Douglas's abſence) by Lieutenant-colonel Johnſon of Conway's, and Elliot's regiment, cavalry. Scheele's, Cavendiſh's, and Johnſon's brigades, were under the command of Lieutenant-general Conway. After the extraordinary fatigue which the troops had undergone, their very gallant behaviour did them the higheſt honour, and cannot be ſufficiently commended. A body of chaſſeurs, who were placed in an advanced poſt, under the command of Lieutenant-col. Maxwell, were firſt attacked, and retired very properly, the enemy being greatly ſuperior; but finding themſelves ſupported, they returned to the charge, and maintained it with the greateſt vigour and good conduct."

CHRO-

CHRONOLOGICAL DIARY.

Sunday, Nov. 1.

AS a couple were marrying in the parish church of St. Dunſtan in the Weſt, the bridegroom, a journeyman carpenter, after repeating the words, "With this ring I thee wed," ſhook his fiſt at the bride, and added, "And with this fiſt I'll break thy head." The clergyman upon this ſtopt, and reproved him ſeverely for his irreverent behaviour; but the man making a ſubmiſſion, and declaring he meant no harm, and ſpoke it only for the ſake of the rhyme, the miniſter went on with the ceremony.

Wedneſday, Nov. 4. Letters from Algiers adviſe, that the dey lately took it into his head, to ſhut up all the Roman catholick churches in one day, and to impriſon all the Miſſionaries.

They write from Seville, that on the 6th of laſt month, they felt a pretty ſmart ſhock of an earthquake, which continued for three ſeconds. This is the third ſhock that has been felt there this year.

Friday, Nov. 6. His Majeſty went to the houſe of Peers, with the uſual ſtate, and after ſending for the Houſe of Commons, they preſented to his Majeſty their new Speaker, Sir John Cuſt, which choice his Majeſty approved, and afterwards made a moſt gracious ſpeech from the throne to both houſes of parliament, to the following purport:—

In the firſt place his Majeſty obſerves to his faithful Houſes of Parliament, that his marriage with a Princeſs, eminently diſtinguiſhed by every virtue and amiable endowment, whilſt it affords him all poſſible domeſtic comfort, cannot but highly contribute to the happineſs of his kingdoms; which has been, and always ſhall be, his firſt object in every action of his life. He then proceeds to aſſure them, that it has been his earneſt wiſh, that this firſt period of his reign might be marked with another felicity, the reſtoring of the bleſſings of peace to his people, and and the putting an end to the calamities of war. But that though overtures were made by the ſeveral belligerant powers for a congreſs, yet that congreſs hath not hitherto taken place, and the negociation for it is entirely broken off.

The ſincerity of his diſpoſition to effectuate this good work, he adds, has been manifeſted in the progreſs of it; and that he has the conſolation to reflect that the continuance of the war, cannot with juſtice be imputed to him. That our military operations have been in no degree ſuſpended or delayed; and that it has pleaſed God to grant to us farther important ſucceſſes, by the conqueſts of the iſlands of Belleiſle and Dominica; and by the reduction of Pondicherry, which hath in a manner annihilated the French power in the Eaſt-Indies. That in other parts, where the Enemy's numbers were greatly ſuperior, their principal deſigns and projects have been generally diſappointed, by the conduct of Pr. Ferdinand, and the valour of his Majeſty's troops. That the magnanimity and ability of the King of Pruſſia have eminently appeared in ſurmounting the difficultities he had to encounter.

In this ſituation, his Majeſty ſays, he is glad to have an opportunity of receiving the trueſt information of the ſenſe of his people, by a new choice of their repreſentatives. Fully perſuaded, that both Houſes will agree with him in opinion, that the ſteady exertion of our moſt vigorous efforts, in every part where the enemy may ſtill be attacked with advantage, is the only means that can be productive of ſuch a peace, as may be expected from our ſucceſſes.

That it is therefore his Majeſty's fixed reſolution, with their concurrence, to carry on the war in the moſt effectual manner, and to maintain to the utmoſt of his power, the good faith and honour of the crown, by adhering to the engagements entered into with our allies. In which caſe, as well as in the procuring a peace, his Majeſty aſſures us, no conſideration whatever will make him depart from the true intereſts of theſe kingdoms.

His Majeſty then proceeds to demand the ſupplies, and the making an adequate and honourable proviſion for the Queen, in caſe ſhe ſhould ſurvive him; in all which he recommends unanimity,

firmneſs,

firmneſs, and diſpatch, as the beſt means to effect theſe noble ends.

Saturday 7. About ſix o'clock this evening, Capt. Shanks, heretofore commander of the ſhip Weſtmoreland, in the Leghorn trade, was murdered in his own houſe in Worceſter-ſtreet, near old Gravel lane, Ratcliff, by one Daniel Looney, with whom high words had aroſe: when the ſaid Looney took up a buccaneering piece, fired at and ſhot Capt. Shank dead; ſmall ſhot and ſome pieces of ſquare pewter entering in at his left ſide, went through his body, and came out of the back part of his right ſide. The coroner's inqueſt ſat on the body, and brought in their verdict, Wilful murder againſt Daniel Looney; and he was committed to Newgate.

Monday, Nov. 9. This being the day on which the Lord Mayor of London entered into his office; the aldermen, ſheriffs, and other officers, having met at the Manſion-houſe, about ten of the clock in the forenoon, the Right Hon. Sir Samuel Fludyer, Baronet, Lord Mayor elect, in his ſtate coach, with the uſual attendants, proceeded by water to Weſtminſter; where his Lordſhip was ſworn in before the barons of the Exchequer.

During this ceremony, their Majeſties, and the Royal Family, agreeable to invitation, entered the city.

A great number of grand equipages, belonging to the nobility and gentry, the judges, foreign ambaſſadors, ladies, &c. mingled in the proceſſion of the Royal Family.

The King and Queen, with a grand retinue, paſſed on to St. Paul's Churchyard, at the eaſt end of which a large ſcaffold was erected for the reception of the boys educated at Chriſt's hoſpital; where a ſpeech was addreſſed, with all humility, to their Majeſties by the ſenior ſcholar of the Grammar School of the ſaid hoſpital.

From thence they went on to the houſe of Mr. Barclay, oppoſite Bow-church, which was on this occaſion decorated in a very ſumptuous manner; the rooms, balcony, &c. being hung with crimſon damaſk; and from this houſe they ſaw the proceſſion.

The Lord mayor, aldermen, &c. &c. returned in the order they went, and landed at the Temple-ſtairs, and from thence proceeded up Temple lane, and thro' Fleet-ſtreet, to Guildhall.

The proceſſion being thus ended, the Royal Family were conducted by the Sheriffs to Guildhall, at the entrance of which they were received by the Lord Mayor, who kneeling preſented the city Sword to the King, which his Majeſty graciouſly pleaſing to return, it was carried before him by his Lordſhip to the Council-chamber, where the compliments of the city were made him; and his Majeſty was pleaſed to confer the honour of Knighthood on Nathaniel Naſh, and John Cartwright, Eſqrs. the two Sheriffs, and on Thomas Fludyer, Eſq; brother to the Lord Mayor.— From thence, in like manner, the Royal Family proceeded to the Huſtings, where a moſt magnificent and ſumptuous entertainment was provided. The ball was opened by his Royal Highneſs the Duke of York and the Lady Mayoreſs. Minuets were danced till twelve, when their Majeſties and the reſt of the Royal Family took their leave. Their Majeſties were attended, as they paſſed from St. James's to the city, with the loudeſt acclamations of joy.

As their Majeſties coach was going under St. James's gate, the head of one of the centry boxes fell againſt, and broke one of the glaſſes of the coach; but happily their Majeſties received no hurt.

Tueſday, 10. The city of York; the magiſtrates and town council of the burgh of Stirling in Scotland; the chamber of Exeter; and other places have preſented addreſſes of thanks to Mr. Pitt, for the important ſervices done by him to the nation, during his wiſe and vigorous adminiſtration; all of whom have received Mr. Pitt's grateful acknowledgments for the honour conferred upon him.

Wedneſday 11. This morning, J. Perriott, (late a Linen draper and Laceman on Ludgate hill, for concealing his affects after a ſtature of bankruptcy was taken out againſt him) after receiving the ſacrament with Samuel Lee, (who was executed the next day at Tyburn for forgery) was carried in a cart, to Smithfield, and there hanged. He behaved very penitently, and prayed with great fervency before he was turned off.

Saturday 14. His Majeſty's ſloop, Hornet

Hornet, commanded by Capt. Johnſtone, took on the 26th of laſt month, 100 leagues weſt of the rock of Liſbon, the Hereux, a ſmall ſnow privateer, with 50 men; and, the ſame day, after a long chace, retook her prize the Bee, a ſnow loaded with fiſh from Newfoundland, bound to Liſbon, and has carried them both into that port.

The Dorſetſhire man of war, Capt. Campbell, in her way to Liſbon, took on the 11th paſt, the Henry, a ſnow privateer, of Bayonne, of 10 guns and 58 men, and has carried her into Liſbon.

Tueſday 17. This day Robert Greenſtreet, Journeyman to Mr. Souch, Fiſhhook maker, in Crooked-lane, coming home much in liquor, abuſed his maſter, and provoked him ſo, that he ſtruck Greenſtreet with his open hand, two ſlaps on the face; on which the latter knocked Mr. Souch down with his fiſt, and afterwards ſtabbed him with a knife in the neck, ſo that he expired immediately. The coroner's jury brought in their verdict wilful murder; and Greenfield was taken next morning, and committed to Newgate.

Monday 23. A committee waited on their Majeſties at St. James's, in purſuance of an order of the laſt common council, to requeſt their Majeſties would be pleaſed to ſit for their pictures; in order that his Majeſty's ſtatue may be erected on the Royal exchange; and his picture put up in Guildhall. The committee alſo expreſſed the common council's grateful ſenſe of their Majeſties condeſcenſion in honouring the city with their preſence at their late entertainment. His Majeſty received the committee in a moſt gracious manner, expreſſing his entire ſatisfaction at the late entertainment, and ſignified his royal intention to give orders that his picture and that of her Majeſty ſhould be ſent to the city. Her Majeſty alſo received them very politely, and, ſuch of the committee as had not before, were permitted to kiſs her Majeſty's hand.

Letters received by the India ſhips from the Malabar coaſt give an account, that in March laſt, the King of Candia, exaſperated againſt the Dutch on account of their diſcontinuing ſome duties which they uſed to pay to the ſaid King, but particularly on having heard of a conſpiracy form'd by the Dutch to make that kingdom tributary to them, marched down with his forces againſt the Dutch ſettlements of Point de Gale and Colombo, and cruelly ſacrificed every body there; and then cut down all the cinnamon trees on the ſaid iſland, and burnt them.

Friday, Nov. 27. By advices from the Eaſt-indies, we are informed, that the French town of Myhie, and its dependencies, on the coaſt of Malabar, ſurrendered by capitulation to the Engliſh, on the 10th of *February* laſt. By the capitulation, the garriſon was to march out with the honours of war; and the inhabitants to be preſerved in their religion and eſtates.

Saturday, 28. We learn from America, that on the 29th of laſt Auguſt, the Little Carpenter and other chiefs of the Cherokee and other nations, had a conference with Colonel Grant, at Charles-Town, South Carolina, relative to peace. When the Colonel propoſed nine articles; eight of which were immediately agreed to, but the other, which was the firſt article, they would not allow, viz. "Four Cherokee Indians ſhall be delivered up to be put to death in the front of the camp; or four green ſcalps be brought in, in twelve nights from this time."

The Little Carpenter was however referred to the Lieutenant governor, and it is hoped it will not be inſiſted on.

DEATHS.

Sir John Price, of Newtown hall, in Montgomeryſhire, Bart.

The Hon. George Treby, Eſq: member for Plympton.

Roger Pearſon, Eſq, uncle to the Earl of Tankerville.

Major-general David Watſon, quarter-maſter general of his Majeſty's forces.

Mrs. Sarah, Browne, of Southwalſham aged 112.

Rev. Mr. Thompſon, Vicar of Elſdon, Northumberland.

——— Biddle, Eſq; of Villiers-ſtreet, Yorkbuildings, worth 30,000l.

Dr. Guiſe, a Diſſenting Miniſter, in Featherſtone-ſtreet, London.

John Rich, Eſq; patentee of Covent-Garden Theatre, aged 70.

Sir John Kemp, Bart. at Tooting.

John Williams, Eſq; of Denbighſhire.

Rev. Mr. Lea, at Bridgwater, Somerſetſhire.

THE CHRISTIAN'S MAGAZINE.

For DECEMBER, 1761.

SYSTEMATICAL DIVINITY.

CHAP. XIX.

On the forbidden FRUIT.

AS the fall of *Adam* was occaſioned by eating of the *forbidden fruit*, it may be proper to ſpeak more largely upon this topic, eſpecially as unbelievers have been ſo frequent in their objections, with reſpect to it. And we know not how we can entertain our Readers better, than by laying before them the diſſertation on this head, from the ingenious Author of "*Revelation examined with Candor.*"

"Nothing could be more agreeable to the wiſdom and goodneſs of God, than to provide plenty of proper food for all the creatures he had formed; but as theſe creatures were of very various natures, and conſequently what was proper food for one, might be improper food for another; *Adam* muſt, in this caſe, have been under great difficulties, without ſome directions from God: for ſuppoſing that he had a right to make uſe of any food which came in his way, without an expreſs grant from his Maker, (as I think it evident he had not) it would however be irrational in him to run the riſk of taking any food, which might be not only improper, but pernicious to him; and without ſome direction from God, it was impoſſible for him to know what food was proper, otherwiſe than by examining the nature of his own conſtitution, and the nature of the ſeveral fruits before him, and the ſuitableneſs of each to the other. And how this could be done in that ſtate, is utterly inconceivable, otherwiſe than by experiment; and the experiment might have been as fatal to him, as it hath ſince been to many of his poſterity, great numbers of whom have been deſtroyed by fruits apparently fair and inviting. And therefore, as the wiſdom and goodneſs of God were engaged in the preſervation of his own creature, (for otherwiſe the

very firſt object he met, might have defeated all the ends of his creation) the ſame attributes neceſſarily required, that he ſhould be informed how to preſerve his being, and cautioned how he might impair and deſtroy it.

" If you ſuppoſe his ſenſes were ſo perfect, that he could, by their aſſiſtance alone, certainly diſtinguiſh what food was ſalutary and what noxious, *you* * muſt at the ſame time ſuppoſe him form'd in much more perfection than any of his poſterity; and if that is allowed, the truth of revelation is ſo far eſtabliſh'd: and if it is not allowed, 'tis a demonſtration that revelation in this caſe was *neceſſary*: neceſſary as the wiſdom and goodneſs of God.——Let the adverſaries of revealed religion chuſe which part of this dilemma they like beſt.

" Now as *reaſon* ſhews that this grant and this revelation were, as far as we can conceive, neceſſary; ſo *ſcripture* aſſures us, that they were made. For we are told in the firſt Chapter of *Geneſis*, that when *Adam* was created, God gave him a right to every herb and tree upon the face of the earth: and when he tranſlated him into paradiſe, we are aſſured, that he gave him free permiſſion to eat of the fruit of every tree in the garden, except one: and that he added the reaſon of that reſtraint, becauſe the eating the fruit of that tree would be pernicious to him; *for in the day that thou eateſt thereof, thou ſhalt ſurely die*: or, as it is in the original, *dying thou ſhalt die*, i. e. thou ſhalt contract a *mortal* infirmity. Now, foraſmuch as a man who hath a mortal infirmity upon him, is in truth in a dying condition; he may from that moment be ſtrictly and properly ſaid to be dying.——Whereas then, as I have obſerved to you, reaſon demonſtrates, that this revelation was neceſſary, and ſcripture ſhews it to be made: here is a new argument of the truth of ſcripture; for what can be a clearer demonſtration of the truth of any writing, than demonſtrating it to be perfectly conformable to the neceſſary truth and nature of things?

" If it be aſked, why *Adam* was not endowed ſupernaturally with the knowledge of food, as well as of animals?—I anſwer, that, for ought we know, ſo he was: this hiſtory is very ſhort, poſſibly he was fully informed of all plants and fruits, but certainly he was of that on which his own well-being and that of his poſterity depended.

" But here we are aſked by infidels, with high inſults upon our credulity and ignorance, how it was poſſible that eating the fruit of a tree could deſtroy the ſuppoſed perfection of *Adam*'s nature? make him blind, and vicious, and miſerable? And what is more abſurd than all this, entail guilt and miſery upon his lateſt poſterity?

" In anſwer to this I cannot but own, that theſe difficulties have perplexed the ableſt heads of all ages: ſince the curioſity and vanity of men, have urged them more to canvas the ways of infinite wiſdom with arrogance, than to ſubmit to them with humility: and yet more enlarged obſervations upon the laws of God in the government

* The author here muſt be underſtood, as reaſoning with the *unbeliever*.

of

of the world, added to ſome late diſcoveries in the knowledge of nature, will I hope, enable us to give all theſe difficulties ſuch clear and rational ſolutions, as may be ſufficient to ſubdue any unreaſonableneſs, leſs than that of infidelity, to the end of the world.

" I need not be at much pains to inform the reader, that the ſin of our firſt parents conſiſted " in their indulging an irregular appetite, in order to obtain a higher degree of knowledge, contrary to the expreſs command of God." Now I aſk,—Is it any way inconſiſtent with the divine wiſdom and goodneſs, to puniſh this abuſe of reaſon, by impairing the powers of that very faculty, which they had ſo wantonly abuſed? or to puniſh the indulgence of irregular appetites in our firſt parents, by giving them up to irregular appetites all the days of their lives? And in this caſe, 'tis evident, they would naturally become vicious and miſerable, and involve their poſterity in the neceſſary conſequences of their own guilt and folly.

" We ſee it now an eſtabliſhment of God in the nature and conſtitution of things, that all irregular indulgence of our appetites is attended with evil; and that every ſuch indulgence makes our appetites yet more irregular.—We alſo ſee it eſtabliſhed in the nature of things, that all vain and unreaſonable purſuits of ſuperior wiſdom, all pride of knowledge, naturally tend to impair the powers of the mind, by taking off the thoughts from their proper objects, and by giving them falſe and fantaſtick views: and in conſequence of this, ſeldom fail to end either in downright madneſs, or in ſpecious folly.—Now why in the appointment of God, the ſearch of *forbidden knowledge*, by an irregular indulgence in forbidden fruit, ſhould not have any or all theſe effects, though out of the ordinary courſe or preſent ſtate of things, I believe all the Deiſts in the world will find it hard to explain; unleſs they think it impoſſible, that any other than the preſent eſtabliſhment, could ever have ſubſiſted: or if there could, unleſs they think it reaſonable, that God almighty ſhould ſuſpend his laws, and over-rule his own eſtabliſhed order of nature, in favour of *Adam* and *Eve*, who were, at leaſt in this point, the moſt unpardonable delinquents that ever were in the world.

" But if it be ſaid, that tranſgreſſing the commandment of God in this inſtance is puniſhed with more than the ordinary penalty of indulging an irregular appetite: I anſwer, that allowing it to be ſo, the penalty of the firſt tranſgreſſion ſhould in wiſdom and juſtice be greater than that of any ſubſequent tranſgreſſion; becauſe all depended upon the firſt:—as alſo to deter all poſterity and to let them ſee, by this example, that whatever penalty God denounces againſt guilt, will infallibly be executed. But this point will be yet more fully cleared, upon the principles of natural knowledge; (even without ſuppoſing any eſtabliſhment different from the preſent, excepting that man was then in the perfection, in which it but became infinite wiſdom and goodneſs to create him.)

" We know there are ſeveral *fruits* in ſeveral parts of the world, of ſo noxious a nature, as to deſtroy the beſt human conſtitution upon earth: we alſo know very well, that there are ſome fruits in the world, which inflame the blood into fevers and phrenzies.---And

we are told, that the *Indians* are acquainted with a certain juice, which immediately turns the perſon who drinks it, into an idiot; leaving him, at the ſame time, in the enjoyment of his health, and all the power of his body.----Now I ask, whether it is not poſſible, nay, whether it is not rational to believe, that the ſame fruit, which in the preſent infirmity of nature would utterly deſtroy the human conſtitution, might, in the higheſt perfection we can imagine it, at leaſt diſturb, impair, and diſeaſe it? And whether the ſame fruit which would now inflame any man living into a fever or phrenzy, might not inflame *Adam* into a turbulence and irregularity of paſſion and appetite? And whether the ſame fluids, which inflame the blood into irregularity of paſſion and appetite, may not naturally produce infection and impair the conſtitution? Alſo whether the ſame juice which now ſo affects the brain of an ordinary man, as to make him an idiot, might not ſo affect the brain of *Adam*, as to bring his underſtanding down to the preſent ſtandard of ordinary men? And if this be poſſible, and not abſurd to be ſuppoſed, 'tis evident the ſubſequent ignorance and corruption of human nature may clearly be accounted for upon theſe ſuppoſitions---; nay I had almoſt ſaid upon any one of them. For the perfection of human nature conſiſting in the dominion of reaſon over the paſſions and appetites, whatever deſtroyed the abſoluteneſs of that dominion, whether by inflaming the paſſions, or impairing the powers of reaſon, muſt of neceſſity deſtroy the perfection of human nature; and in conſequence of that, produce ſin, guilt, and miſery in *Adam*; and entail it upon his poſterity.

All mankind were in *Adam*.——The knowledge of nature proves this to be true; and we well know, that the infections and infirmities of the father affect the children yet in his loins: and if the mother be equally infected, muſt, unleſs removed by proper remedies, affect their poſterity to the end of the world:——or, at leaſt, till the infection extinguiſhes the race affected with it. Therefore, why all mankind might not by their firſt father's ſin be reduced to the ſame condition of infirmity and corruption with himſelf, (eſpecially when the mother was equally infirm and infected) I believe no man, any way ſkilled in the knowledge of nature, will ſo much as pretend to ſay.----And if it is not abſurd and irrational to ſuppoſe, that this might be done; certainly, it can neither be abſurd or irrational to believe, that it was done: eſpecially when we believe it upon the credit of the wiſeſt, the moſt authentic, the beſt atteſted hiſtory in the whole world, except that of the Goſpel: a hiſtory confirmed by the oldeſt and moſt credible traditions of all antiquity; and what is yet more, confirmed beyond all rational doubt, by the very reaſon, and nature and truth of things:----and in the preſent caſe confirmed beyond all poſſibility of doubt by the teſtimony of all ages, and by the experience of every man living upon the face of the earth——."

[*To be continued.*]

BIOGRA-



THOMAS KEN, D.D.

BIOGRAPHY.

I.

☞ The Life of St. *Auſtin*, according to our Plan, was that which we had fixed upon for this Number: but an unavoidable Accident has prevented the Publication; we are therefore obliged to defer it to our next Magazine; and in its Place have given our Readers,

The LIFE *of* THOMAS KEN, *D. D. Biſhop of* Bath *and* Wells.

BISHOP *Ken*, whoſe piety and ſincerity muſt ever recommend him to the eſteem of chriſtians, was deſcended from a very ancient family of his name, ſeated at *Ken-Place* in *Somerſetſhire*. He was the youngeſt ſon of *Thomas Ken*, of *Furnivals-Inn*, and was born at *Berkhamſtead* in *Hertfordſhire*, *July*, 1637. At 13 years old he was ſent to *Wincheſter* ſchool, where he firſt became acquainted with *Turner*, afterwards Biſhop of *Ely*, and commenced a friendſhip, which ended only with life. He was elected, in the uſual way, to New-College in *Oxford*, and was choſen fellow there in 1657. His application to his ſtudies, joined with the pious, ſober, and obliging manner of his behaviour, gained him the univerſal eſteem of the ſociety; to which he was not wanting afterwards in the moſt affectionate returns; one inſtance of which we mention; as ſoon as his circumſtances would permit, he gave them one hundred pounds, as a ſmall acknowledgment for his education, and towards erecting their new building.

Proceeding regularly to take both the degrees in arts, he entered into orders, and became Chaplain to Lord *Maynard*, Comptroller of the Houſhold to King *Charles* II. In 1666, he was choſen fellow of *Wincheſter* college; to which place he removed; and as the munificent founder deſign'd this college not only for a retired and ſtudious life, but alſo to qualify the members better for the duties of the clerical function; Mr. *Ken*, in conformity to this end, kept a conſtant courſe of preaching, at St. *John*'s church in the *Soak*, near *Wincheſter*, (where there was no preaching miniſter, and which therefore he called his cure) and brought many Anabaptiſts to the church of *England*, whom he baptized himſelf. And that neither his ſtudies might interfere with his hours of inſtruction; or, what he judged his duty, prevent his improvement, or both, his cloſet-addreſſes to God;—he ſtrictly accuſtomed himſelf to but one ſleep, which often obliged him to riſe at one or two o'clock in the morning, and ſometimes ſooner, which grew ſo habitual, that it continued with him almoſt to his laſt illneſs. Yet his temper was ſo lively and chearful, that he would be very ſociable and entertaining to his friends in the evening, when it was perceived, that he could with difficulty keep open his eyes: and then he ſeemed to go to reſt with no other purpoſe, than the refreſhing and enabling him with more vigor and chearfulneſs to ſing his morning hymn, which he then uſed to do always, accompanying it with the lute, before he put on his cloaths. As he had been a benefactor by his purſe to *New-College*, ſo he was no leſs a benefactor to this of *Wincheſter* in its ſpiritual ſtate, by drawing up a ſet of prayers

and

and devotions for the ſcholars of the ſchool, which he publiſhed, and which are now very well known under the Title of, *A Manual of Prayers for the uſe of the Scholars of Wincheſter School, and all other devout Chriſtians.*

Not long after his promotion to the fellowſhip of *Wincheſter* College, he was appointed domeſtic Chaplain to Dr. *Morley*, Biſhop of that See, who preſented him firſt to the Rectory of *Brixton* in the *Iſle of Wight*, and afterwards to a Prebend in the church of *Wincheſter*, in which he was inſtalled, *April* 12, 1669. His generous patron gave him alſo the Rectory of *Woodhey*, in *Hampſhire*; which, out of a principle of conſcience, and thinking what he was poſſeſs'd of ſufficient, he ſoon reſign'd to Dr. *Hooper*, his brother-chaplain. This was about the year 1673: In the latter end of the year enſuing, which began that of the Jubilee in 1675, he took a tour to *Rome*, in company with his nephew, Mr. *Iſaac Walton*; two years after his return he took his firſt degree in divinity, and commenced doctor *June* 30, 1679

Not long after, being appointed chaplain to the Princeſs of *Orange*, he went to *Holland*: But in the courſe of his office he happened to offend her conſort, by obliging one of his favourites to fulfil a contract of marriage, with a young lady of the princeſs's train, whom he had ſeduced by that contract. This ſingular zeal, however worthy of his religion and his country, gave ſo much offence to the King, (afterwards King *William*) that he very warmly threatened to turn him from the ſervice; which the Doctor taking extremely unkind, begged leave of his Miſtreſs to reſign; and accordingly threw up his office: nor would he yield to return till intreated by the Prince himſelf: who courting him to his former poſt and reſpect, he conſented to continue there for one year longer, during which he was treated with an appearance of great familiarity. But at the expiration of the term he returned to *England*, where the King, who was no ſtranger to what had happened at his nephew's court, appeared to be well ſatisfied with the chaplain's conduct, (for *Charles* II. however careleſs of religion himſelf, had always ſenſe and diſcernment enough to approve and to reward it's ſincerity in others,) and accordingly he appointed him chaplain to attend Lord *Dartmouth* with the royal commiſſion to demoliſh the fortifications at *Tangier*.—About this time he wrote an Epic Poem, call'd *Edmund*, in thirteen Books, containing an hiſtory of St. *Edmund*'s *Life*, which is publiſh'd in the four volumes of his poetical works; and which, tho' above mediocrity, cannot claim any right to a place among the true productions of the epic muſe.

Upon the Doctor's return, with Lord *Dartmouth*, in 1684, he was immediately advanced to be Chaplain to the King, by an order from his Majeſty himſelf. Not only the nature of this poſt, but the particularly gracious manner of conferring it, clearly evinced, that it was intended as a ſtep to future favours. This was ſo well underſtood, that upon the removal of the court to paſs the ſummer at *Wincheſter*, Dr. *Ken*'s houſe, which he held in right of his prebend, was mark'd by the harbinger for Mrs. *Eleanor Gwynn* (the King's miſtreſs),

miſtreſs). But no worldly conſiderations could move the chaplain to give up his concern for the intereſt of true religion and virtue: far from complying with an order which gave countenance to vice, even in his royal benefactor,----he poſitively refuſed---(Rare inſtance of integrity and diſintereſted goodneſs!)----to grant the lady admittance, and ſhe was forced to ſeek for lodging in another place. This was a degree of religious intrepidity, not unlike that which he had before ſhewn in *Holland*; and as it proceeded from the ſame ſpirit in the ſervant, ſo it had a ſimilar effect upon the maſter: for the Biſhoprick of *Bath* and *Wells* becoming vacant ſoon after, his Majeſty ſtopp'd all attempts of the Doctor's friends with this remarkable ſaying, "That Dr. *Ken* ſhould ſucceed, but that he deſign'd it ſhould be from his own peculiar appointment;" and accordingly the king himſelf gave orders for a *Conge d'Elire* to paſs the ſeals for that purpoſe; and he was conſecrated Biſhop of *Bath* and *Wells*, *Jan.* 25, 1684.

A few days after this, his Majeſty being ſeized with that diſorder which ſoon put a period to his life, the Biſhop was pitched upon to manage his ſpiritual concerns; and during the king's illneſs, he gave a cloſe attendance to the royal bed, without any intermiſſion, at leaſt for three whole days and nights, ſuggeſting ſuch pious and proper thoughts and ejaculations, as were moſt fit on ſo ſolemn an occaſion.

Biſhop *Burnet*, in the Hiſtory of his own Times, throws out ſome invidious cenſures upon Biſhop *Ken*'s conduct: but *Burnet* was apt to repreſent things in the moſt unfavourable point of view; and perhaps our Biſhop's diſagreement with him in political ſentiments, might render him leſs candid. We ſhall give our readers Mr. *Hawkins*'s account of this matter, to whoſe life of our author we are indebted for the preſent narrative: "The king's diſtemper ſeizing his head, and our biſhop well knowing how much had been put off to that laſt point, and fearing the ſtrength of his diſtemper would give him but little time, as indeed it proved; his duty urging him, he gave a cloſe attendance to the royal bed, &c. watching at proper intervals to ſuggeſt pious and proper thoughts and ejaculations. In this time the Ducheſs of *Portſmouth* coming into the room, the Biſhop prevailed with his Majeſty to have her removed, and took that occaſion of repreſenting the injury done to his Queen ſo effectually, that his Majeſty was induced to ſend for the Queen, and aſking pardon, had the ſatisfaction of her forgiveneſs before he died. The Biſhop having urged home the neceſſity of a full, and prevailed, as it is hoped, for a ſincere repentance, ſeveral times propoſed the adminiſtration of the holy ſacrament. But altho' it was not abſolutely rejected, yet it was delayed from time to time, till (I know not by what authority) the Biſhop and all others there, were put out from the preſence for the ſpace of about half an hour, during which time it has been ſuggeſted, that Father *Huddleſton* was admitted to give extreme unction: and the interval between this and death was ſo ſhort, that nothing farther happened worthy notice, concerning the Biſhop's behaviour."

Now after this genuine account of our Biſhop's conduct, let us hear

hear what Biſhop *Burnet* ſays concerning it: "*Ken* applied himſelf much to the awakening the king's conſcience, and *ſpoke with an elevation of thought and expreſſion, like a man inſpired.* He reſumed the matter often, and pronounced many ſhort ejaculations and prayers, which affected all who were preſent, except him who was moſt concern'd, who ſeemed to take no notice of him, and to make no anſwer. He preſſed the king ſix ſeveral times to receive the ſacrament; but the King always declined it, ſaying, he was very weak.

"A table, with the elements upon it, ready to be conſecrated, was brought into the room, which occaſioned a report to be then ſpread about, that he had received it. *Ken* preſſed him to declare that he deſired it, and that he died in the communion of the church of *England.* To this he anſwer'd nothing.----*Ken* aſked him, if he deſired abſolution of his ſins: It ſeems the king, if he then thought any thing at all, thought that would do him no hurt: ſo *Ken* pronounced it over him; for which he was blamed, ſince the King expreſſed no ſenſe of ſorrow for his paſt life, nor any purpoſe of amendment. It was thought to be a proſtitution of the peace of the church to give it to one, who after a life led as the king's had been, ſeemed to harden himſelf againſt every thing that could be ſaid to him.——*Ken* was alſo cenſured for another piece of indecency: he preſented the Duke of *Richmond*, Lady *Portſmouth*'s ſon, to be bleſſed by the King. Upon this, ſome who were in the room, cried out, that the King was their common father; and upon that all kneeled down for his bleſſing, which he gave them."

It is remarkable, that Biſhop *Burnet* ſpeaks nothing of Lady *Portſmouth*'s diſmiſſion, and the Queen's acceſs to the King, upon Biſhop *Ken*'s remonſtrances. With an eye to which, a ſenſible writer * remarks, "That we ſee here, contrary to what *Burnet* aſſerts, that the King gave a remarkable proof of his repentance in reſpect to the greateſt irregularities of his life, and that he was brought thereto by Biſhop *Ken*'s miniſtration: who thereupon, according to the goodneſs of his nature, no doubt, thought himſelf oblig'd by that charity, *which believeth, and hopeth all things*, not to withold the benefit of the church's peace, in pronouncing her form of abſolution over him. And after the Biſhop had prevailed to have the mother put out of the room, his preſenting the ſon, though a baſtard, to the father's bleſſing, is another lively effect of that ſame charity, which is the ſum and perfection of the chriſtian life, and was a moſt amiable part of Biſhop *Ken*'s character."

The Biſhop thought his attendance upon the king, ſo abſolutely neceſſary, that he thereupon delayed his admiſſion into the temporalities of the ſee of *Wells*; ſo that when King *James* came to the crown, new inſtruments were paſſed for that purpoſe. He had not been long in full poſſeſſion, before he wrote his *Expoſition of the Church Catechiſm, or Practice of Divine Love*, for the uſe of his dioceſe, which was publiſhed twice in the year 1685, 8*vo*. In the firſt

* The writer of the article *Ken*, in the *Biographia Britannica*, vol. iv.

edition,

edition, ſome expreſſions reſpecting the ſacrament were miſunderſtood or miſrepreſented; which he altered with great ingenuity in the ſecond, "ſubmitting, as he declared, the whole to the cenſure of the church of *England*, to whoſe articles he deſires every thing of his may be conformable." The ſame year he alſo publiſhed *Prayers for the uſe of the Bath*. When he firſt came to his dioceſe it was frequently ſaid by many of eminence who knew him well, that they never met with any perſon ſo able and earneſt to do good in ſuch a ſtation as he was. He had a very happy way of mixing his ſpiritual with his corporal alms. When any poor perſon begged of him, he would examine whether the party could ſay the Lord's Prayer or the Creed by heart; and he found ſo much deplorable ignorance amongſt the grown poor people, that he feared little good was to be done upon them: but ſaid, he would try whether he could not lay a foundation to make the next generation better. This put him upon eſtabliſhing many ſchools in all the great towns of his dioceſe for poor children, to be taught to read and ſay their catechiſm, and for this end he publiſhed his own excellent *Expoſition*. By this method and management, he engaged the miniſters to be more careful in catechizing the children of their reſpective pariſhes; and they were furniſhed by him with a ſtock of neceſſary books——nay indeed both before and after his deprivation he gave ſeveral large catalogues to places, which were populous or had parochial libraries. The good ends he at that time propoſed, were ſeen and felt by the great ſucceſs of the Charity-ſchools, which afterwards became very numerous.

In the ſummer time he went often to ſome great pariſh in his dioceſe, where he would *preach twice*, *confirm*, and *catechize*. And when he was at home on *Sundays*, he would have twelve poor men or women to dine with him in his hall; always endeavouring, while he fed their bodies, to comfort their ſpirits by ſome chearful diſcourſe, mix'd with uſeful inſtitution. And when they had dined, the remainder was divided among them to carry home to their families. He often deplored the condition of the poor at *Wells*, who were very numerous. And as he was charitably diſpoſed, ſo he was very earneſt in contriving proper expedients of relief: among others he thought no deſign could better anſwer all the ends of charity, than the ſetting up a Work-houſe in that city: but judging it not practicable without the advice, or at leaſt the aſſiſtance of the gentlemen, he often met and conſulted with them; but not finding any ſuitable encouragement, he was forced to deſiſt. We have ſince ſeen Work-houſes upon his plan very univerſally eſtabliſhed; and which certainly, if they were well managed, are a comfortable proviſion for the poor.----However, there was another thing, which poſſibly might be the principal cauſe of Biſhop *Ken*'s failing in the attempt,---the little aſſiſtance he was able for ſome time to contribute towards it himſelf. It is certain his own purſe was very ſhort: and we are aſſured, that at the time of his being made Biſhop, Mr. *Francis Morley*, nephew to the Biſhop of that name, knowing how little he had provided for the expence which attends the entry and continuance in ſuch a ſtate, moſt generouſly offered and lent him a

conſiderable ſum to defray his expences; which he would often mention with a grateful acknowledgement, expreſſing a particular ſatisfaction when he found himſelf in a condition to diſcharge the debt: nay, he was often obſerved by one of his Chaplains to complain, that for this very reaſon no great matter was to be expected from him, as thinking himſelf obliged to be juſt before he could be charitable.

In ſuch duties of the paſtoral care, he ſpent his time as a private diocesan. Nor was he leſs zealous as a guardian of the national church in general, in oppoſing the attempts which were made in this reign to introduce popery. Indeed his temper was not turned to diſpute; which alſo, with how much ſoever ſuperior ſkill and learning, it was carried on by the proteſtants, yet he could not but ſee tended more to inflame and widen, than to heal and unite the breach with the papiſts. He therefore choſe a method, which was more agreeable to his nature, and more immediately ſuited to the genius and ſpirit of chriſtianity: the firſt principle of which is univerſal philanthropy. This he made the ruling principle of his conduct out of the pulpit. And in the pulpit to enforce the practice of it was the main buſineſs of his ſermons; wherein having, by a truly religious oratory, got poſſeſſion of the affections of his audience, he frequently took occaſion, as the ſubject led him, and even in the royal pulpit, to mark and confute ſome of the errors of popery. Yet theſe things, tho' neceſſary not to be left undone, he eſteemed only as the leſſer duties of the Goſpel: accordingly the King having not given his preſence at divine ſervice, when a ſermon againſt popery was preached; it was miſrepreſented to him by ſome of the court: upon which he ſent for the Biſhop and chided him, but received nothing in anſwer except this fatherly reprimand, "That if his Majeſty had not neglected his own duty of being preſent, his enemies had miſſed this opportunity of accuſing him."—Notwithſtanding this, he held the ſame place in the favour of King *James* II. as he had in the former reign: and ſome attempts were made to gain him over to the intereſt of the popiſh party at court: but he was inacceſſible on that ſide, however unreſerved in his loyalty. Of this, his conduct at the time of the rebellion under the Duke of *Monmouth* ſufficiently aſſured the King: in ſo much, that although he daily relieved ſome hundreds of the rebel priſoners then at *Wells*, daily praying with them in perſon; his Majeſty, judging that it proceeded only from a principle of duty to diſtreſſed brethren, never ſo much as harboured any jealous thoughts of him,——on the contrary he was ordered to attend the Duke of *Monmouth* before his execution: and accordingly he did attend him, even to the ſcaffold,---"but there, ſays the writer of his life, to wipe off ſome invidious reflections caſt upon him, Biſhop *Ken* never acted or aſſiſted, ſave in the devotional part only. And this, though a negative, may be prov'd to ſatisfaction."

Though King *James* did not miſtake his integrity, yet, certainly he was miſtaken in him, on a much more fatal occaſion: for when the declaration of indulgence of conſcience was ſtrictly commanded

to

to be read, by virtue of a power claimed by the King of diſpenſing with the penal laws;----then Biſhop *Ken* was one of the ſeven who openly oppoſed the reading it, ſuppreſſed thoſe which were ſent to be read in his dioceſe, and petitioned his Majeſty not to purſue what was likely to prove ſo prejudicial to church and ſtate. This being called a treaſonable petition, he was committed to the Tower, with ſix other Biſhops, in order to a trial, upon which he was cleared by the jury.

But though he dared to diſobey his Sovereign, in order to preſerve the purity of his religion, while the care of his flock was always neareſt his heart; yet rather than violate his conſcience, by transferring his allegiance, he choſe to leave both himſelf and them to the protection of the Almighty. For when the Prince of *Orange* came over, and the *Revolution* was grounded on the abdication of King *James*, the Biſhop retired; and as ſoon as King *William* was ſeated on the throne, and the new oath of allegiance was required, being deprived for his refuſal of it by the ſtate, he relinquiſhed his revenue, though not his cure, with as clear a conſcience, and as generous a mind, as that, by which it was once beſtowed on him. Archbiſhop *Sancroft*, in one of his Letters, ſpeaks thus of Biſhop *Ken*'s appearing unreſervedly in the time of danger,----"It grieves me to have miſſed (when I was ſo nigh it) the ſeeing of my reverend Brother of *Bath* and *Wells*: I am not ſurprized to hear that his innocency and courage was ſo bold, as to appear openly: But I am, I confeſs, that he did it ſafely."

After his deprivation he reſided at *Long-leat*, a ſeat of Lord *Weymouth*'s, in *Wiltſhire*; where he ſometimes made a viſit to his nephew Mr. *Walton*, at *Saliſbury*, in which church that gentleman had a prebend. He had an excellent genius for and ſkill in muſick; and whenever he had convenient opportunities for it, he performed ſome of his devotional part of praiſe with his own compoſitions, which were grave and ſolemn. He had alſo a great reliſh for divine poeſy, and in this retirement he compoſed many excellent and pious pieces; eſpecially after his cholic pains rendered him incapable of more intenſe ſtudy, this favourite entertainment ſerved in ſome meaſure to palliate the acuteneſs of his pain. Of this he ſpeaks in the following lines:

'Tis now two annual weeks, and more, ſince pain
Within my tender nerves began to reign:
Between my couch and chair my days I waſte,
And of a book have but evanid taſte:
As thirſty deer at *Nile*'s refreſhing brink,
E'er he forſakes his bed, by ſnatches drink;
Still rolling to and fro their timorous eyes,
Leſt the * Leviathan ſhould them ſurprize:
Thus I on author's ſip, can make no ſtay;
Pain from attention ſummons me away:

* Crocodile.

Pain haunting me I court the ſacred muſe,
Verſe is the only laudanum I uſe:
Verſe, in which harmony and picture join'd,
My dolors damp, and recreate my mind.

So cloſe was his application to theſe ſtudies, and ſo much was his mind bent upon quietneſs, that as he meddled not with any of the diſputes or attempts of his party, ſo was he never diſturbed in the quiet enjoyment of himſelf, and never ſuſpected of any ill deſign. Though he did not concur in opinion with theſe nonjurors, who were for continuing a ſeparation from the eſtabliſhed church, by private conſecrations among themſelves; yet he looked upon the ſpiritual relation to his dioceſe, to be in full force during the life of his firſt ſucceſſor, Dr. *Kidder*: but after his deceaſe in 1703, upon the nomination of Dr. *Hooper* to the dioceſe by Queen *Anne*, he requeſted that gentleman to accept it, and afterwards ſubſcribed himſelf *late* Biſhop of *Bath* and *Wells*: and the Queen ſettled upon him a penſion of two hundred pounds a year, which was punctually paid out of the treaſury as long as he lived: and for which he dutifully ſent the Queen his thanks every year; when ſhe uſed to ſay, it was too little for ſuch grateful returns.

Biſhop *Kidder* was killed in bed with his Lady, by the fall of a ſtack of chimnies in the great ſtorm *November* 1703. Biſhop *Ken* had no good opinion of him; but of *Hooper* he entertained the higheſt eſteem: and in many of his poems (eſpecially in his Dedication to him of his Hymns on the Attributes) he expreſſes himſelf with great warmth and ſatisfaction. And in the Dedication of his Poems to Lord *Weymouth*, his heart ſwells into rapture upon the ſubject.

Stanza VIII.

Forc'd from my flock, I daily ſaw with tears,
A ſtranger's ravage two ſabbatic years *:
But I forbear to tell the dreadful ſtroke
Which freed my ſheep from their *Eraſtian* yoke:
While heaven was ſupereffluently kind,
In ſending them a paſtor to my mind:
In whom my ſpirit feels the like repoſe,
As old *Valerius*, when he *Auſtin* choſe.

Stanza IX

I, cruſh'd by ſtate decree, and griev'd with pain,
The paſtoral toil unable to ſuſtain,
More gladly off the hallow'd burden ſhake,
Than I at firſt the weight cou'd undertake:
And ſhall rejoice, when ſinking to my grave,
That my dear ſheep a worthier paſtor have:
That living I had buried paſtoral care,
And for my laſt was freer to prepare.

The Biſhop had been many years afflicted with ſevere cholic pains; they firſt ſeized him about the year 1696. At length he was obſerved to make bloody water. This ſymptom being aſcribed to an ulcer in his kidneys, he went to *Briſtol* in the beginning of the year

* Biſhop *Kidder* held the See from 1690 to 1703 incluſive.

1710, where he ſpent the ſummer, and till *November* following, when he removed to *Leweſton*, near *Sherburne*, in *Dorſetſhire*, a ſeat belonging to the Honourable Mrs. *Thynne*. There he was ſeized with a dead palſey on one ſide, which confined him to his chamber till about the middle of *March*; when being, as he thought, able to take ſuch a journey, he reſolved to go to *Bath*, in hopes of finding relief from thoſe waters. Nor could the perſuaſions of Mrs. *Thynne*, or any of his phyſician divert his deſign; though, at the ſame time, he laboured under the dropſy.---In his way to *Bath* he called at *Long-leat*, on *Saturday*, and ſpent that evening in adjuſting ſome papers; all the next day he confined himſelf to his chamber. He was remarkably patient in his laſt ſickneſs: and when upon his own enquiry of his phyſicians how many days he thought he might probably live, deſiring him to ſpeak plainly and freely; and telling him, he had no reaſon to be afraid of dying: the phyſician anſwering, about two or three days; his only reply was, (his uſual expreſſion,) and that without the leaſt concern) *God's will be done:* deſiring that no application might be made to make him longer in pain. It can be no wonder, he ſhould ſo little regard the terrors of death, who had for ſo many years lived in ſuch conſtant preparation for it, and carried his *ſhrowd* with him, as that, which, as he often ſaid, "*might be as ſoon wanted, as any other part of his dreſs.*" As he had for many years travelled with his ſhrowd in his *Portmanteau*, he put it on as ſoon as he came to *Long leat*, giving notice of it the day before his death, that his body might not be ſtripped: and on *Monday* the 19th of *March*, 1710-11, this truly pious and exemplary chriſtian entered on a life of glory. *From Selwood* being the neareſt pariſh, within his own diocele, to the place where he died, he was buried conformable to his own requeſt, in the churchyard, under the eaſt window of the chancel of that Church, juſt at ſun-riſing, without any manner of pomp or ceremony, beſides that of the order for burial in the Liturgy of the church of *England*, on the 21ſt of *March*, in the 73d year of his age.

His Lordſhip was never married, and left behind him but few relations: in his laſt will were theſe words, ſufficient to diſcredit their calumnies, who have induſtriouſly repreſented him as tainted with ſome popiſh errors: "As for my religion, I die in the holy catholic and apoſtolic faith, profeſſed by the whole church before the diſunion of Eaſt and Weſt: more particularly, I die in the communion of the church of *England*, as it ſtands diſtinguiſhed from all papal and puritan innovations, and as it adheres to the doctrine of the croſs."—*William Hawkins*, Eſq; of the *Middle Temple*, was appointed his executor; who publiſhed *a ſhort account of his* life, *&c.----to which was added, a ſmall ſpecimen, in order to a publication of his works at large.* To this life we are indebted for the particulars of the preſent hiſtory, as well as to the ingenious authors of the *Biographia Britannica*, though indeed they, with us, have very liberally tranſcribed from *Hawkins*. This gentleman, in 1721, publiſhed, *The Works of the Right Rev.* Thomas Ken, *D. D. late Lord Biſhop of* Bath *and* Wells, in 4 vol. Theſe are wholly poetical: two

two Sermons, with ſome Poems, were annexed to his Specimen of Biſhop *Ken*'s Works; and the Biſhop himſelf publiſhed two Sermons and a paſtoral Letter in his life-time. There is a poſthumous piece aſcribed to him, called, "Complaints of the Church, *&c.* octavo." and ſome others, which we believe are not genuine.

Whatever may be our ſentiments of the Biſhop's political opinions, in the preſent day, no man can admit a doubt of his ſincerity, and truly amiable ſimplicity of life and manners. He, who could ſo readily reſign an high honour and large income, ſolely for conſcience ſake, muſt ſurely be eſteemed an honeſt and a good man. Biſhop *Burnet* himſelf, who has thrown out more ſevere hints and ſarcaſms againſt this eminent chriſtian, than any other perhaps, cannot help acknowledging, (though even in his praiſe, there is a ſting) "that he had a very edifying way of preaching; but it was more apt to affect the paſſions, than to inſtruct: ſo that his ſermons were rather beautiful than ſolid; *yet* his way in them was *very taking*."—There is a letter extant from our good Biſhop to Biſhop *Burnet*, concerning his refuſal of the oaths to King *William*, which does great honour to him, and ſhall be inſerted in our next Number. ----We will conclude the whole with this remark from the Biographia: "Notwithſtanding our Biſhop cannot be ſuppoſed not to have foreſeen for ſome time the probability of the change, which happened at the Revolution, and muſt have been ſenſible what would be his own fate, as well as that of many others therein; yet had he none of that wiſdom of this world, which governs thoſe who never fail to provide againſt a rainy day: ſo far from it, that if there can be an extravagant in good works, he was ſuch in that moſt excellent gift of charity. His whole fortune lying in his preferments, thoſe of his relations, who were neceſſitous, (but whom he would never regard the leſs for their being ſo) were a continual drain upon his revenue: and he ſeemed to joy with thoſe who lived in more plenty, not more for their own well-being, than that thereby he was at liberty to diſperſe the remainder of his income to neceſſitous ſtrangers; which he always did with ſo open a bounty, that he became *a common father to all the ſons and daughters of affliction!*----His charity was ſo extenſive, that, not long before the revolution, having received from his biſhoprick a fine of 4000 l. great part of it was given to the *French* proteſtants; and ſo little regard he had to future contingencies, that on his deprivation, which was not long after, all his effects, after the ſale of every thing, excepting his books, (which he never ſold) would raiſe no more than 700 l.---And this, with the generoſity of his noble friend and eminent benefactor mentioned above, procured him a clear annuity of 80 l. which he received in quarterly payments of twenty pounds, from that noble Peer, who made it a rent-charge on part of his own eſtate. This, amongſt many other and greater favours, is thus thankfully acknowledged in the laſt will and teſtament of our grateful Biſhop---; "I leave and bequeath to the Right Honourable *Thomas* Lord Viſcount *Weymouth*, in caſe he outlives me, all my books, of which his Lordſhip has not the duplicates; as a memorial of my gratitude for his ſignal

and

and continued favours:" And as the fruits of theſe favours he dedicated his Poems to Lord *Weymouth*. His Dedication is in ſtanzas, of which the following are the two firſt:

I.

I, if the leaſt may with the greateſt * dare,
In grief, not gifts or graces will compare;
Forc'd from my flock by uncanonic heat,
In ſinging hymns thus ſolace my retreat:
Retreat, in which, when by the world depriv'd,
'Twas chiefly you, my Lord, who me reviv'd.

II.

When I, my lord oppos'd, by powerful might,
No cottage had, where to direct my flight;
Kind Heav'n, me with a friend illuſtrious bleſt,
Who gave me ſhelter, affluence and reſt:
In this alone I *Gregory* outdo,
That I much happier refuge have in you;
Where to my cloſet, I to hymn retire,
On this ſide Heav'n, have nothing to deſire.

* He means *Gregory Nazianzen*, the plan of this Poem being formed upon the affinity of his caſe to that of *Gregory*, when perſecuted by *Julian* the apoſtate.

ANTIQUITIES.

I.

Concerning the Adminiſtration of Juſtice among the Jews. ‡

JUSTICE was adminiſtered by two ſorts of officers *Sophetim*, and *Soterim*, eſtabliſhed in every city by the command which God gave to *Moſes* *. It is certain the word *Sophetim* ſignifies Judges; as to *Soterim*, it is differently tranſlated by the vulgate: but the *Jewiſh* tradition explains it of miniſters of juſtice, as ſheriffs, ſerjeants, or their guards, and other officers. Theſe poſts were given to *Levites*, and there were ſix thouſand of them in *David*'s time. Such were the judges that *Jehoſhaphat* reſtored in each city, and to whom he gave ſuch good inſtructions; the ſcripture † adds that he ſettled at *Jeruſalem* a company of *Levites*, prieſts and heads of families, to be judges in great cauſes. It was the council of ſeventy elders, erected in the time of *Moſes*, over which the high prieſt preſided, and where all queſtions were decided which were too hard to be determined by the judges of ſmaller cities. The tradition of the *Jews* is, that theſe judges of particular cities were twenty-three in number; that they were all to meet to judge in capital caſes; and that three were ſuffi-

‡ From the Abbe *Fleury*'s uſeful Treatiſe on the Manners of the *Iſraelites*.

* *Deut.* xvi. 18. † 2 *Chronicles*, xix. 5.

cient

cient for cauſes of *meum* and *tuum*, and things of leſs conſequence. The chief judge was the king, according to the ſaying of the people to *Samuel*†, "Give us a king to reign over us."

The place where the judges kept their court was the gate of the city: for as all the *Iſraelites* were huſbandmen, who went out in the morning to work, and came not in till night, the city gate was the place where moſt people met. We muſt not wonder that they wrought in fields, and abode in the cities. They were not ſuch as our chief cities, which can hardly be maintained by the produce of twenty or thirty leagues round them.—They were only the habitations of as many labourers as were neceſſary to cultivate the ground neareſt hand.—From whence it came, that the land, being full of inhabitants, their cities were very numerous.—The tribe of *Judah* only reckoned a hundred and fifteen to their ſhare, when they took poſſeſſion of it, beſides thoſe which were built afterwards, and each city had villages dependant upon it.

They muſt certainly then be ſmall, or very near one another, like common towns well built and walled in, having in other reſpects, every thing that is to be found in the country.

The public place for doing buſineſs amongſt the *Greeks* and *Romans*, was the market-place or exchange, for the ſame reaſon, becauſe they were all merchants.

In our anceſtors time, the vaſſals of each lord met in the court of his caſtle, and from thence comes the expreſſion, *The court of princes*. As princes live more retired in the eaſt, affairs are tranſacted at the gate of their ſeraglio. This cuſtom of *making one's court* at the palace-gate, has been practiſed ever ſince the times of the antient kings of *Perſia*, as we ſee by ſeveral paſſages in the book of *Eſther**.

The gate of the city was the place for doing all public and private buſineſs ever ſince the times of the Patriarchs. *Abraham* purchaſed his burying-place in the preſence of all them who entered into the gate of the city of *Hebron*.—When *Hamor* and his ſon *Sichem*, who ran away with *Dinah*, purpoſed to make an alliance with the *Iſraelites*, it was at the city gates, that they ſpoke of it to the people.—You may read the manner of theſe public acts, with all the particulars in the ſtory of *Ruth*.

Perhaps they took down their acts in writing; but the ſcripture does not take no ice of any, except in *Tobit*‡ and *Jeremiah*, and a little before the deſtruction of *Jeruſalem*. In *Tobit* there is mention made of a bond for money lent; of a marriage-contract; and an inſtrument of covenants upon the ſame account. In *Jeremiah* there is a contract upon a purchaſe.—The law of *Moſes* preſcribes no writing, except in caſe of divorce: But if they had not made uſe of any writings at thoſe early times, their contracts would have been very ſafe, ſince they were made in ſo publick a manner. If the kinſman of *Boaz* ſhould have denied that he had given up his right, all the inhabitants of *Bethlehem* could have convinced him of a falſhood. Some of them were preſent at it, and others muſt have heard it immediately after.—It was a long time before the cuſtom of putting private contracts into writing, was introduced among the *Romans*, as

† 1 *Samuel*, viii. 3. * *Eſther* ii. 19. iii. 2. 3. ‡ *Tobit* vii. 14.

appears

appears by the verbal obligation, which they called *Stipulation*. They were not afraid of an action wanting proof, when they had pronounced a certain ſolemn form in the publick market-place, amongſt all the people, and taken ſome particular citizens to witneſs it, who were of reputable condition, and unblemiſhed character.

We may ſuppoſe the gate with the *Hebrews*, was the ſame thing with the ſquare or market-place, with the *Romans*. The market for proviſions was held at the city gate. *Eliſha* foretold that victuals ſhould be ſold cheap the day after in the gate of *Samaria*. This gate had a ſquare, which muſt have been a large one, becauſe king *Ahab* had aſſembled four hundred falſe prophets there. I ſuppoſe it was the ſame in other cities, and that theſe gates had ſome building with ſeats, for the judges and elders: for it is ſaid that *Boaz* went up to the gate and ſat down there: and when *David* heard that *Abſalom* was dead, he went up to the chamber over the gate to weep: but this chamber might be a place for private deliberations. Even in the temple of *Jeruſalem*, cauſes were tried at one of the gates, and the judges held their aſſizes there. After all theſe examples it is not to be wondered that the ſcripture uſes the word gate ſo often, to ſignify judgment or the publick council, of each city, or the city itſelf, or the ſtate; and that in the goſpel, the gates of hell ſignify the kingdom and power of the devil.

As temporal as well as ſpiritual affairs were governed by the law of God, there was no diſtinction of tribunals. The ſame judges decided caſes of conſcience, and determined civil and criminal cauſes. Thus they had occaſion but for few different offices and officers, in compariſon of what we ſee now a-days: for we account it an uncreditable thing to be only a private man, and to have no other employment than improving our eſtate, or governing our family. Every body is deſirous of ſome publick poſt, to enjoy honours, prerogatives, and privileges; and employments are conſidered as trades, which are a livelihood, or as titles of diſtinction. But if we were to examine what publick offices are really neceſſary, and the buſineſs done in them, we ſhould find that a few perſons would be ſufficient to execute them, and have ſpare time enough too for their private affairs.

This was the cuſtom amongſt all the people of antiquity, and eſpecially the *Hebrews*. In *Joſhua*'s time, we find but four ſorts of public officers, *Zakonim*, ſenators or elders; *Raſſim*, chiefs; *Sophetim* judges; and *Soterim*, inferior officers. When the kingdom was more flouriſhing in *David*'s time, the following officers are mentioned, *ſix thouſand Levites, officers*, and *judges* §; the *heads of tribes*; *heads of families*; which are rather names of quality than employment; the *heads of twelve corps*, of twenty four thouſand men each; the *heads of one thouſand, and of a hundred men*; the *heads over thoſe who tenanted the king's demeſnes* ‖; *his lands, and cattle*. I call thoſe heads here, whom the Hebrew calls *Sirim*, and the Latin *Principes*. But I muſt obſerve once for all, that it is impoſſible to expreſs the

§ 1 *Chron.* xxiii. 4. ‖ xiv.

titles of offices and dignities in another language. Thus neither the Greek nor Latin verſions give a juſt idea of the Chaldean employments, taken notice of in *Daniel*, iii. 3. *Ezekiel* xxiii. 25. and other places of ſacred ſcripture.

Beſides, amongſt *David*'s officers, they reckon his eunuchs or domeſtic ſervants; for throughout the ſcripture the word eunuch is often taken for what we call a *valet de chambre*; and in general for any ſervant employed about the king's perſon, without ſignifying any perſonal imperfection. *Captains over fifty men* are likewiſe mentioned in other places: but we find nothing of *captains over ten*, except in the law. Moſt of theſe poſts are military; and the reſt are but a trifle, if we conſider the multitude of people, and the extent of *David*'s kingdom.

II.

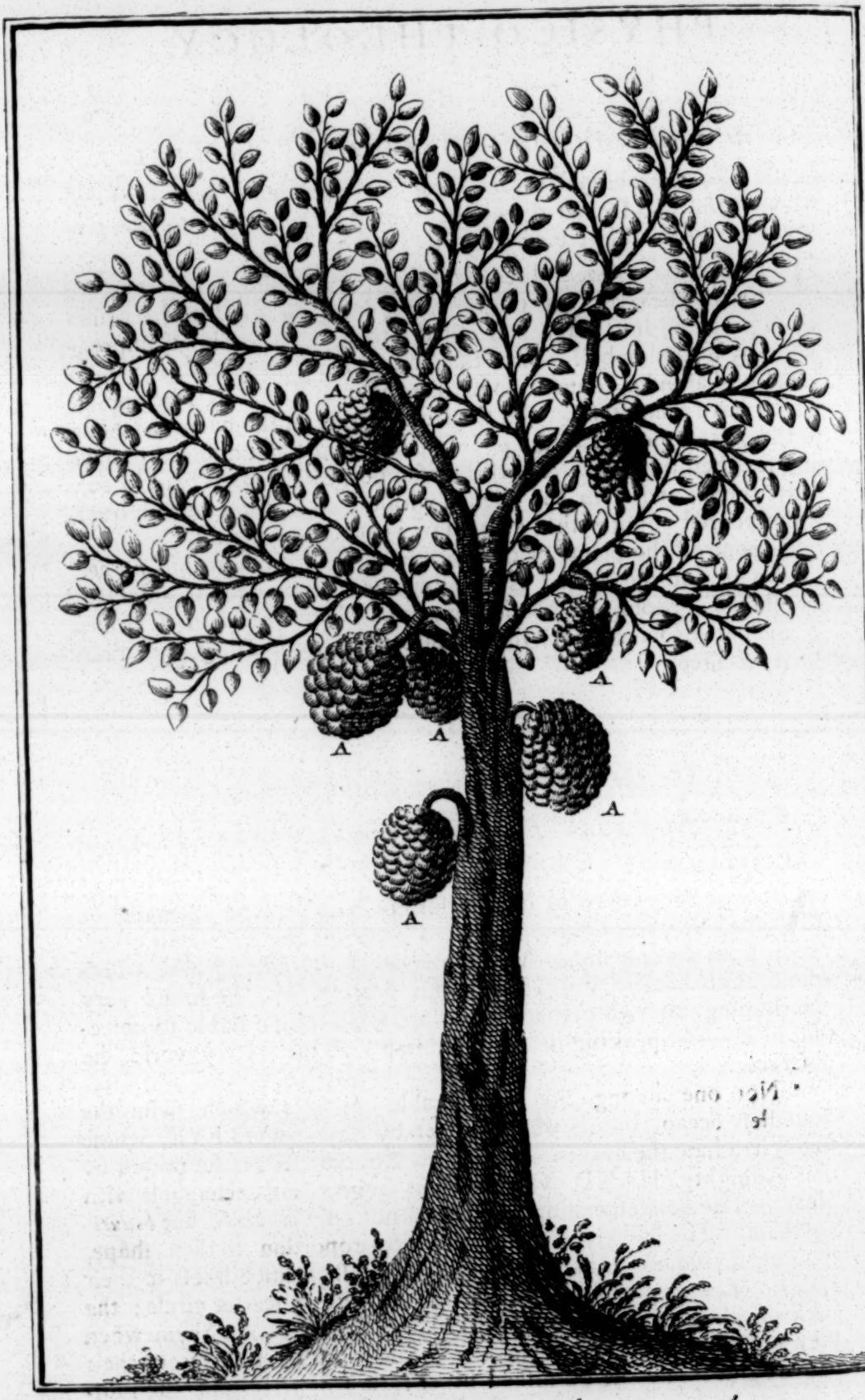
Anecdote of Count OXENSTEIRN.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS you inſerted in your laſt an anecdote reſpecting Sir *John Maſon*, permit me to add another, no leſs ſtriking, and concerning a man of no leſs weight;----Count *Oxenſteirn* I mean, who was Chancellor of *Sweden*, a perſon of the firſt quality, ſtation, and ability, in his own country, and whoſe ſhare and ſucceſs not only in the chief miniſtry of affairs in that kingdom, but in the greateſt negotiations of *Europe*, during his time, made him no leſs conſiderable abroad. After all his knowledge and honor, being viſited in his retreat from public buſineſs, by Commiſſioner *Whitlock*, Amaſſador from *England*, to Queen *Chriſtina*, in the concluſion of their diſcourſe, he ſaid to the Ambaſſador, "I have ſeen much and enjoy'd much of "this world; but I never knew how to live till now. I thank my "good God, who has given me time to know him, and likewiſe "myſelf. All the comfort I have, and all the comfort I take, and "which is more than the whole world can give, is the knowledge of "God's love in my heart, and the reading in this bleſſed book (*he then "laid his hand upon the bible*). You are now (*he continued to the "Ambaſſador*), in the prime of your age and vigour, and in great "favour and buſineſs: but this will all leave you, and you will one "day, better underſtand and reliſh what I ſay to you: then you "will find, that there is more wiſdom, truth, comfort and pleaſure, "in retiring and turning your heart from the world, in the good "ſpirit of God, and in reading his ſacred word, than in all the "courts and favours of Princes."

PHYSICO-



Indian Jaaque or Jaca Tree.

PHYSICO-THEOLOGY.

I.

An account of the Indian JAAQUE *or* JACA TREE.

☞ We are obliged to the ſame Correſpondent, who favoured us with the two former drawings from the *Eaſt Indies*, for the *preſent*: he writes thus concerning the Tree.

THE *Indian Jaaque* Tree, *Malabaricâ Pila*, *Maram*—: It grows not on the coaſt, but only in the country, in a red ſand; which when prepared into clay, and raiſed into a wall, is almoſt impregnable by a cannon ball.—*A* is the fruit, having an incloſure, which when cut aſunder contains ſometimes an hundred fruit like apples, which have a fine taſte. All the fruitful trees in the country belong to the government, and the poor inhabitants are not allowed to have any for their own uſe. For this reaſon no peaſant takes care to cultivate them; and *India*, tho' bleſſed with the moſt excellent fruit trees, is the pooreſt country that ever I ſaw in regard to them."

As none of the plants of the *Jaca* have been brought into *Europe*, (as we are informed) and as it has not been yet ranged in any claſs, we ſhould be obliged to our ingenious correſpondents, ſkilled in this part of ſcience, for further information reſpecting ſo extraordinary a Tree.

II.

On the INHABITANTS *of the* OCEAN.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

AS you have given us in your former Numbers ſome remarks on the *ſea*, permit me to requeſt a place for the following obſervation from the ingenious Mr. *Hervey*'s *Theron* and *Aſpaſio*, whoſe whole ninth Letter, Vol. III. on this ſubject, will be found very entertaining, though perhaps there are ſome things liable to objection in it.——Speaking of the inhabitants of the watery world, he obſerves,

"Not one among the innumerable myriads which ſwim the boundleſs ocean, but is watched over by that exalted EYE, whoſe ſmiles irradiate the heaven of heavens. Not one, but is ſupported by that Almighty HAND which crowns angels and archangels with glory.—The condeſcending GOD has not only created, but *beautified* them. He has given the moſt exact proportion to their ſhape, the gayeſt colours to their ſkin, and a poliſhed ſmoothneſs to their ſcales. The eyes of ſome are ſurrounded with a ſcarlet circle; the back of others is diverſified with crimſon ſtains. View them when they glance along the ſtreams, or while they are freſh from their native brine; and the burniſhed ſilver is not more bright, the radi-

ant rainbow is ſcarce more glowing, than their vivid, gliſtering, gloſſey hues.

" Yet, notwithſtanding the finery of their appearance, we are under painful apprehenſions for their welfare.——How can the poor creatures live under the ſuffocating waters?—As they have neither hands nor feet, how can they help themſelves, or how eſcape their enemies?——We are ſoon freed from our fears, by obſerving, that they all poſſeſs the beneficial, as well as ornamental furniture of fins. Theſe, when expanded, like maſts above, and ballaſt below, poiſe their floating bodies, and keep them ſteadily upright.——We cannot forbear congratulating them on the *flexible* play and vigorous activity of their tails, with which they ſhoot themſelves through the paths of the ſea, more ſwiftly than ſails and oars can waft the royal yatch. —But we are loſt in wonder at the exquiſite contrivance and delicate formation of their gills—by which they are accommodated, even in that denſe medium, with the power of breathing and the benefits of reſpiration. A piece of mechaniſm this indulged to the meaneſt of the fry; yet ſurpaſſing, infinitely ſurpaſſing, in the fineneſs of its ſtructure, and the felicity of its operation, whatever is curious in the works of art or commodious in the palace of princes.

" 'Tis impoſſible to enter on the muſter roll, thoſe ſcaly herds, and that minuter fry, which graze the ſea-weed, or ſtray through the coral groves. They are innumerable as the ſands which lie under them, countleſs as the waves which cover them. Here are uncouth animals of *monſtrous* ſhapes, and *amazing qualities*. 1. *Monſtrous*—ſuch as the *ſword-fiſh*, whoſe upper jaw is lengthened into a ſtrong and ſharp ſword, with which he ſometimes ventures to attack the ſhips, though armed with thunder; and is capable of piercing their ſides, though ribbed with oak. This may be called the champion of the waters, who though never exceeding ſixteen feet in length, yet confiding in a weapon, at once ſo truſty and ſo tremendous, ſcruples not to give battle even to the whale himſelf. The *ſun-fiſh* has no tail, ſeems to be all head; and was it not for two fins, which act the part of oars, would be one entire round maſs of fleſh. The *Polypus*, remarkable for its numerous feet and as many claws, by which it has the appearance of a mere inſect, and ſeems fitted only to crawl; at the ſame time an excreſcence ariſing on the back, enables it to ſteer a ſteady courſe in the waves, ſo that it may paſs under the twofold character of a ſailor and a reptile.—*Horace* intimates, that the *Britiſh* ocean is famous for producing ſea monſters.

Te belluoſus qui remotis
Obſtrepit Oceanus Britannis.

i. e. The monſter-bearing Ocean, which roars round the remote Iſland of *Britain*.

2 *Amazing qualities.* Among theſe may be reckoned the *Torpedo*, which benumbs on a ſudden and renders impotent, whatever fiſh it aſſaults; and which is more extraordinary, ſtrikes even the waterman's arm when he offers to lay hold on it, with a temporary deadneſs; by this means, it poſſeſſes the double advantage of arreſting its prey; and ſecuring itſelf.—*The Cuttle fiſh*, furniſhed with a liquid

magazine

magazine, of a colour and conſiſtence like ink, which, when purſued by an enemy, the creature emits, and blackens the water by this artifice: the foe is bewildered in the chace; and while the one vainly gropes in the dark, the other ſeizes the opportunity, and makes his eſcape. The *Nautilus*, whoſe ſhell forms a natural boat.—The dextrous inhabitant unfurls a membrane to the wind, which ſerves him inſtead of a ſail. He extends, alſo, a couple of arms, with which, as with two ſlender oars, he rows himſelf along; when he is diſpoſed to dive, he ſtrikes ſail; and without any apprehenſion of being drowned, ſinks to the bottom. When the weather is calm, and he has an inclination, to take his pleaſure, he mounts to the ſurface, and ſelf-taught in the art of navigation, performs his voyage, without either chart or compaſs; is himſelf the veſſel, the rigging, and the pilot.

MISCELLANEOUS DIVINITY.

I.

DANIEL iii. 24. *Explained.*

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

GENTLEMEN,

AS I was reading the other day in the book of *Daniel*, I was ſtopt at a verſe which (tho' in a chapter appointed to be read in the ordinary courſe of our church ſervice) I own I was at a loſs to explain. Now as I am one of thoſe many which peruſe your uſeful and truly valuable Paper, and finding the ſolution of ſundry texts of ſcripture, I was encouraged to ſend to you for information, and hope you'll be ſo kind as to give this a place in your next Magazine.

I am, Gentlemen, with my hearty prayers, for the ſucceſs of your labours, your's ſincerely,

Winwick, Nov. 16, 1761. H. P.

IN the 3d chapter of *Daniel* and the 24th verſe, the *Babylonian* monarch thus addreſſes his counſellors, *Did not we caſt three men bound into the midſt of the fire?* They anſwer'd and ſaid unto the king, *True, O king.* He anſwer'd and ſaid, *Lo! I ſee four men looſe, walking in the midſt of the fire, and they have no hurt, and the form of the fourth is like the Son of God.*—An explanation of theſe laſt words, is what I earneſtly deſire.

N. B. The words in the LXX are και ἡ οραϛις τϐ τεταρτϐ ομοιος μϣ Θεϐ.

A N S W E R.

In agreement both with the Hebrew, and the LXX, it ſhould rather be render'd, we conceive, *And the form of the fourth is like A Son of God,*---or *of the Gods,*---ſo the *Syriac*: i. e. "Like a divine and glorious perſon, ſent from the powers above to reſcue and deliver theſe men." For as *Nebuchadnezzar* was an idolater, it is ſcarce to be conceived, that *he* ſhould know any thing concerning the *Son*

of

of God, (the *Meſſiah*,) and much leſs of his form and likeneſs.—Whereas all the *Heathens* had a notion, (and it runs through their theology) of the *Sons of the Deities*, as powerful beings, ſent often to the aid and protection of mankind.——But though we can ſcarce ſuppoſe *Nebuchadnezzar* to have called, or known this perſon to have been, the *Son of God*, the promiſed Redeemer; yet, it is extremely probable, (and ſo the beſt *Jewiſh*, as well as *Chriſtian* commentators have underſtood it,) that he was indeed the *Son of God*, who often appeared in our nature, in an human form, before he aſſumed that nature for our ſalvation;---the great *Angel* or Meſſenger of the covenant, who under that character frequently revealed himſelf to the patriarchs of old; and accordingly in a ſubſequent verſe, he is called, the *Angel of God*, the Meſſenger ſent to deliver theſe ſervants of the Lord; the ſame who was afterwards ſent to *Daniel*, to preſerve him from the rage of the *Lions*.——Moreover we may obſerve, that as *Angels* are often called *Sons of God*, and as moſt nations had high ideas of their power, perhaps *Nebuchadnezzar* might only mean an *Angel*, a celeſtial Delegate; and this ſeems the more probable from his own words, *Bleſſed be God, who hath ſent his Angel, and deliver'd his ſervants*, &c.---that Angel or *Son* of God, whom I ſaw in the furnace." &c.

II.

Matthew ii. 23. *Explain'd.*

To the EDITOR *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

BY inſerting the following remarks on a verſe in St. *Matthew*, which hath occaſioned much enquiry, you will oblige many of your readers, and eſpecially, Your humble ſervant, &c.

And he came and dwelt in a city called Nazareth, *that it might be fulfilled, which was ſpoken by the Prophets, He ſhall be called a* Nazarene.

THE word נזר ſignifies originally to be *divided, ſeparated*, &c. whence נזיר is a *Perſon ſeparated* in a *glorious* manner, ſo as to ſuſtain an extraordinary character,—a *Nazarite*, whoſe peculiar *Characteriſtics* were theſe:

1. He was to abſtain from all typical pollution whatever. Whatſoever in the law conſtituted typical defilement, if it reached him, it at once diſſolved his character.

2. He was to abſtain from all *Vinous* liquor, and fruits of the Vine: Obviouſly to denote, that he, or his great Antitype, was to owe none of his ſuperior powers, and qualifications, to that natural fanner of the animal ſpirits.

3. He was to ſuffer his hair to grow all the time of his ſuſtaining that character. Hair was an undiſputed emblem of glory and power, or of irradiation. So in the caſe of *Sampſon*, God annexed miraculous ſtrength to this emblem.

The Prophets all agree in aſcribing to the *Meſſiah*, all that is expreſſed in the word נצ. All that *purity, ſupernatural ſuppport*, and power which is typified in the perſon of the *Nazarite* הנזיר. And ſo much regard is ſhewn to the ſignification of Hebrew words, and the charac-

ters

ters they are uſed by *Revelation* to expreſs, that when a perſon is deſcribed by all the perfections unfolded in the ſignification of the word, or exhibited by the things the word is applied to, it is accounted the ſame as if the perſon were called by that name. It was ſpoken by the *Prophets*, (plural) he ſhall be called a *Nazarene* (ναζωραῖος). The Prophets, with one voice, declared, that he ſhall be all, and have all the perfections, that are expreſſed by the word נזר. *He came and dwelt at* Nazareth, that theſe prophecies might be fulfilled; the divine Providence having provided, in the *Name* of that place, a circumſtance tending to rouſe the inattention of mankind; and (while they, perhaps, in contempt, were calling the Redeemer a *Nazarene*,) to awaken them to conſider, whether his *deſpiſed Galilean*, had not, indeed, fulfilled *all* thoſe glorious things, which the Prophets had foretold of the *Meſſiah*, by the word נזר, and whether he was not indeed the *real Nazarite*.

N. B. נזיר with the י in the third order, is not only *he* that is ſeparated himſelf, but he that has the power likewiſe of ſeparating others, viz. from ſin, &c. *e. g.* משוח is *he* that is *anointed*. משיח is *he* that is anointed himſelf, and has the power of anointing others. Such is the force of the י in the third order, in all the Redeemer's titles: in משוח the human nature of Chriſt is *paſſive*, under the action of *anointing* him *with the Holy Ghoſt*, and *with Power*: in משיח with the ו changed into the י, Chriſt is *active*, in communicating that *anointing* to us.

III.

Remarks on 1 Cor. xv. 28.

IF the Gentleman who wrote us the extraordinary Letter, reſpecting our Saviour's Divinity, (which letter we fear approaches very near to blaſphemy againſt that holy one of God) would, in humility, conſider the nature of our Saviour's *mediatorial* kingdom, he would ſhortly be convinced, that the text in 1 *Cor.* xv. 28. admits of a very juſt and eaſy interpretation, without derogating at all from the glory of the eternal Son of God. There are commentators abundant, whom he may conſult on this occaſion; while we entreat him to beware, how "he ſpeaks lightly of his Saviour:" and will recommend to his peruſal the following obſervation from a work juſt publiſhed.

"The kingdom of Chriſt is that which he rules and conducts as Mediator, But when all things ſhall be ſubordinated unto him, and ſhall with one breath ſay unto him, 'My Lord, my God, my All,' then will Chriſt's mediatorial office ceaſe, as having attained its purpoſe; and ſo ceaſing, that great comprehenſive period of his mediatorial kingdom will be accompliſhed, and will be ſucceeded by a purely divine œconomy, wherein Chriſt will no longer reign as Mediator, but as God and one with his Father.

"And thus we underſtand our Lord's words, *Luke* xxii. 37. *For the things concerning me have an end.* By the word ME he means himſelf, as Mediator; and by the end which the things concerning him ſhould have, he means a final concluſion of his mediatorial office: for a

mediator

mediator is, Col. i. 20. *A Peace-maker*; Rom. v. 10, 11. *A Reconciler*; 1 John ii. 1. *An Advocate:* ſo that finity and determination are implied in the very term, when therefore the creature's ſubordination is accompliſhed; and, in conſequence thereof, every creature is become perfectly at peace with, and perfectly reconciled to God: then is alſo our Lord's buſineſs, as a mediatorial Advocate, accompliſhed, and at an end." See *Letters on Reſtitution*; of which work we ſhall take notice in the liſt of Books, which will be given with our *Supplement*.

IV.

To the Proprietors of the CHRISTIAN'S MAGAZINE.

QUERIES *reſpecting the* SABBATH.

GENTLEMEN, *Fleet-ſtreet, Dec.* 15,—61.

I Am a plain tradeſman, and would willingly do my duty, if I knew what my duty was.—I would therefore beg the favour of ſome of your correſpondents *thoroughly* to conſider and briefly to anſwer the three following queſtions; as by ſuch anſwers, I may be enabled to judge what the Chriſtian religion requires of me in this particular; and how far the faſhionable cuſtom of paying little or no regard to Sunday is, or is not defenſible on the principles of ſcripture and reaſon. I am, Gentlemen, your conſtant reader, B. W.

Q? 1. In what degree is the fourth Commandment, formerly delivered to the Jews, to be now conſidered, as in force amongſt Chriſtians?

Q? 2. Are tradeſmen, who work hard all the week, and who go to church on a Sunday morning, at liberty to ſpend the afternoon (as they now generally do) in taking walks, riding out, viſiting and junketting? Or is it their duty to attend divine Service in the afternoon likewiſe, and afterwards to improve their leiſure time on that day in reading the Scriptures, and inſtructing their families?

Q? 3. Would it not be an acceptable piece of ſervice, not only to me, but to the community, if ſome one would draw up as conciſely as poſſible, all the *ſuppoſeable* arguments which thoſe who diſregarded the Sabbath can make uſe of in defence of ſuch a conduct?—And then any man, after weighing them thoroughly, might embrace, or reject them according to their validity; and have his mind properly prepared againſt the attacks, either of Libertiniſm or Enthuſiaſm.

IV.

Some account of FARMER'*s inquiry into the nature and deſign of Chriſt's temptation in the Wilderneſs.*—Matt. iv. 1—11, *&c.*

THE Author remarks in his Preface, that "the various interpretations hitherto given of our Saviour's temptation being attended with conſiderable difficulties; any modeſt attempt to diſcover and eſtabliſh one leſs exceptionable, may hope to be received with candor." Thus beſpeaking the good opinion of his reader, Mr. *Farmer* proceeds, Firſt to urge the difficulties againſt the commonly received interpretation, and then to offer his own. The *literal* ſcheme of interpretation, he thinks very exceptionable: 1ſt. unſuitable to the ſagacity and policy of ſatan; 2d. not calculated to promote either the honour of Chriſt, or the conſolation and benefit of

of his Diſciples; 3d. aſcribing to the devil the performance of the greateſt miracles; 4th. nay and of things abſurd and impoſſible; 5th. in part given up by thoſe who defend it; and 6th. inconſiſtent with the letter of the text.

Secondly, He thinks that the ſuppoſition of this *temptation* being "*a diabolical viſion*," is liable to equal or even greater difficulties than the former opinion; granting a more aſtoniſhing extent and grandeur to the empire of ſatan.——He obſerves, that the right underſtanding of Chriſt's temptation is the fulleſt confutation of this, as well as of the literal ſcheme of interpretation. To which he would now lead us, and the following is the *new* light, in which he would have us underſtand it.

As it was neither an *outward* tranſaction, nor a *diabolical viſion*, --It muſt be a DIVINE VISION.—— In proof of this he remarks, that the words in *Matthew*, *then was Jeſus led up of the ſpirit into the Wilderneſs*, do not refer to his being led there in perſon, but to his being carried thither in a prophetic viſion under the afflatus of the holy ſpirit, as appears from a juſt conſtruction of the words themſelves, and the connection of the hiſtory.——He juſtifies the ſenſe affixed to St. *Matthew*'s words, by many paſſages from the prophets, eſpecially *Ezekiel*, in whom he urges that ηγαγε, ανελαβε, &c. from the LXX. correſpond to the word ανηχθη in St. *Matthew*, which word, though it may ſometimes ſignify *to be led or guided*, he ſays, is often applied to ſuch things as are *lifted up*, *borne*, or *carried*. St. *Mark* and St. *Luke* (the author goes on to obſerve) confirm the account given by St. *Matthew*, of the manner of Chriſt's conveyance into the Wilderneſs. And, agreeably to this hypotheſis, he aſſerts, that his ſubſequent tranſlation from the Wilderneſs to the Temple, and from the Temple to a high mountain, was *ideal* and viſionary, as likewiſe every part of the temptation.

After obviating ſome objections, he goes on to ſhew the *intention* of this prophetic viſion, remarking, 1ſt. That Chriſt was liable to temptation; 2d. that it was poſſible he might be tempted during his viſion; 3d. that this viſion, notwithſtanding its anſwering the end of a preſent trial, was more directly deſigned as a ſymbolical prediction and repreſentation of the temptations of his future miniſtry; and 4th. that ſuch ſcenes of probation might be preſented to Chriſt by a divine hand, without any unworthy imputation upon God.

This premiſed, he obſerves, with reſpect to the *firſt ſcene* of the temptation, in which Chriſt is tempted to turn ſtones into bread, to ſatisfy his hunger: that this was deſigned to ſhew, that he was to ſtruggle with all the hardſhips of poverty and the other evils of humanity, but never, not even on the moſt preſſing occaſion, to exert his miraculous power for his own perſonal relief.

In the *ſecond ſcene*, Chriſt is tempted to caſt himſelf down from a wing [or battlement] of the Temple at *Jeruſalem*: to ſhew, that he was not to expoſe his perſon to danger without neceſſity, from a confidence in the divine protection; and that he was to avoid an oſtentatious diſplay of his divine powers, without ſuffering others to

preſcribe to him what miracles ſhould be wrought for their conviction.

In the *third ſcene*, Chriſt is tempted with the offer of all the kingdoms of the world, and all their glory, to fall down and worſhip the devil: to ſhew, that he would be called upon in conſequence of the miſtaken notions of his countrymen concerning the Meſſiah's kingdom, to proſtitute himſelf, with all his divine endowments, to the ſervice of ſatan for the ſake of worldly advancement, or in order to aſcend the throne of *Iſrael*, and to ſpread his conqueſts over all the heathen nations.

Mr. *Farmer* obſerves, that the *ſeaſon*, in which the repreſentation was made, gives a peculiar propriety to the viſion, conſidered as a ſymbolical prediction of the difficulties of his office and miniſtry,---for he was juſt now baptized by *John* into the high office of the Meſſiah, and about to enter upon the publick execution of it.

Three obſervations upon the foregoing account cloſe this inquiry: 1ſt. He obſerves, that this interpretation obviates all the objections made to the common one, and juſtifies the wiſdom of God in that diſpenſation. 2d. It exalts the character of Chriſt, and confirms our faith in his divine miſſion. 3d. It affords ample conſolation and inſtruction to all his diſciples, under thoſe manifold and great temptations with which they may be called out to ſtruggle."

Such is the general ſcheme of this writer's *inquiry*, which we have inſerted, as we are glad to encourage any attempts to throw a light upon ſo difficult a part of the ſacred writings: and we hope, that this ſketch will engage many of our readers to peruſe the whole work,---any remarks upon which, tending to confirm or confute the author's ſyſtem, we ſhall readily admit——and we perſuade ourſelves, with the author's good leave, as he ſeems to write with that *ingenuity* and *candor*, which always diſcover themſelves in a ſenſible mind, anxious for *truth*.

V.

THOUGHTS *on the* NATIVITY.

Written on Chriſtmas-Eve.

1. THIS is the night which gives a luſtre to the days of the year; for it brought ſalvation to the inhabitants of the world: a night, in which it was ſaid, *there is a man child born*, who ſhall be caught up to GOD and to his throne, there to prepare manſions for all thoſe that love his name, and rejoice at his birth.

2. *The days were* now *accompliſhed*, when there ſhould *come forth a rod out of the ſtem of Jeſſe, and a branch ſhould grow out of his roots*; when *a virgin, of the houſe and lineage of David*, ſhould *bear a ſon*. The holy JESUS, great and urgent as the neceſſity was of his coming into the world, ſtaid the time which himſelf in the courſe of nature had appointed, before he brake forth *as a ſtrong man* to *run his race*; in like manner as, notwithſtanding the *famine* there was of the *word*, he afterwards waited until he had attained to the age of *thirty*, before he entered upon his miniſtry: to teach the proud and forward ſpirits of men not to run before they are *called*, nor to think of promoting

noting the cauſe of GOD, by the breach of his commandments and ordinances; ſince the Son of GOD himſelf, thought the glory of his father, and the ſalvation of the world, were beſt conſulted and promoted, by a ſtrict and unlimited obedience to them.

3. He choſe to make his firſt appearance at *Bethlehem*, a town, which, but for the greatneſs derived to it from his being born there, was *the leaſt among the thouſands of Judah*. How different this ſpirit from that of many, who, profeſſing themſelves to be his diſciples, diſdain the privacy of a country village, nor can reſt until they are known and talked of in the great cities of the world! Learn thou, O my ſoul, from this circumſtance, the bleſſings of an humble obſcurity, more eſpecially in the firſt part of life, when thy principles are unſettled, thy graces are tender, and thy reſolutions feeble; and deſire not thou to be known, when thy Saviour choſe to be hidden. Lord, let thy birth at *Bethlehem*, mortify in me, every wiſh of ambition and oſtentation, I moſt humbly beſeech thee.

4. He was born upon a *journey*, and at an *inn*. How beautifully and forcibly doth this circumſtance intimate to us the ſame great truth concerning the redeemer, which is thus expreſſed in the thirty-ninth Pſalm: *I am a ſtranger with thee, and a ſojourner, as all my fathers were!* and as he was, ſo are we in this world. Let not then the ſalutary remembrance of our pilgrimage be out of our minds. Let us not forget that we are travellers, at preſent, like our father *Abraham* of old, only *paſſing through the land*, which we are afterwards to inherit new in the kingdom of GOD. *As ſtrangers and pilgrims, let us abſtain from fleſhly luſts, which war againſt the ſoul* in that capacity, and impede her progreſs to the heavenly *Canaan:* and let us wean ourſelves from all fooliſh fondneſs for things, places, and perſons in this world. For thus ſaith the holy Jeſus, to every believing ſoul: *Hearken, O daughter, and conſider, incline thine ear; forget alſo thine own people, and thy father's houſe; ſo ſhall the king have pleaſure in thy beauty, for he is thy* LORD GOD, *and worſhip thou him.* Here thou haſt no abiding city: the Church itſelf is but an *Inn*, conſtructed for the reception and entertainment of poor pilgrims, on their way to the *Jeruſalem* above. Here the ſoul is ſtrengthened and refreſhed, but here ſhe is not to ſtay: What Chriſt once ſaid to his diſciples, he ſays to them ſtill, and they ought continually to ſay to each other, *Ariſe, let us go hence!*

5. The Son of GOD was *laid in a manger, becauſe there was no room for him in the inn*. Many treatiſes have been written upon the virtue of *humility:* but one would think that he, who had ever been at *Bethlehem*, and there beheld this ſight, might ſpare himſelf the trouble of reading them; ſince, if he returns humble, they will be needleſs; if he does not, they will never make him ſo. The pride that can, unappalled, view JESUS in the manger, may, without breach of charity, be deemed incurable. This night was the hand of JEHOVAH upon every high thing to bring it low. How is all the glory of the world blotted out at one ſtroke! ye pomps and vanities, farewell! henceforth I will no more complain of bad accommodations upon the road of life. If there was no room for the Lord of

glory in the world, ſhall I wonder that there is none for me? Shall ſinful duſt and aſhes complain, when he did not? Muſt I ſquander my money upon extravagant furniture, when he lodged in a ſtable? Cannot I reſt but upon down, when he made his uneaſy bed in a manger? Surely, riches and honours cannot be the things which the world takes them to be, when the world's Creator thought them worthy of nothing but his contempt.—If there is *no room for me in the inn*, I will remember there was none for my Redeemer. I will go meekly and patiently to the *ſtable*, and there I ſhall be ſure to find JESUS.

6. Our Lord, at his nativity, was *wrapped in ſwaddling cloths*. Deſpiſe not infants, for JESUS was one. Contemplate, with the virgin Mother, this wonderful child, *ſet for the fall and riſing again of many in Iſrael*: for the fall of thoſe, who are offended at his humiliation; for the exaltation of thoſe who can thus accoſt him, even in his ſwaddling clothes: *We praiſe thee*, O GOD, *we acknowledge thee to be the* LORD. Think how "thoſe holy *feet*, now tender, and unable to ſupport his ſacred body, ſhall bear him over *Judea*, with a great zeal for the gaining ſouls to the belief and obedience of his holy laws: thoſe are the feet which ſhall walk upon ſeas and hills of water, as upon firm pavement; at which the lepers and diſeaſed perſons ſhall recover health; which *Mary Magdalen* ſhall waſh with tears, and wipe with her hair, and anoint with coſtly ointment, as expreſſions of love and adoration, and there find abſolution and remedy for her ſins; which, finally, ſhall be rent by the nails of the croſs, and afterwards aſcend above the heavens, when the earth ſhall become the *footſtool of the great king*. May the ſame mercies be accompliſhed in us, which were wrought at the feet of our Lord and Maſter, where let us place ourſelves as his diſciples, vowing all obedience to his holy laws. In the ſame manner, conſider thoſe *hands*, which were ſo often lifted up to GOD in prayer, whoſe touch was miraculous and medicinal, cleanſing lepers, reſtoring periſhed limbs, opening blind eyes, raiſing dead perſons to life; thoſe hands, which fed many thouſands, by two miracles multiplying bread, which purged the temple from prophaneneſs, which in a ſacramental manner bare his own body, and gave it to be the food and refreſhment of elect ſouls; which afterwards were rent upon the croſs, till the wounds became glorious inſtruments of everlaſting benediction. And let theſe conſiderations incite us to hold up *holy hands* in prayer, and to beg thoſe bleſſed effects and ſpiritual cures upon our ſouls, which his precious hands did operate upon the bodies of men. We may alſo behold his holy *breaſt*, and reflect, that there lay that ſacred *heart*, like the *Dove* within the *ark*, ſpeaking *peace* to us, being the ſeat of *love* and *ſorrow*, the fountain of both the ſacraments, running out in the two holy ſtreams of blood and water, when the *rock* was *ſmitten*, when his bleſſed ſide was pierced. There, with St. *John*, let us lay our head, and place our heart, and thence draw a treaſure of holy wiſdom, and heavenly affections, that we may reſt in him only, and upon him lay our burden, filling every corner of our hearts with thoughts of the moſt amiable and beloved JESUS."

7. The

7. The glad tidings of CHRIST's birth, were first brought by an *Angel.* Tremble, O man, whosoever thou art, who hast the unspeakable honour to be appointed a messenger of this joyful news; for thou hast undertaken an Angel's task, incompassed with the infirmities of humanity; perhaps, incumbered with the concerns of the world, and polluted with the desires of the flesh. Fall lowly down before the holy babe, and intreat him to bestow on thee a portion of his pure and heavenly spirit, that thou mayest be fitly prepared to preach the angelic sermon to all the world: *Behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.* A sermon this, well worthy the tongue of an Angel, and which ought for ever to employ the thoughts and voices of the children of men. For never, since the day in which *Adam* left the gates of much-loved *Eden,* was there so gladsome a sound heard upon the earth. Heaven itself gives man joy of the birth of a saviour, a saviour of all men, whether *Jews* or *Gentiles,* from sin and sorrow, and the wrath to come: one *anointed* to *instruct, redeem,* and *govern* his people; one, who was JEHOVAH, infinite in mercy, wisdom, and power. *How beautiful upon the mountains, are the feet of them who publish this salvation!*

8. These tidings came to shepherds. Poverty of spirit, contempt of the world, and simplicity of heart, are the qualifications which dispose for the reception of CHRIST, and draw down divine visitations. The news came not to the great, the rich, or the voluptuous. And why? The great would never stoop to him, who came in obscurity and humility; the rich would despise him who came in poverty and nakedness; the voluptuous could have no taste for him who lodged in a stable, and lay in a manger. Such propriety is there in that renunciation of the *world* and the *flesh,* made by every person, when taking on himself the *Christian* profession.

9. The shepherds were *keeping watch over their flocks by night.* Happy the man, whom his Lord, when he cometh, shall find so doing, employed in a conscientious discharge of the duties of his calling, how mean soever it may be, if it is but an honest one. No man, so engaged, is to be despised by the disciples of CHRIST, who appointed man to labour, and is pleased thus to reward the labours of the diligent, with a manifestation of his glory. Besides, we are to consider, that, "CHRIST being the great *shepherd,* hath made his ministers overseers of their flocks, distinguished by their particular folds, and conveys the mysteriousness of his kingdom, first to the pastors, and by their ministry, to the flock. But although all of them be admitted to the ministry, yet those only to the interior recesses, and nearer intimations of JESUS, who are *watchful over their flocks,* assiduous in their labours, painful in their sufferings, present in the dangers of the sheep, ready to interpose their persons, and sacrifice their lives. These are *shepherds,* who first converse with *Angels,* and shall finally enter into the *presence* of the LORD." Arise then, O my soul, and prevent the night watches, that thou mayest be occupied in the words of the Almighty: So shall thou be a meet receiver of

the

the glad tidings of joy: So ſhall *the glory of the Lord ſhine round about thee*, and give thee the knowledge of GOD in the face of JESUS CHRIST, to enlighten the underſtanding, and enliven the heart, and to make thee, both in doctrine and example, a burning and a ſhining light.

10. *Suddenly there was with the Angel, a multitude of the heavenly hoſt, praiſing* GOD, *and ſaying, Glory to* GOD *in the higheſt, and on earth peace, good will towards men.* Surely this is *a night to be much obſerved* among the generations of men for evermore. Who does not fancy himſelf in the field with the poor, but happy Shepherds? Who does not think he ſuddenly hears the ſtillneſs of the night ſweetly invaded by ſounds, like thoſe in that raviſhing ſymphony with which the inimitable *Handel*, uſhers in this ſcene in his MESSIAH, and which never can be exceeded, but by the muſic which welcomes the departing ſoul into the regions of peace and harmony, and hails her, on her ſafe arrival in the fields of paradiſe. *There is joy among the Angels of* GOD, *for one ſinner that repenteth.* What wonder, then, that, at the birth of the Son of GOD, for the redemption and ſalvation of the world, there ſhould be a jubilee in Heaven? The wonder is, that there ſhould not be one upon *earth*, and that *man* ſhould be unconcerned at an event, which brought forth the ſpirits above in multitudes, to admire, adore, and celebrate it. But be not thou, my ſoul, among the ungrateful and unthankful. Rejoice thou in the Lord JESUS always, and magnify his holy name for ever: But at this ſeaſon, above all others, forget not to renew thy joy, taking up and continuing, with all thy powers and faculties, the Song firſt ſet by the Angelic Choir for that purpoſe: *Glory to* GOD *in the higheſt, and on earth peace, good will towards men.*

ACADEMICUS.

VI.

To the AUTHORS *of the* CHRISTIAN MAGAZINE.

GENTLEMEN,

As in all our undertakings, we are bound by prayer, to commend ourſelves to God, I have taken the liberty to requeſt, that you will give the ſhort prayer following, a place in your uſeful Treaſury; which, perhaps, may ſuggeſt hints, much more elevated, upon that occaſion ſo common amongſt us, moving and changing our houſes and places of abode. I am, yours, &c.

G. R.

A PRAYER,

Upon entering into a new Habitation.

OH, thou eternal and all-wiſe Father, whoſe eye is over all thy works, and whoſe hand of providence is ſtretched out over all thy creatures; grant us, we beſeech thee, the bleſſings of thy goodneſs, and the particular protection of thy love, in this habitation, whereto we are now removed. Oh! bleſs it unto us, and thy glory. We know that thou art always, and every where, the ſame God; abounding in mercy and truth; keep us, therefore, in thy love, and in a

continual

continual dependance upon thee; and ſo fill our ſouls, with the knowledge of thy dear ſon, that we may be ready, and joyful to quit all earthly habitations, whenſoever he calleth; and ſo to follow him, either in life or death, as ſhall be to thy honor and glory. Grant this, and all other our neceſſary wants, thou God of infinite grace, for Jeſus Chriſt's ſake, our only Lord and Saviour. *Amen.*

VII.

Account of the new Charity for the Benefit of WIDOWS *and* ORPHANS *of poor Clergymen in the Dioceſe of* Peterborough.

IT is with the greateſt ſatisfaction, that we inſert the following paper, reſpecting that excellent charity, juſt now ſet on foot in the dioceſe of *Peterborough*, under the auſpices, and by the encouragement of the very amiable and worthy Biſhop of that dioceſe: whoſe commendable example, we hope will, ere long, be purſued by all our right reverend Fathers; who, we perſuade ourſelves, will never be inattentive to the difficulties and ſufferings under which their inferior brethren labour. In the counties of *Eſſex*, *Norfolk*, and *Suffolk*, this charitable inſtitution has been ſome-time eſtabliſhed. We propoſe, in a following Number, (having received the proper papers from ſome worthy Clergymen) to give our Readers a brief account of thoſe beneficent undertakings; and to do our part towards recommending them to the general imitation.—For the preſent, every benevolent well-wiſher to the Clergy will be glad to read the following information.

Kettering, Sept. 10th, 1761.

To all Charitable and well-diſpoſed Perſons of the Dioceſe of PETERBOROUGH.

At the meeting of a Committee of the Clergy of the ſaid dioceſe, this day, at the George *Inn, in* Kettering, *for the eſtabliſhing a* FUND, *by a Voluntary Subſcription, for, and towards, the relief of the* WIDOWS *and* ORPHANS *of poor Clergymen, and Neceſſitous* CLERGYMEN, *of the ſaid dioceſe; the following Orders and Regulations were made and agreed upon:*

1. THAT no Clergyman (the right reverend the Biſhop, the Dean, Archdeacon, Chancellor, and Dignitaries of the Church of *Peterborough*, excepted) be permitted to ſubſcribe annually more than one Guinea for each benefice which he ſhall hold in the ſaid dioceſe, nor leſs than Five Shillings.

2. That the Subſcription be immediately entered upon, and that an advertiſement be publiſhed forthwith in the *Northampton* and *Stamford Mercuries*, deſiring all ſuch perſons, as are diſpoſed to ſubſcribe to this Charity, to ſignify their names, and ſubſcriptions, to the Gentlemen of the Committee of the reſpective deanries; or to *William Smith*, the Deputy Regiſtrar of the ſaid dioceſe, and Secretary to the Committee, at the Regiſtrar's office at *Northampton* or *Peterborough*,

rough, with all convenient ſpeed; to which advertiſement will be added the names of the ſeveral Gentlemen of the Committee for the reſpective deanries, and the time of payment at the firſt ſubſcription, to wit, at the next *Eaſter* Viſitation of the Archdeacon of *Northampton*, to the ſaid *William Smith*, appointed by the Committee, Receiver and Treaſurer of the ſaid ſubſcriptions.

3. That as ſoon as a competent ſum is rais'd by ſubſcription, application be made for a charter.

4. That an account of the nature and deſign of this Charity, with the particular Orders and Regulations relating to it, be forthwith printed and diſtributed, and that ſuch Orders and Regulations be as follow:

To wit, "That the Widows of Clergymen, (ſo continuing) and their Children unmarried, and neceſſitous Clergymen, of the ſaid Dioceſe, are the only perſons to be relieved by this Charity; particular regard being had to the Widows and Orphans of ſubſcribers thereto.

"That no perſon be relieved, unleſs there be a certificate given in yearly at the *Eaſter* Viſitation of the ſaid Archdeacon, under the hands of two or more Clergymen, or other contributors, ſetting forth the age and circumſtances of the perſon; and that he, or ſhe, is of a ſober life and converſation, a member of the church of *England*, and a conſtant communicant in the ſame.

"That the Widows and Orphans of ſuch Clergymen only, be relieved, as at the time of their death were poſſeſſed of ſome eccleſiaſtical benefice in the ſaid dioceſe, or have ſupplied a cure therein, for one whole year before their death.

"That no money be diſpoſed of but by the conſent of the major part of the ſubſcribers preſent at a general meeting, which will be held yearly on the firſt *Thurſday* in *July*, at the *George* Inn, in *Kettering*."

5. That no buſineſs be tranſacted at a general meeting, unleſs five of the Committee, for the time being, be preſent, at which meeting every ſubſcriber ſhall have a vote.

6. That the Committee, for the time being, ſhall have power to explain, or amend, to enlarge, or improve, any of the Rules, or Orders as ſhall be found expedient for the advancement of this Charity.

AND that all perſons may be ſatisfied of the due and regular execution of theſe Orders, care will be taken that two Books be provided, in which will be entered the tranſactions of the Committee, from time to time, with an account of the Subſcriptions and Benefactions, and of the annual Diſtributions of the ſame: one whereof to be lodged in the Regiſtrar's office at *Northampton*, and the other at *Peterborough*; there to be conſulted and examined, at any time, by any perſon deſirous to ſee the ſtate of ſuch accounts.

And further, a particular ſtate of this Charity ſhall be annually printed.

REFLEC-

REFLECTIONS ON DEATH.

CHAP. XIX.

And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal. Matth. xxv. 46.

ETERNAL puniſhment! Eternal life! What awful words! What ſolemn ſanctions! Who can read them, and be unconcerned? Who can think of them, and be indifferent to the momentous truths they impart?----Were our exiſtence to terminate with the preſent paſſing ſcene; indulgence might be laudable, and every ſelf-gratification right. "Let us eat and drink, for to-morrow we die: let us crown ourſelves with roſe-buds; let none of us go without his part of our voluptuouſneſs;" would then be the language of reaſon and truth.—But eternity before us,—conſummately bleſſed or conſummately wretched----; and death every moment ſhaking his dart triumphantly over us, preparing to ſtrike once and ſtrike more---; can it be poſſible, that any rational being ſhould remain unſolicitous, and neglect to prepare for the important realities of eternity, while chacing with unremitted ardor the fugitive vanities of time!

Yet alas! many beings, proud of their faculties, and boaſting their ſuperior reaſon---are found, are daily found, immers'd in ſin, and riveted to the world---; heedleſs of God, of themſelves, and immortality! uninfluenced by every motive of gratitude, unmoved by every argument of intereſt, to obey the voice of religion and truth, and to ſecure the eternal ſalvation of their ſouls! Oh! that they would indulge one ſerious reflection; that they would condeſcend a while to meditate, with us, on the miſerable woe reſerved for thoſe who forget their God:—on the inexpreſſible comforts which they ſhall reap in joy, who love and ſerve him!

Think, then my fellow creatures, oh! think of that awful day, of which we ſpoke before*; and imagine, if you can, the horror, which muſt ſeize the ſouls of thoſe who hear the dreadful ſentence, *Depart ye curſed into everlaſting fire!*—Driven from the preſence of God, which is itſelf complete and perfect joy; driven from the habitations of the bleſſed, where ſongs of gladneſs are heard continually: driven from the ſociety of thoſe beſt-loved friends, whoſe kind remonſtrances they would not hear on earth, and now—ah! fatal ſeparation—now muſt never, never more hear or behold! And driven thence—aggravating circumſtance! even by the condemnation of that Lord of love, who deſirous to bleſs and to ſave, freely ſhed even his own blood, and as freely would have given life, had they but aſked it!

And were not this, even only this expulſion from God, from Chriſt, from heaven—of itſelf a *hell* ſufficient! Yet what horrors remain behind? They ſhall be driven into the lake which burneth were fire and brimſtone, whoſe actual and inſufferable tor-

* In the laſt Chapter.

tures ſhall aggravate the mind's inward horror.——Oh! who can dwell with everlaſting burnings! yet where, where ſhall one drop of water be found to cool the parched tongues? who can dwell where devils and condemned ſouls ſhall mix their mutual and inſulting taunts and upbraidings; where there ſhall be no ſociety, but a ſociety in common accuſations; and where, every gentler paſſion expelled, the tumultuous workings of deſpairing minds ſhall miſerably confuſe and diſtract each other! There too the paſſions, which were indulged and unmortified on earth, ſhall become ſevere tormenters; ever craving, yet never finding gratification; ever conſuming the anxious heart, themſelves never conſumed! There the worm of conſcience never dieth; there the flame of ſelf-condemnation, and burning guilt, ſhall never be quenched!

Where ſhall the ſoul find comfort? ſhall it be in the companions of its earthly crimes, condemned to the ſame place of woe! Alas thoſe companions will then be found the ſharpeſt thorns to goad the guilty mind! Direſt hate will ſeize the place of former love; and they will curſe each other in the bitterneſs of their ſouls, as the mutual cauſes of each others undoing! But, little conſolation found, in accuſing others, their upbraidings will ſpeedily recur upon themſelves! Then only will be heard---(ah me---the very thought is anguiſh) only heard, dire gnaſhings of the teeth, weeping and wailing, execrations and ſorrow!----yet, yet neither is this all: for though peace and reſt enter not there; though one gleam of joy ſhall never pierce through the darkneſs of their diſtreſs; yet all this, and more, might be borne well, very well---did *hope*, fair comforter, who comes to all, did ſhe but ever come, and chear the wretched ſufferers, with the ſweet alleviation, that, years on years paſſed by; that ages upon ages gone; a period would be put to this conſummate miſery; and the priſoners of hell be ſet free! But this hope is withdrawn!

Oh! eternity, eternity! how fearful is the thought! And will thou, oh! man, for the momentary deluſions of ſin, plunge into this gulph of puniſhment unutterable, unending!

At leaſt, my ſoul, let the proſpect be profitable to thyſelf; and ſtruck abundantly with its horrors,---yet infinitely more alarming, than thou canſt imagine or paint----turn thy view, and let us contemplate the more pleaſing ſcene, the life eternal, the unending pleaſures, which the dear Redeemer hath in ſtore for thoſe who, by patient continuance in well doing, ſeek for honour and immortality!

But if an inſpired apoſtle, who was favoured with the rapturous proſpect, declares, that it hath not even entered into the heart of man to conceive the greatneſs and excellency of the good things reſerved for the righteous; how ſhall we attempt to ſpell them out, dark habitants in cottages of clay! May it not ſuffice to know, that the happineſs we expect will be on all parts complete; happi[illegible], without the leaſt mixture or alloy of diſcontent or diſſatisfac[illegible]----Pleaſing truth; yet not entirely ſufficient to gratify our [illegible], and inquiſitive ſouls. In condeſcenſion to our weakneſs,----

or

or perhaps I might ſay—our ſtrength—(for earneſt deſires after the knowledge of immortality doubtleſs beſpeak the ſoul immortal)—however, in great goodneſs certainly, the Lord of our life has vouchſafed to us ſome glimpſes of that future felicity, which may render us deſirous enough to know more, which may animate every endeavour towards the poſſeſſion of ſo exalted a good!

We feel evil ſo ſenſibly, that perhaps we can form a better idea of heaven from its negative than its poſitive bleſſings. Who amongſt us is a ſtranger to *ſickneſs*, to *ſorrow* and *pain?* Who amongſt us is a ſtranger to the comfort which would ariſe from an entire exemption of theſe evils?---Now in heaven, our bodies ſpiritualized, and our ſouls made perfect, we ſhall never know pain of body or pain of mind: ſorrow and crying ſhall never have admiſſion into thoſe realms of joy. But happy as our ſtate would be, freed from theſe cruel ſpoilers of our peace, yet if *death* and diſſolution were certain, the eminence of our bliſs would only render the ſtroke doubly dreadful! In heaven then, to ſecure the perpetuity of our delight, there ſhall be no more *death:* this mortal ſhall put on immortality—and free from pain, and from ſorrow, we ſhall fear no end of the tranſporting ſcene.

Poſitive bleſſings, numberleſs and unutterable, ſhall attend theſe negative ones. God will not only wipe away all tears from our eyes; will not only inveſt us with eternal ſecurity in bliſs; will not only remove every thing defiling and noxious from thoſe regions of joy: but he himſelf will dwell amongſt us, and be our God.—He, the adorable Father, with the Lamb of Love, and the Spirit of Holineſs, ſhall be the object of our contemplation.——He, the bleſſed and all glorious Deity, whoſe preſence is joy, and bliſs, and heaven, ſhall be the life, the light, the praiſe of the new *Jeruſalem*, and all its divine inhabitants! Love ſhall reign triumphant in every heart: every pure and celeſtial deſire ſhall be gratified to the full: every holy and devout affection ſhall find its adequate ſupply: and one uninterrupted ſcene of thankfulneſs, ſerenity, and comfort ſhall ſmile eternally, and eternally be found; where the harps of ten thouſand times ten thouſand ſhall ceaſeleſsly hymn the Father of mercies, and the Lamb who ſitteth on the throne for ever and ever!

Come then, Lord Jeſus! come and put a ſpeedy period to this miſerable world of confuſion and ſin! Haſten, bleſſed Lord, haſten thy kingdom, whence every evil ſhall be wholly removed, and where all good ſhall be found, which can perfect the bliſs of men and of angels! Faint and dark indeed are our earth-bound conceptions of this conſummate glory, and of that which thou haſt purchaſed for thy ſervants——purchaſed at a price, which may juſtify our moſt elevated hopes, even at the price of thy own lov'd life, and ever precious blood! Yet through the riches of thy wonderous grace, the humble chriſtian, who by faith now enters into reſt, hath ſome ſweet foretaſte, ſome pleaſing anticipation of the joys to come. Love! grateful love, looking to thee, feels a tranſport, which enraptures the

ſoul, fills it with ſweet complacence towards all its fellow creatures; and makes the afflictions of this tranſitory world light and eaſy to be borne——nay, which makes death itſelf no longer formidable, but devoutly to be wiſhed, as the happy conveyance of an impriſoned ſpirit to its God and its hope: to its freedom and perfection: to its dear departed friends, and all the joys of bliſsful immortality!
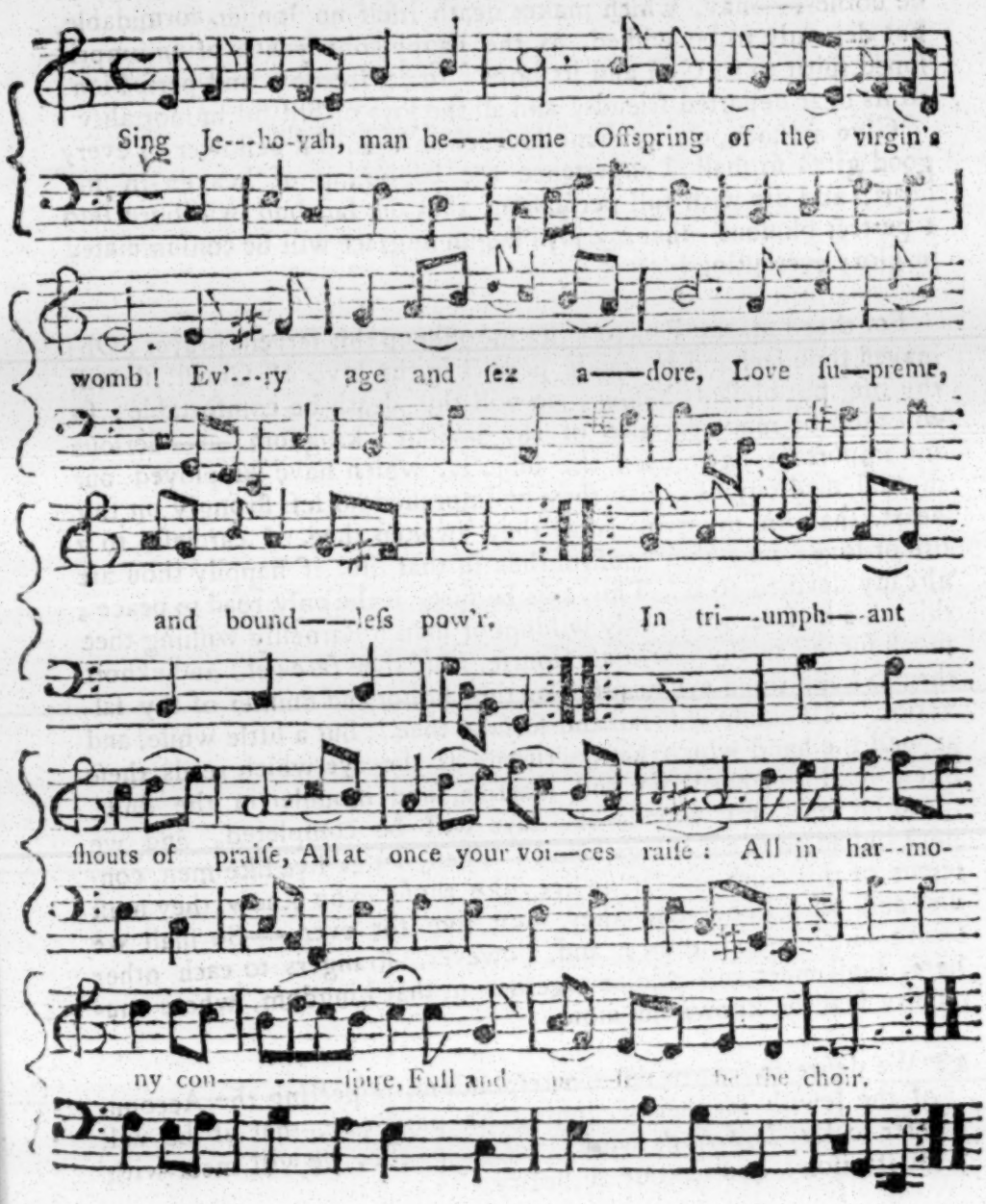
Give me then, oh! give me love, thou bountiful beſtower of every good gift! ſo ſhall I experience the beginning of heaven in my heart, and die with full perſuaſion, that the fair bud will burſt into a perfect bloſſom—that my joys begun in grace will be conſummated in glory everlaſting!

For thee too, my READER, let me offer up this fervent prayer; Oh! mayeſt thou feel and be made perfect in the love of Chriſt! ſo will thy life be bleſſed below; ſo will thy death be comfortable; ſo wilt thou be made partaker of thy Saviour's kingdom!——Serious and important have been the ſubjects, which have employed our mutual meditations: may they be impreſſed no leſs ſtrongly on thy heart, than on my own: may they awaken thee, if careleſs, to a life of love: may they confirm thee in that life, if happily thou art already devoted to it! This, this be ſure, is the only road to peace; this, this be ſure, is the only wiſdom of man! Earneſtly wiſhing thee much ſucceſs in thy Chriſtian Courſe, I bid thee farewel; and exhort thee to keep thine eye ſteadfaſt on the author and finiſher of thy ſalvation! All beſide will fail and forſake thee! But a little while, and as well the hand which hath written, as the eye which reads theſe lines, ſhall become cold and inactive, and moulder in the duſt: ſpeedily, oh! my friend, our days will be completed, and we muſt bid adieu to all things below! Then, let us live like men, conſcious of this truth——let us live like thoſe, who know they muſt die, and who know that they muſt live for ever.——So ſhall we ſecure our own ſalvation; and, however, ſtrangers to each other here, ſhall meet and rejoice together in that kingdom, where mutability ſhall be known no more.

☞ We deſire to inform our Correſpondent, reſpecting the Account of the Jewiſh manner of ſtoning, in page 515, that if he will refer to Dr. *Lightfoot*'s works, vol. I. p. 280, he will meet with ſatisfaction: and ſee our authority.

An HYMN

An HYMN for CHRISTMAS-DAY.



II.

Sons of *Levi*, lead the band,
Quickly rouſe each ſlumb'ring land;
On the ſilver trumpet's ſwell
Tidings of ſalvation tell.
Tender youths, and virgins fair,
Hallelujahs all prepare;
With the ſoftly warbling flute
Join the ſweetly ſounding lute.

III.

Happy ſouls advanc'd in grace,
Louder chant JEHOVAH's praiſe;
Wake the harp thro' ev'ry ſtring,
To the high tun'd cymbal ſing.
Hark, the pealing organ's voice!
All with one accord rejoice;
All, in chearful happy union cry,
GLORY BE TO GOD ON HIGH!

ACADEMICUS.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

——*Tunc omnia rebar*
Conſilio firmata Dei.—
CLAUDIAN.

GENTLEMEN,

I Believe that many ſerious and contemplative minds have been frequently embarraſs'd, in their reflections upon the hurtful Animals of the Creation. But I am thoroughly perſuaded, that all the difficulties which occur in ſuch ſpeculations, ariſe from the imperfection of our knowledge. We know very little of the ſyſtem around us: Whence it is no wonder that we are loſt and confounded, amidſt the various exhibitions of Almighty Power. Anatomiſts aſſure us, that there are, in the human ſtructure, many appearances, which are inexplicable. The uſes of that conſiderable organ, the *ſpleen*, are by no means ſatisfactorily aſcertain'd, even at this period. I have learnt, by incidental converſations with the *faculty*, that there are ſtill numberleſs doubts reſting upon the deſigns and ſecretions of the moſt important *Viſcera*. I am told that the *brain* is ſuch a complicated piece of divine workmanſhip, as to puzzle the moſt curious and diligent enquirers into this ſtupendous fabrick. If we are ſo poorly acquainted with *ourſelves*, how cautious and modeſt ought we to be in our ſtrictures upon ſubjects, which are of a more extrinſic and foreign nature.

But, with your permiſſion, I will endeavour to give an air of novelty to my further ſentiments, by cloathing them in the dreſs of a Fable, which, perhaps, may not be altogether unacceptable to the younger part of your readers. I am, Gentlemen,

Your moſt humble ſervant.

The folly of paſſing an haſty and derogatory judgment upon the noxious Animals of the Creation,

A FABLE.

The BEAU *and the* VIPER.

A Beau imported freſh from *France*,
Whoſe ſtudy was to dreſs and dance;
Who had betimes in *Gallia*'s ſchool,
Grafted the coxcomb on the fool;
Approach'd a Grove one ſummer's day,
To ſhade him from the ſcorching ray:
When ſtrait a Viper's folds were ſeen,
Sparkling with azure gold and green.
The Beau indignant, vain, and proud,
Repreſs'd his ſteps, and cry'd aloud:

Deteſted fiend! forego the light,
Avaunt, thou torture to my ſight;
To every reptile a diſgrace,
And fatal to the human race.
'Tis ſtrange philoſophers maintain,
Nature created nought in vain;
For what emoluments can ſpring
From the fell ſcorpion's deadly ſting?
Or, what avail the viperine bands,
Marſhall'd on *Libya*'s burning ſands?
What ills ariſe, when locuſts reign,
Whoſe armies deſolate the plain?
Well may their legions ſcatter fear,
When famine follows in their rear!
What herds bewail the tyger's jaw?
What flocks the wolf's inſatiate maw?
How many feather'd tyrants ſhare
The ſpacious empire of the air?
Rivers deſtructive hoſts contain,
Devouring myriads crowd the main:
Thus when we view this nether ſphere,
Nor goodneſs nor deſign appear.

The Viper rais'd his angry creſt,
An honeſt warmth inſpir'd his breaſt:
His hiſſings ſtruck the fopling's ear,
And ſhook his daſtard ſoul with fear.

Inglorious wretch! the Viper cries,
How dare you broach infernal lies!
If ought's defective in the plan,
'Tis that ungrateful reptile, man.
Come, lay your haughty airs aſide,
For emptineſs ſuits ill with pride;
Science and worth diſclaim all part,
When Levities engroſs the heart.
What, tho' in borrow'd gold you ſhine,
Pale is your gold, compar'd with mine:
Your veſtments boaſt a garter-blue,
My azure is my native hue:
You to your Taylor owe ſucceſs;
A Viper ſcorns fictitious dreſs.

You call me fatal to your race—
Was ever charge ſo falſe and baſe?
You can't in all your Annals find,
Uninjur'd Vipers hurt mankind.
Uninjur'd men in miſchief deal,
We only bite the hoſtile heel.

Do not we yield our lives to feed *,
And ſave your vile diſtemper'd breed?
When leproſy pollutes your veins,
Do not we purge the loathſome ſtains?
When riot and exceſs prevail,
And health, and ſtrength, and ſpirits fail,
Doctors from us their aids derive,
Hence penitential Rakes revive;

* Upon ſome occaſions Vipers are dreſſed and ſerved to table like eels.

We bleed to make the caitiſs dine,
Or drown, to medicate their wine.
You aſk my poiſon to what end?
Minute philoſoper attend.
Nature, munificent and wiſe,
To all our wants adapts ſupplies.
Our frames are ſuited to our need,
Hence grey-hounds are endued with ſpeed.
But ſceptick—does not ſpeed imply
Or Legs to run, or wings to fly?
Theſe are by birds and beaſts engroſt,
Speed cannot be the Viper's boaſt.
Lions by force their prey ſubdue,
From force their regal pow'r they drew;
But ſtrength, altho' the Lion's fame,
Was never known the Viper's claim,
Obſerve, when I unroll my length—
Say, is my ſtructure made for ſtrength?
My jaws are form'd by nature weak,
Hence poiſon lurks within my cheek:
As lightning, quick my fangs convey
This liquid to my wounded prey:
The venom thus inſures my bite,
For wounds preclude the victim's flight.
But whence this painful juice you cry,
To make the wretched captive dye?
Why not poſſeſs'd of ſtronger jaws,
Or arm'd like ſavage brutes with claws?
Can ſuch weak arguments perſuade?
Aſk rather, why were Vipers made?
My frame compleat in every part,
Proclaims aloud my maker's art.
I ne'er at birds, or beaſts repine,
Nor wiſh their different talents mine.
To me my poiſon's power and wealth,
To thankleſs man 'tis partial health.
In this benevolent deſign
My various organs all combine.
'Tis to the ſame important end,
That all my purple currents tend,
From ſtreams, which gave my venom birth,
My healing pow'rs derive their worth.
Thus by the ſame myſterious tide,
Health and deſtruction are ſupply'd.
Strike out the poiſon from my frame,
My ſyſtem were no more the ſame.
Were I deny'd the means to kill,
Wou'd not my prey elude my ſkill?
Death muſt await the viper's brood,
Precluded all returns of food.
Were our extinction to enſue,
Your ſpecies wou'd be ſufferers too.
For to our family and merit
Phyſicians owe their fees and credit.
Now learn, 'tis arrogance in man
To cenſure what he cannot ſcan.
Nor dare to charge God's works with ill,
Since Viper's kind deſigns fulfil:
But give injurious ſcruples o'er,
Be ſtill, be humble, and adore. N.

The GENEALOGY *of* CHRIST.

As it is repreſented on the Eaſt Window of Wincheſter College Chapel.

Written at *Winton School*, by Mr. *Lowth*.

AT once to raiſe our rev'rence and delight,
To elevate the mind, and pleaſe the ſight,
To pour in virtue at th' attentive eye,
And waft the ſoul on wings of extaſy;
For this the painter's art with nature vies,
And bids the viſionary ſaint ariſe;
Who views the ſacred form, in thoughts aſpires,
Catches pure zeal, and as he gazes, fires;
Feels the ſame ardour to his breaſt convey'd,
In what he ſees, and emulates the ſhade.
Thy ſtrokes, great Artiſt, ſo ſublime appear,
They check our pleaſure with an awful fear;
While thro' the mortal line the God you trace,
Author himſelf, and heir of *Jeſſe's* race;
In raptures we admire thy bold deſign,
And, as the ſubject, own the hand divine.
While thro' thy work the riſing day ſhall ſtream,
So long ſhall laſt thine honour, praiſe, and name.
And may thy labours to the Muſe impart,
Some emanation from her ſiſter-art,
To animate the verſe, and bid it ſhine
In colours, eaſy, bright, and ſtrong, as thine.
Supine on earth an awful figure lies,
While ſofteſt ſlumbers ſeem to ſeal his eyes;
The hoary ſire Heaven's guardian care demands,
And at his feet the watchful Angel ſtands.
The form, auguſt and large, the mien divine
Declare the * founder of Meſſiah's line.
Lo! from his loins the promiſed ſtem aſcends,
And high to Heaven its ſacred boughs extends:
Each limb, productive of ſome hero ſprings,
And blooms luxuriant with a race of kings.
Th' eternal plant, wide ſtreams its arms around,
And with the mighty branch, the myſtic top is crown'd.
And lo! the glories of th' illuſtrious line,
At their firſt dawn, with ripen'd ſplendor ſhine,
In *David* all expreſs'd; the good, the great,
The king, the hero, and the man compleat.
Serene he ſits and ſweeps the golden lyre,
And blends the prophet's, with the Poet's fire.
See! with what art he ſtrikes the vocal ſtrings,
The God, his theme, inſpiring what he ſings:
Hark!—(or our ears delude us,)—from his tongue
Sweet flows, or ſeems to flow, ſome heav'nly ſong.

* *Jeſſe.*

Oh

Oh! could thine art arreſt the flitting ſound,
And paint the voice in magic numbers bound,
Could the warm ſun, as erſt when *Memnon* play'd,
Wake with his riſing beam, the vocal ſhade:
Then might he draw th' attentive Angels down,
Bending to hear the lay, ſo ſweet, ſo like their own.
On either ſide the monarch's offſpring ſhine,
And ſome adorn, and ſome diſgrace their line.
Here *Ammon* glories; proud inceſtuous lord!
This hand ſuſtains the robe, and that the ſword.
Frowning and fierce, with haughty ſtrides he tow'rs,
And on his horrid brow defiance low'rs.
There *Abſolam* the raviſh'd ſceptre ſways,
And his ſtol'n honour all his ſhame diſplays:
The baſe uſurper youth who joins in one,
The rebel ſubject, and th' ungrateful ſon.
Amid the royal race, ſee *Nathan* ſtand:
Fervent he ſeems to ſpeak, and lifts his hand:
His looks th' emotion of his ſoul diſcloſe,
And eloquence from every geſture flows.
Such and ſo ſtern he came, ordain'd to bring
Th' ungrateful mandate to the guilty king:
When, at his dreadful voice, a ſudden ſmart
Shot thro' the trembling Monarch's conſcious heart;
From his own lips condemn'd: ſevere decree!
Had his God prov'd, ſo ſtern a judge as he:
But man with frailty is allay'd by birth;
Conſummate purity ne'er dwelt on earth:
Thro' all the ſoul, though virtue holds the reign,
Beats at the heart, and ſprings in ev'ry vein:
Yet ever from the cleareſt ſource have ran
Some groſs allays, ſome tincture of the man.
But who is he?... deep muſing... in his mind,
He ſeems to weigh, in reaſon's ſcales, mankind;
Fix'd contemplation holds his ſteady eyes, . . .
I know the † Sage, the wiſeſt of the wiſe.
Bleſt with all man could wiſh, or prince obtain,
Yet his great heart pronounc'd thoſe bleſſings vain.
And lo! bright glitt'ring in his ſacred hands,
In miniature the glorious temple ſtands.
Effulgent frame! ſtupendous to behold!
Gold the ſtrong valves, the roof of burniſh'd gold,
The wand'ring ark, in that bright dome enſhrin'd,
Spreads the ſtrong light, eternal, unconfin'd:
Above th' unutterable glory plays
Preſence divine! and the full ſtreaming rays
Pour thro' reluctant clouds, intolerable blaze.
But ſtern oppreſſion rends *Rehoam*'s reign;
See the gay prince, injurious, proud, and vain!
Th' imperial ſceptre totters in his hand,
And proud rebellion triumphs in the land.
Curs'd with corruption's ever fruitful ſpring,
A beardleſs ſenate, and a haughty king.

† *Solomon.*

There *Aſa*, good and great, the ſceptre bears,
Juſtice attends his peace, ſucceſs his wars:
While virtue was his ſword, and heav'n his ſhield,
Without controul, the warrior ſwept the field;
Loaded with ſpoils, triumphant he return'd,
And half her ſwarthy ſons, ſad *Ethiopia* mourn'd.
But ſince thy flagging piety decay'd,
And barter'd God's defence for human aid;
See their fair laurels wither on thy brow,
Nor herbs, nor healthful arts, avail thee now,
Nor is Heav'n chang'd, apoſtate Prince, but thou.
No mean atonement does this lapſe require;
But ſee the ſon, you muſt forgive the ſire;
He †, the juſt prince, with ev'ry virtue bleſs'd,
He reign'd, and goodneſs all the man poſſeſs'd.
Around his throne fair happineſs and peace,
Smooth'd ev'ry brow, and ſmil'd in ev'ry face.
As when along the burning waſte he ſtray'd,
Where no pure ſtreams in bubbling mazes play'd,
Where drought, incumbent on the thirſty ground,
Long ſince had breath'd her ſcorching blaſts around;
The † prophet calls, th' obedient floods repair
To the parch'd fields, for *Joſaphat* was there.
The new-ſprung waves, in many a gurgling vein,
Trickle luxurious thro' the ſucking plain;
Freſh honours the reviving fields adorn,
And o'er the deſart plenty pours her horn.
So from the throne his influence he ſheds,
And bids the virtues raiſe their languid heads:
Where'er he goes attending truth prevails,
Oppreſſion flies, and juſtice liſts her ſcales.
See on his arm the royal eagle ſtand,
Great type of conqueſt, and ſupreme command;
Th' exulting bird diſtinguiſh'd triumph brings,
And greets the monarch with expanded wings.
Fierce *Moab*'s ſons prevent th' impending blow,
Ruſh on themſelves, and fall without the foe,
The pious hero vanquiſh'd heav'n by pray'r;
His faith an army, and his vows a war.
Thee too, *Ozias* fates indulgent bleſt,
And thy day ſhone, in faireſt actions dreſt;
Till that raſh hand by ſome blind frenzy ſway'd,
Unclean, the ſacred office dar'ſt invade,
Quick o'er thy limbs the ſcurfy venom ran,
And hoary filth beſprinkled all the man.

‡ *Joſaphat.* † *Eliſha.*

(*To be concluded in the* Supplement.)

On the DEATH *of the Rev. Mr.* WALKER.

THE Almighty call'd — the fatal arrow ſped,
And number'd pious WALKER with the dead:
His gladſome ſoul, releas'd from cumb'rous clay,
Soars to the regions of eternal day,

I mourn the friend, who ever knew to ſteer
Betwixt wild raſhneſs, and low-minded fear;
Who could not ſoften goſpel-truths to pleaſe,
Careleſs alike of cenſure and of praiſe.
To all he knew their portion to divide,
And ſtill God's word was his unerring guide;
No ear to high authorities was giv'n;
He taught, what only bore the ſtamp of heav'n.
O happy ſhade! thy ſteps may I purſue,
And ardent ſtrive to copy after you!
Oft have you preſt me, friend, for ever dear,
(Your ſweet advice yet vibrates on my ear)
Tow'rd our high calling's glorious hope to preſs,
And labour after real holineſs;
Still to be faithful to our maſter's cauſe,
Nor ſhrink, when call'd to bear the ſacred croſs.
But from his lips what heav'nly counſels flow'd,
How well he knew to lead the ſoul to God.
How with inceſſant toils he fill'd the day,
Let his forſaken Flock at *Truro* ſay.
O *Truro*, wail th' invaluable friend,
The ſhepherd who ſtill lov'd you to the end.
His foes (if foes he had) muſt ſurely own
His fervent zeal for their ſalvation ſhewn;
And of his grateful flock, who yet ſurvive,
Ye num'rous converts, ſay, by him ye live;
Say, taught by him to life divine ye riſe,
The film of ignorance vaniſh'd from your eyes.
Nor did he e'er diſdain to teach the young,
But form'd to heav'nly ſounds the infant tongue;
Babes well inſtructed liſp their ſimple pray'r,
And ſpeak their paſtor's never ceaſing care.
Unwarp'd by ſenſual ends, or vulgar aims,
By idle riches or by idler names;
Superior to preferment's gilded bait,
For his reward he nobly choſe to wait;
Wait till his Lord, deſcending from the ſkies,
Shall bid his ſaints to endleſs glory riſe:
This made his heav'nly mind *the lure* * forego,
And ſtill his love to his dear people ſhow.—
While with ſucceſs heav'n deigns his toils to crown,
True to their intereſt, he forgets his own;
See him ſtill faithful in his ſtation keep,
The tender ſhepherd can't forſake his ſheep.
At laſt exhauſted nature wears away,
Spent with the toils of each returning day;
For each returning day had toils aſſign'd,
To pour freſh light upon the lightleſs mind;
The ſleepy to awake, the faint build up
To a ſtrong faith, and ever-lively hope.

N. B. He refuſed a conſiderable living.

May ev'ry watchman in his footſteps tread,
And *thus* religion's ſaving knowledge ſpread!
Behold the ſervant, now his ſtrength is gone,
To the cold grave, in pain deſcending down,
But all his ſuff'rings cannot force a groan!
What chriſtian magnanimity is here!
What ſtrong affiance in his maſter's care,
Tho' with no flights of holy rapture bleſt, †
He ſtill a firm unſhaken faith expreſt,
A faith well built in the atoning blood,—
His only plea, all prevalent with God.
But *Walker*, pious ſaint, ſhall he depart,
Without ſome warmer beams around his heart?
Will not the ſun of righteouſneſs ariſe,
And place his heav'n before his cloſing eyes?
Yes—the bright glory breaks upon his ſight,
A bleſſed antipaſt of endleſs light;
The angels open wide the golden doors,
And on his ſoul the rapt'rous viſion pours.
O boaſting grave, where is thy victory?
With joy he ſees his diſſolution nigh,
And glories in his privilege—to die!

† See the account of his death, p. 577. of the laſt Number.

STANZAS *on* DEATH.

From Mr. Cunningham's Elegy on a Pile of Ruins.

CAN the deep ſtateſman, ſkill'd in great deſign;
Protract, but for a day, precarious breath?
Or the tun'd follower of the ſacred nine,
Sooth, with his melody, inſatiate death?
No—Tho' the palace bar her golden gate,
Or monarchs plant ten thouſand guards around;
Unerring, and unſeen, the ſhaft of fate
Strikes the devoted victim to the ground;
What then avails ambition's wide-ſtretch'd wing,
The ſchoolman's page, or pride of beauty's bloom!
The crape-clad hermit, & the rich-rob'd king,
Level'd lie mix'd, promiſcuous in the tomb.
The *Macedonian* monarch, wiſe and good,
Bade, when the morning's roſy reign began,
Courtiers ſhould call, as round his couch they ſtood,
"*Philip*, remember, thou'rt no more than man."
Search where ambition rag'd, with rigour ſteel'd;
Where ſlaughter, like the rapid light'ning, ran;

And say, while mem'ry weeps the blood-ſtain'd field,
Where lies the chief, and where the common man?
Vain are the pyramids and motto'd ſtones,
And monumental trophies rais'd on high!
For Time confounds them with the crumbling bones,
That mix'd in haſty graves unnotic'd lie.
Reſts not, beneath the turf, the peaſant's head,
Soft as the Lord's, beneath the labour'd tomb?
Or ſleeps one colder, in his cloſe clay bed,
Than t'other in the wide vaults dreary womb?
Hither, let lux'ry lead her looſe-rob'd train;
Here flutter pride on purple-painted wings:
And from the moral proſpect, learn--how vain
The wiſh that ſighs for ſublunary things!

To the Editors of the Chriſtian's Magazine.

GENTLEMEN,

IF the following poem is not unſuitable to your plan, I hope you will inſert it in your Magazine. I am yours, &c.

Aug. 20, 1761. J. C.

To SAPPHO, *a young Lady of thirteen years of age. By* Wm. Melmoth, *Eſq.*

WHILE yet no am'rous youths around thee bow,
Nor flatt'ring verſe conveys the faithleſs vow;
To graver notes will *Sappho*'s ſoul attend,
And ere ſhe hears the lover, hear the friend.
Let maids leſs bleſs'd, employ their meaner arts,
To reign proud tyrants o'er unnumber'd hearts;
May *Sappho* learn (for nobler triumphs born,)
Theſe little conqueſts of her ſex to ſcorn.
To form thy boſom to each gen'rous deed;
To plant thy mind with ev'ry uſeful ſeed;
Be theſe thy arts; nor ſpare the grateful toil,
Where nature's hand has bleſs'd the happy ſoil.
So ſhall thou know, with pleaſing ſkill, to blend
The lovely miſtreſs, and inſtructive friend:
So ſhall thou know, when unrelenting time
Shall ſpoil theſe charms, yet op'ning to their prime,
To eaſe the loſs of beauty's tranſient flow'r,
While reaſon keeps what rapture gave before.
And oh! while wit, fair dawning, ſpreads her ray,
Serenely riſing to a glorious day,
To hail the growing luſtre, oft be mine,
Thou early fav'rite of the ſacred Nine!
And ſhall the muſe, with blameleſs boaſt pretend
In early bloom, that *Sappho* call'd me friend:
That urg'd by me, ſhe ſhun'd the dang'rous way,
Where heedleſs maids, in endleſs error ſtray;
That ſcorning ſoon her ſex's idler art,
Fair praiſe inſpir'd, and virtue warm'd her heart;
That fond to reach the diſtant paths of fame,
I taught her infant genius where to aim?
Thus, when the feather'd choir, firſt tempt the ſky,
And all unſkill'd their feeble pinions try,
Th' experienc'd ſire, preſcribes the' adventr'ous height,
Guides the young wing, and pleas'd, attends the flight.

A devotional REFLECTION.

THE follies of an early life I ſee,
Nor ought ſo ſhocking now appears to me;
Thoſe actions never could from thought ariſe,
Whoſe only fruits are penitence and ſighs:
O! may th' omniſcient then, the whole impute,
Not to the man, but to th' incautious brute.
Sunk by corruption, and reſtor'd by grace,
The Goſpel-Terms, I gratefully embrace;
Since reaſon and religion both agree,
Comfort, bleſt Saviour! only flows from thee.

EPITAPH.

BY heav'n preſerv'd, by mortals much oppreſt,
The mind once join'd to what is now but duſt,
Weary'd with toils, nor e'er expecting reſt,
Below the bliſsful manſions of the juſt;
Gladly her partner lodg'd beneath this ſtone,
Till the great day, when each ſhall claim its own.

EPITAPH, *on a* Gameſter *and* Free Thinker.

HERE lies a ſceptick long in doubt,
If death would kill the ſoul or not;
Death ends his doubtfulneſs at laſt,
Convinc'd—but oh! the die is caſt.

HIS-

HISTORICAL MEMOIRS.

FROM the allied army we are informed, that the campaign is at an end. On the 4th of this month, Prince Ferdinand fixed his head-quarters at Hildeſheim. The Hereditary Prince is to have his at Munſter. The Engliſh cavalry will winter in Eaſt-Frieſland: and the Engliſh foot in the Biſhoprick of Oſnabrug. General Sporken is to paſs the winter at Hamelen, and General Luckner at Eimbeck. According to the allotment of the French troops this winter, Marſhal Broglio will quarter 60,000 men in the Principality of Heſſe, including the garriſons of Gottingen and Caſſel; the former of which will be 14,000 men, and the latter 15,000.

Advices from Sileſia import, that the King of Pruſſia arrived the beginning of December at Breſlau, from whence he had detached 10 or 12,000 men down the Oder, whoſe march it was imagined would greatly influence the affairs in Pomerania.

A conſpiracy has been lately formed to ſurprize the King of Pruſſia in his quarters; the particulars of which are as follow:

A Sileſian gentleman, of the name of Wargotſch, who has an eſtate near Strehlen, came often to the Pruſſian camp, where he was well received by the King of Pruſſia, and by the officers. He informed himſelf, with great exactneſs, of every thing that paſſed in the army, and particularly, of the diſpoſition made of the troops in their quarters of cantonment; and, as the country thereabout was well known to him, he formed a project of ſurpriſing his Pruſſian Majeſty, in the night of the 1ſt of December, which was to have been executed in this manner: A ſmall body of reſolute cavalry were to penetrate, in the night, into the ſuburbs of Strehlen, where his Pruſſian Majeſty lodged, to which they were immediately to ſet fire; and, during the confuſion that this muſt neceſſarily occaſion, to endeavour to ſeize and carry off the King of Pruſſia, which Wargotſch thought was very practicable, as the quarters were, at that time, but ſlightly guarded.—The whole affair is reported to have been accidentally diſcovered by one of Wargotſch's own ſervants, who had often been employed to carry letters to a Popiſh prieſt in a neighbouring village. Theſe letters were directed to an Auſtrian Lt. Colonel, and the prieſt had the care of tranſmitting them. The ſervant obſerving, when his maſter gave him the laſt letter, that he was uncommonly anxious about the ſafe delivery of it, and appeared to be in great agitation of mind, began to ſuſpect that he was employed in a dangerous ſervice; however he took the letter, and promiſed to deliver it, as uſual; but, inſtead of that, carried it directly to Strehlen, where he put it into the hands of Monſieur de Cruſemark, the Adjutant-General, who immediately ſent out two ſmall parties of dragoons to ſeize Wargotſch and the prieſt, who were both made priſoners, but eſcaped afterwards. The tryal of Wargotſch, who has been cited to appear, is actually carrying on before the tribunal called the Ober Ampt, in Breſlaw.

The accounts from Colberg are very inconſiſtent with each other, ſome affirming, that that place ſtill holds out, and will be capable of doing ſo a conſiderable time; while others, on the contrary, aſſert, that it's fall is inevitable.—The Ruſſians were repulſed in ſeveral attempts; however, they are at length proceeded ſo far, as to get poſſeſſion of the fort of Munden, and ſome of the outworks: The weather being ſet in for froſt, the Commandant of the place has ordered water to be thrown conſtantly on the counterſcarp of the ramparts, to render the ſcaling of them more difficult.

The Swedes have quitted the Iſle of Wollin and the Town of Demmin; but intend a winter campaign, if the Ruſſians ſhould ſucceed againſt Colberg, otherwiſe they will go into winter quarters.

The armies in Saxony furniſh no material intelligence. All remained quiet there, when the laſt letters were diſpatched from thence.

MONDAY, *Nov.* 30.

CAPT. Elphinstone, of his Majesty's ship Richmond, in the way from the Downs to Spithead, on the 24th of this month, off Fairleigh, fell in with and took the Epervier, a French lugsail, with six swivel guns, and 20 men, commanded by Francois Berthe, belonging to Calais.

Capt. Charles Douglas, of his Majesty's ship the Syren, on the 28th inst. in company with the Unicorn and Martin sloop, between the coast of Flanders and the Galloper, fell in with, chased, and took the Ernestine cutter privateer, of and from Dunkirk, carrying 10 four-pounder guns, and 67 men.

Thursday, Dec. 1. We learn from Dublin, that the House of Commons of Ireland, on the 26th of last month, resolved, That none but menial servants receiving wages should be protected by any member, and all written protections, which were already, or might hereafter be granted by any member, were, at the same time, declared null and void.

The merchants of Corke in Ireland, are going to erect, at their own expence, a magnificent statute to the memory of Mr. Pitt, for the many eminent services he has done to the three kingdoms.

Wednesday 2. His Majesty went to the House of Peers with the usual state, and gave the royal assent to a bill for settling her Majesty's dowry.

Her Majesty went to the House of Peers in her chair of state, preceded by the Duke of Manchester, Lord Chamberlain, and the Earl of Harcourt, Master of the Horse, and attended by the Dutchesses of Hamilton and Ancaster, and the Countess of Effingham, and several of the Maids of honour, and was placed in a chair of state on the King's right hand: and when the act passed, her Majesty rose up and made her obeisance to the king.

Friday 4. This day his Majesty went to the House of Peers, and gave the royal assent to,

An act for granting an aid to his Majesty, by a Land-tax, to be raised in Great-Britain, for the service of the year one thousand seven hundred and sixty-two.

An act for continuing and granting to his majesty certain duties upon Malt, Mum, Cyder, and Perry, for the service, of the year one thousand seven hundred and sixty-two.

An act to repeal so much of an act, made in the first year of the reign of his present Majesty King George the third, entitled an act for the relief of insolvent Debtors, as relates to the creditors compelling prisoners charged in execution to deliver up their estates, and to such prisoners being thereupon discharged.

And to one private bill.

This day the Right Hon. Thomas Conolly, Esq; rode for a wager of 500 guineas on the Curragh of Kildare. He was allowed two hours to ride 40 miles, with any ten hunters of his own. He with ease rode 42 miles in an hour and 44 minutes, on eight hunters.

Saturday 5. They write from Lisbon, that they frequently feel some tremblings of the earth, which, tho' slight, they cannot help being alarmed at, as it is a proof that the causes of the great earthquake on the first of November 1757, still subsist.

Mr. Rich, late Patentee of Covent Garden Theatre, has left his effects, and the profits arising from the patent, to be equally divided between his children; and Mr. Beard is to be allowed 100l. per annum, as manager.

Monday 7. Mr. Curry, a Viewer, and three others, were burnt at Hartley Colliery near Newcastle upon Tyne, by an explosion of foul air. And a few days ago, a pit at Long-Benton fired, and burnt a Horse Driver in a terrible manner, so that his life is much dispaired of, but providentially did no further damage, although the Pit was full of men.

Tuesday 8. A French Prisoner in the Sugar-house prison, near Exeter, was murdered by Pierre Michshell, another French prisoner, who cut the deceased across the belly in such a manner that part of his bowels came out. The murderer was apprehended with the bloody knife upon him: He at first denied the fact, but afterwards confessed it, and in excuse pleaded his being in liquor. The Coroner's Jury have brought in their verdict, Wilful murder, and Pierre Michshell was committed to Exeter Gaol.

One

One John Hambly was alſo committed to the ſame gaol about the ſame time, charged with the murder of George Punchard, of Shebbeare, near Hatherley, in Devonſhire. Punchard was a bailiff, and had ſerved Hambly with a writ, about a fortnight before, when the latter told him, if ever he offered to ſerve him with another, he would be revenged on him; but the deceaſed having another to ſerve on him, and meeting him in a bye place, told him he had another writ for him, when it is ſuppoſed he murdered him.

Thurſday 10. The Right Hon. Earl Ferrers was elected Member of the Royal Society. His Lordſhip having made an accurate obſervation on the Tranſit of Venus, delineated the ſame, and preſented to the ſociety that delineation, with an explanation thereof, and a Tranſitarium, invented by his lordſhip, for giving an ocular demonſtration of the principles relating to the theory of the planet.

Saturday 12. Captain Man, of his Majeſty's ſhip the Milford, is arrived in Kingroad, and has brought in with him the Loyne ſnow of Lancaſter, which was bound from Corke to Barbadoes, and taken by the Diana, a French Privateer of 26 guns, but retaken by the Milford.

Monday 14. Commodore Young, on the 10th inſtant, retook with his boats, cloſe in ſhore, the Alice, belonging to Liverpool, Samuel Murlock maſter, from Africa and Virginia. She had parted from her convoy, and had been taken by the Marquis de Meaſeiur French privateer near Scilly.

This morning, a little before ten o'clock, Daniel Looney, for the murder of Capt. Shanks, was carried in a cart, and Robert Greenſtreet, for the murder of his maſter, Mr. Souch, a fiſhhook-maker, in Crooked-lane, was drawn in a ſledge from Newgate, and executed at Tyburn according to their ſentence; both behaved very penitently, and after they had hung the uſual time, their bodies were taken down, and carried to Surgeons Hall for diſſection.

The Captain's Taylor, of the Burford, Captain Gambier, was hanged this day on board his Majeſty's ſhip Duke, for barbarouſly killing one of his mates, by ſtabbing him in the belly. This murderer bore his fate with great reſolution, till the ſmith came to meaſure his body; when, underſtanding he was to be gibbited, he was greatly enraged.

Wedneſday 16. Mr. Mehan, journeyman to Mr. Framingham, ſurgeon at Swaffham, was unfortunately burnt to death, occaſioned by a large bottle of oil of turpentine which ſtood in a chamber over the ſhop taking fire by ſome accident, which he endeavoured to bring down ſtairs, in order to throw into the ſtreet, but was prevented by the bottle burſting as he was running down, which ſet fire to his cloaths, and alſo to the houſe, which was extinguiſhed without communicating itſelf to any other buildings.

Sunday 20. The Marquis of Granby, General Waldegrave, and ſeveral other officers lately arrived from Germany, waited on his Majeſty at St. James's.

Monday 21. His Majeſty's ſloop the Scorpion, commanded by Capt. Thomas Hallum, being on a cruize off Scilly, on the 12th inſtant, fell in with, and took the Boſcawen, a ſnow privateer, belonging to St. Malo, of ten carriage guns, four pounders, ſix ſwivels, and 80 men.

Wedneſday 23. This day his Majeſty went to the Houſe of Peers, and, the Commons attending, his Majeſty was pleaſed to give the royal aſſent to,

An act for more effectually preventing the exceſſive uſe of ſpirituous liquors, for home conſumption, by laying additional duties upon ſpirits made in Great Britain, or imported into the ſame, and for better regulating and encouraging the exportation of Britiſh made ſpirits, and for ſecuring the payment of the duties upon ſpirituous liquors.

An act for the importation of ſalted beef, pork, and butter into this kingdom from Ireland, for a limited time, for the ſupply of his Majeſty's ſhips, tranſports, and other ſhips and veſſels, in his Majeſty's immediate ſervice and pay.

And to one road and three private bills.

Thurſday 24. *Whitehall.* This night arrived one of his Majeſty's meſſengers, with letters of the 11th inſtant, from the Earl of Briſtol, his Majeſty's ambaſſador extraordinary at the court of Madrid, by which it appears, that his Excellency having, by his Majeſty's orders, aſked a categorical anſwer, with regard to certain engagements, offenſive to Great Britain,

Britain, ſuppoſed to have been contracted between the courts of Madrid and Verſailles; and Monſieur Wall having, by his Catholick Majeſty's order, refuſed giving any ſatisfaction on that head, the the Earl of Briſtol was preparing, in obedience to his Majeſty's commands, to come away from that court.

Sunday 27. This day Charles Pratt, Eſq; Attorney General, kiſſed his Majeſty's hand at St. James's, on being appointed Lord Chief Juſtice of the court of Common Pleas, and received the honour of Knighthood.

At the ſame time the Hon. Charles Yorke, Sollicitor General, was appointed Attorney General. And Fletcher Norton, Eſq; Sollicitor General.

His Majeſty this day was pleaſed to confer the honour of Knighthood on the Right Worſhipful Dr. Edward Simpſon, Judge of the Prerogative court of Canterbury.

Monday 28. This day Dr. Newton, Biſhop of Briſtol, was conſecrated by the Archbiſhop of Canterbury at Lambeth.

A few days ſince a melancholy accident happened at Cranſby in Northamptonſhire: the youngeſt ſon of Mr. Banes, of that place, a very promiſing youth about eighteen years of age, going into the barn with a ſervant, the man took up an old ruſty gun, and ſaid jokingly, "Maſter I will ſhoot you, I have not ſhot a crow a long time;" at the ſame time pulling the trigger, it went off, and blowed his brains out.——The gun had been lying about the barn a long time, the ſervants often preſenting it at one another in play, and no one knowing it was charged till it killed the young man.

Tueſday 29. By letters from Strabane, in Ireland, we have an account, that on the 15th inſt. John M'Naghton, Eſq; and one of his accomplices, Mr. Thomas Dunlap, were executed there on that day for the murder of Miſs Knox, (an amiable young Lady, to whom M'Naghton had paid addreſſes, but was diſapproved of by her parents.) M'Naghton did not deny the fact, but did not expreſs the leaſt ſorrow for it. Dunlap declared his innocence as to the intention of murder, and ſaid he was drawn in to accompany M'Naghton, who was his landlord, thro' threats and perſuaſions. Two of the name of Irwin remain in goal to be tried for the ſame murder at the next aſſizes.

By letters from Staten Iſland in America we are informed, that on the 25th of October laſt, the ceremony of inveſting Sir Jeffery Amherſt with the moſt honourable order of the Bath, was performed by Major General Monkton, in obedience to his Majeſty's pleaſure, ſignified in a letter wrote by Mr. Pitt, dated July 17th, 1761.

By advices from New York we learn, that on the 19th of laſt month, the fleet of men of war and tranſports, having on board Major General Monkton, and 11 regiments, embarked from Staten Iſland on an expedition.

Letters from South Carolina import, that a treaty of peace has been actually concluded on and ſigned between the Engliſh and the Cherokees.

DEATHS.

Mynheer Hopp, Envoy Extraordinary from the States General to the Court of Great Britain.

Lady Lochiel, Daughter to Sir James Campbell, of Auchenbreck, in Scotland.

Lord Charles Manners.

Elizabeth Marchant, of Hamilton's Baun in Ireland, aged 133.—Her Huſband died 15 years ago in his 116th year.

Lady Viſcounteſs Doneraile.

The Counteſs Dowager of Pomfret.

The Lady of his Exellency M. Boreel, Ambaſſador Extraordinary from the States of Holland to the Court of Great Britain.

The Lady of Sir George Warren.

The Lady of Lord Wentworth.

William Earl of Kintore, in Scotland.

Lady Frances Courtney, Lady of Sir William Courtney.

Lady Lydia Corbet, of Duke-ſtreet, Weſtminſter.

Dr. Joſhua Ward, at Whitehall.

Anthony Lamelonier, Eſq; Lieut. Colonel to the Firſt Troop of Horſe Guards.

Hon. John Rattray, Charles Town, South Carolina.

Hon. Edmund Atkyn, Eſq; Superintendant of Indian Affairs in N. America.

John Appy, Eſq; Judge Advocate at New York, and Secretary to Gen. Amherſt.

Eccle-

Clergymen preferred.	*Preferments.*	*Patrons.*
Mr. Villiers,	Chaplain to his Majeſty's Ship, Royal Sovereign,	The Lords of the Admiralty.
George Baker, B. A.	Chaplain to his Majeſty's Ship, Mermaid,	
Mr. Willey, *ſenior fellow of Chriſt's Coll. Camb.*	R. of Kegworth, *Leic.* 300*l.* (Wigley, d.)	Chriſt's Coll. Camb.
Mr. Henry Rugg, *Vicar of Bleaſby,*	R. of Feverſhall, *Nott.*	Sir Charles Molineux, Bart.
Mr. Buckner, *Chaplain to the Duke of Richm.*	V. of Lymiſter, *Suſſ.*	Bp. of Chicheſter, *or* Eton College.
Mr. Smart,	Chaplain to Lord Edgcumbe.	
Mr. Henry Auſten, *Chap. to Lord Falkland,*	R. of Weſt Wickham, *Kent.*	Miſs Lennard, of Wickham Court.
Rt. Rev. and Hon. Rob. Drummond, D. D. *Bp. of Saliſbury, and bro. to the E. of Kinnoul,*	Abp. of York, (*Gilbert*, d.)	The King.
Rt. Rev. John Thomas, D. D. *Bp. of Lincoln,*	Bp. of Saliſbury, (*Drummond*, tr.)	
John Green, D. D. *Dean of Lincoln, and Maſter of Bennet Coll. Camb.*	Bp. of Lincoln, (*Thomas*, tr.)	
Right Rev. Tho. Hayter, D. D. *Bp. of Norwich,*	Bp. of London, (*Sherlock*, dec.)	
Right Rev. Phil. Yonge, D. D. *Bp. of Briſtol,*	Bp. of Norwich, (*Hayter*, tr.)	
Thomas Newton, D. D. *Precentor of York, Preb. of Weſtminſter, and R. of Bow Church, Lond.*	Bp. of Briſtol, (*Yonge*, tr.)	
Hon. Shute Barrington, *Chap. in Ord. and bro. to Lord Barrington,*	Canon of Chriſt-Church, *Oxon.* (*Forreſter*, d.)	
Mr. Huddesford,	Tatchbrooke, V. *Warw.*	Preb. thereof in Litchfield Cath.
Mr. Knowles,	R. of Whitton, *with* Thurlton, *Suff.*	Bp. of Ely.
Mr. Gibſon,	V. of Heſton, *Midd.*	Bp. of London.
James Pigott, M. A.	V. of Great Wigſton, *Leic.*	Haberdaſhers Comp. Lond
Mr. Moore, M. A. *Chap. to the Duke of Marlb.*	Preb. of Durham,	Bp. of Durham.
Mr. James Wilkins,	V. of Whitchurch, *Dorſ.*	The King, by lapſe, from the Bp of Bath & Wells.
Mr. Morris, *Curate of St. Peter le Poor.*	L. of St. Swithin's, Lond. Stone.	The Pariſhioners.
Mr. Richard Dodd,	L. of St. Michael's, Crooked lane.	
Dr. John Thomas, *Chap. in Ord. and Preb. of Weſtm.*	Sub-Almoner to his Majeſty.	Lord Almoner.
Lilly Butler, M. A.	Witham, V. *Eſſex*, 280*l.* (*Dr. Sayer, d.*)	The King, by prerogative during the late vacancy of the ſee of Lond.
Mr. Cuſt, *Rector of Fulbeck, Linc. & bro. to the Speaker,*	Chaplain to the Houſe of Commons.	The Speaker.
Mr. David Owen,	Ryton, R. *Salop.* (*Wild*, d.)	
Mr. Thomas Wood,	Poghill, R. *Devon.*	
Mr. Layton Herington,	Mandfield, V. *Yorkſh.*	Lord Chancellor.
John Pearſall, M. A. *Maſter of the Free School, at Guildford,*	Werehorn, R. *Kent.* 140*l.*	
Mr. Richard Barford,	Melleſworth, *alias* Moulſworth, R. *Hunt.* (*Dr. Brooke*, d.)	Lord Chanc. in virtue of the King's prerogative during the late vacancy of the ſee of York.

Clergyman,	*Preferments.*	*Patrons.*
Dr. Ledgwich,	Preb. of Cumber, in Derry, (*Ld. Blaney, d.*)	Biſhop of Derry.
Mr. Guſtavus Hamilton, *ſon to the late Collector of Corke,*	Miniſter of Ballynakreen, *Ireland.*	
Mr. Geo. Knox,	Ballyskullian, R. *with* Termonary, R. *united.* (*Marſhal,* r.	
Mr. Patrick Cuming, *jun.*	Profeſſor of Oriental Languages.	Univ. of Glaſgow.
Mr. James Williamſon,	Prof. of Mathematicks, (*Simſon, r.*)	

Eccleſiaſtical and Univerſity Preferments.

Wm. Blackſtone, LL. D. *Vinerian Profeſſor of the laws of England,*	Principal of New-Inn Hall, Oxf. (*Walker,* deceaſed.)	The Chancellor of that Univerſity.
Dr. William Leechman, *Prof. of Divinity, at Glaſgow,*	Principal of that Univerſity, (*Campbell,* deceaſed.)	The King.
Mr. Robert Trail, *Miniſter in Banff,*	Profeſſor of Oriental Languages in the Univerſity of Glaſgow, (*Buchanan,* deceaſed.)	The Members thereof.
Mr. Richard Hayes, *Fell. of Brazen-noſe College, Oxford,*	R. of Great Riſington, *Glouceſterſh.* (250l.)	Counteſs of Talbot.
Mr. Charles Pye, *Chap. to Lord Edgcumbe,*	R. of St. Mary's, in Truro, Cornwal. (*Walker d.*)	Lord Edgcumbe.
Mr. Nevil Walter,	R. of Llanvatherin, *Monmouthſh.*	Lord Abergavenny.
Mr. Day,	L. of St. Michael Royal and St. Martin Vintry, *Lond.*	The Pariſhioners.
Mr. Richard Yates,	Chaplain to	Lord Forbes.

Diſpenſations for holding Pluralities.

Edw. Smith, D. D. *Qualified by degree,*	Waldon-Abbots, V. Datchworth, R.	*Hertf.* 260l.	Dean & Chapter of St. Paul's Lond. Clare-Hall, Camb.
Will. Murry, D.D. *Chap. to Earl Graham.*	Gainſborough, V. Folkingham, R.	*Linc.* †	Bp. of Lincoln. Mr. Wynne.
Tho. Moſley, M.A. *Chap. to E. of Northumb.*	Strenſall, V. Wigginton, R.	*Yorkſh.* 250l.	Preb. of Strenſall, in York Cath. Lord Chancellor.
John Blake, M. A. *Chap. to Dow. Lady Irwin,*	Skeringham, R. Catton, R.	*Yorkſh.* 200l.	The King. Lord Chancellor. *
George Secker, M. A. *Chaplain and nephew to the Abp. of Canterbury,*	R. of Allhallows the Great & Leſs, Lond. *united* V. of Yardley, *Hertf.*	380l.	Abp. of Canterbury. Dean&Chap.St.Paul's.
Wm. Whitworth, LL.B.	Stilton, R. *Hunt.* Little Bytham, R. Caſtle Bytham, R.	*Lincoln,* conſol.	Bp. of Lincoln. Dean & Chap of Linc.
John Newborough, M.A. *Chap. to Ld. Say & Seal,*	Thame, V. Aſton Rowant, V.	*Oxf.*	Earl Granville. Lord Chancellor.
Matthew Maddocks, M.A. *Chap. to the D. of Manch.*	Holliwell, R. *Hunts* Kentſworth, V. *Hertf.*	270l.	Duke of Mancheſter. Dean&Chap.ofSt Paul's
Robert Ready, M. A. *Chap. to Lady Dowager Middleton,*	Burſcot, *alias* Burwaſcot, R Peaſemoor, *alias* Peyſmer, R	*Berks.* 250l.	Mr. Loveden, *or* Mr. Talbot. Mr. Shirley.

† *The Prebend of* Corrinham, *in Lincoln Cathedral, is annexed by Act of Parliament,* 1704 *to the Vicarage of Gainſborough; and the Vicarage of* Loughton, (*a ruinated Church,*) *is united to Folkingham.*

* *The Lord Chancellor* uſually *preſents* only *to ſuch of the Crown Livings as are* under 20l. a year, *in the King's Books; but as* Catton *came to the Crown by exchange for a Living* (*ſuppoſed*) under Value, *ſo the Patronage of this,* (*tho' above Value,*) *was expreſsly reſerved to the Chancellor, by the Act of the 4th and 5th of* William *and* Mary, *which confirms the Exchange, then made with the Duke of* Somerſet.

SUPPLEMENT

TO THE

CHRISTIAN'S MAGAZINE.

From *July* to *December*, 1761.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

The LIFE *of Dr.* BARROW, *by* T. Y. *of* Pontoon.

DR. *Iſaac Barrow* was the ſon of Mr. *Thomas Barrow*, a citizen of *London*, of good reputation, brother to *Iſaac Barrow*, late Lord Biſhop of *St. Aſaph*. He was born in *London*, *October* 1630. * His mother was *Anne*, daughter of *William Buggin*, of *North-Cray*, in *Kent*, Eſq; whoſe tenderneſs he did not long enjoy, ſhe dying when he was about four years old.

His firſt ſchooling was at the *Charter-houſe*, for two or three years, when his greateſt recreation was in ſuch ſports as brought on fighting among the boys: in his after time a very great courage remained, whereof many inſtances might be ſet down, yet he had perfectly ſubdued all inclination to quarrelling; but a negligence of his cloaths did always continue with him. For his book he minded it not, and his father had little hope of ſucceſs in the profeſſion of a ſcholar, to which he had deſigned him. Nay, there was then ſo little appearance of that comfort which his father afterwards received from him, that he often ſolemnly wiſhed, that if it pleaſed God to take away any of his children, it might be his ſon *Iſaac*; ſo vain a thing is man's judgment, and our providence unfit to guide our own affairs!

Removing thence to *Felſted*, in *Eſſex*, he quickly made ſo great a progreſs in learning, and all things praiſe-worthy, that his maſter

* Dr. *Pope*, in the life of Biſhop *Ward*, p. 129, ſays this was a miſtake: but it was not, as appears from Dr. *Barrow*'s Epitaph, made from his father's information, and mentioned by Dr. *Pope* himſelf, p. 169.

appointed him a little tutor to the Lord Viſcount *Fairfax*, of *Emely*, in *Ireland*. While he ſtaid here, he was admitted in *Peter houſe*, his uncle the Biſhop's College. But when he removed to (and was fit for) the Univerſity of *Cambridge*, *February* 1645, he was planted in *Trinity* College; his condition was very low, his father having ſuffered much in his eſtate on account of adhering to the King's cauſe; and being gone away from *London* to *Oxford*, his chief ſupport at firſt was from the liberality of the famous and reverend Dr. *Hammond*, to whoſe memory he paid his thanks in an excellent Epitaph, (among his Poems) wherein he deſcribes the Doctor and himſelf too; for the moſt, and moſt noble parts of the character do exactly agree to them both.

Being now as it were without relations, he abuſed not the opportunity to negligence in his ſtudies, or licentiouſneſs in his manners, but ſeaſoned his tender years with the principles and the exerciſe of diligence, learning and piety, the beſt preparatives for the ſucceeding varieties of life.

The young man remained ſuch a royaliſt, that he would never take the covenant; yet carrying himſelf with fairneſs, candour, and prudence, he gained the good-will of the chief Governors of the Univerſity. One day Dr. *Hill*, Maſter of the College, laying his hand on his head, ſaid, "Thou art a good lad; 'tis a pity thou art a Cavalier." And when, in an Oration on the Gunpowder Treaſon he had ſo celebrated the former times, as to reflect much on the preſent, ſome Fellows were provoked to move for his expulſion; but the Maſter ſilenced them with this, "*Barrow* is a better man than any of us" Afterward when the engagement was impoſed, he ſubſcribed it; but, upon ſecond thoughts, repenting of what he had done, he went back to the Commiſſioners, and declard his diſſatisfaction, and got his name razed out of the liſt. For the juniors, he was always ready to give them his help, and very freely; though for all the exerciſes he made for them in verſe and proſe, he never received any recompence but one pair of gloves.

While he was yet a young ſcholar, his judgment was too great to reſt ſatisfied with the ſhallow and ſuperficial phyſiology then commonly taught and received in the Univerſities, wherewith Students of meaner abilities contentedly took up; but he applied himſelf to the reading and conſidering the writings of the Lord *Verulam*, Monſieur *des Cartes*, *Galileo*, and other the great wits of the laſt age, who ſeemed to offer ſomething more ſolid and ſubſtantial.

When the time came that he could be choſen Fellow of his College, *anno Dom.* 1649, he obtained it by his merit; nothing elſe could recommend him, who was accounted of the contrary party. After his election, finding the times not favourable to men of his opinion in the affairs of the church and ſtate, to qualify him (as he then thought) to do moſt good, he deſigned the profeſſion of Phyſick; and for ſome years bent his ſtudies that way: and particularly made great progreſs in the knowledge of Anatomy, Botanicks, and Chymiſtry. But afterward, upon deliberation with himſelf, and conference with his uncle, the late Lord Biſhop of St. *Aſaph*, thinking that profeſſion

not

not well conſiſtent with the oath he had taken when admitted Fellow, to make Divinity the end of his ſtudies, he quitted Medicine, and applied himſelf chiefly to what his oath ſeemed to oblige him.

He was, upon all opportunities, ſo open and communicative, that many of his friends in that College (for out of it he had few acquaintance) can report frequent inſtances of his calm temper in a factious time, his large charity in a mean eſtate, his facetious talk upon fit occaſions, his indefatigable induſtry in various ſtudies, his clear judgment on all arguments, his ſteady virtue in all difficulties, which they muſt often have obſerved, and can better deſcribe.

Of his way of diſcourſe I ſhall here note one thing, that when his opinion was demanded, he did uſually ſpeak to the importance as well as to the truth of the queſtion: this was an excellent advantage, and to be met with in few men's converſation.

Tractare res multi norunt, æſtimare pauci. CARDAN.

While he read *Scaliger* on *Euſebius*, he perceived the dependence of Chronology on Aſtronomy, which put him on the ſtudy of *Ptolomy*'s Almageſt; and finding that book, and all Aſtronomy, to depend on Geometry, he applied himſelf to *Euclid*'s Elements, not ſatisfied till he had laid firm foundations; and ſo he made his firſt entry into the Mathematicks, having the learned Mr. *John Ray* then for his *ſocius ſtudiorum*, and ſometimes his fellow-traveller in ſimpling, and always for his very much eſteemed friend: he proceeded to the demonſtration of the other antient Mathematicians, and publiſhed his Euclid in a leſs form, and clearer method, than any one had done before him. To ſo much diligence nothing was impoſſible: and in all his ſtudies, his way was not to leave off his deſign, till he brought it to effect; with theſe ſpeculations the largeneſs of his mind could join Poetry, to which he was always addicted, and very much valued that part thereof which conſiſts of deſcription, but the hyperboles of ſome modern Poets he as much ſlighted: for our Plays, he was an enemy to them, as a principal cauſe of the debauchery of theſe times; (the other cauſes he thought to be the *French* education, and the ill examples of great perſons): for ſatires he writ none; his wit was pure and peaceable.

When Dr. *Duport* reſigned the chair of *Greek* Profeſſor, he recommended this his pupil for his ſucceſſor, who juſtified his tutor's opinion by an excellent performance of the probation exerciſe; but being thought inclined to Arminianiſm, he obtained it not: however, he always acknowledged the favour which Dr. *Whichcote* ſhewed him on that, as on all occaſions. The partiality of others againſt him in that affair, ſome thought might help forward his deſire to ſee foreign countries.

To provide for his voyage, *anno Dom.* 1654, he ſold his books, and went firſt into *France*: at *Paris* he found his father attending the *Engliſh* court, and, out of his ſmall *viaticum*, made him a ſeaſonable preſent: he gave his College an account of his voyage thither, which will be found among his Poems; and ſome farther

obſervations in a letter; which will ſhew his piercing judgment in political affairs, when he applied his thoughts that way. After ſome months, he went to *Italy*, and made a ſtay at *Florence*, where he had the favour, and neglected not the advantage, to peruſe many books in the Great Duke's Library, and ten thouſand of his medals, and diſcourſe thereon with Mr. *Fitton*; the fame of whoſe extraordinary abilities in that ſort of learning, had cauſed the Duke to invite him to the charge of that great treaſury of antiquity.

Florence was too dear a place for him to remain in long; his deſire was to viſit *Rome*, rather than any other place; but the plague then raging there, he took ſhip at *Livorn* (*Nov.* 1657) for *Smyrna*. In this voyage they were attacked by a pirate; and, though he had never ſeen any thing like a ſea fight, he ſtood to the gun appointed him with great courage; for he was not ſo much afraid of death, as of ſlavery,—*vitali charior aura libertas*, &c. as he expreſſes himſelf. At *Smyrna* he made himſelf moſt welcome to Conſul *Bretton*, and the Merchants; and ſo at *Conſtantinople*, to Sir *Thomas Bendiſh*, the *Engliſh* Ambaſſador, and Sir *Jonathan Dawes*, from whoſe civility he received many favours, and there ever after continued between them an intimate friendſhip.

At *Conſtantinople*, the ſee of St. *Chryſoſtom*, he read over all the works of that father, whom he much preferred before any of the others, and remained in *Turky* above a year: returning thence to *Venice*, as ſoon as he was landed, the ſhip took fire, and with all the goods was burnt, but none of the people had any harm: he came thence home through *Germany* and *Holland*; and ſome part of theſe travels and obſervations are alſo related in his Poems.

Term-time was now ſomewhat paſt, before which all Fellows of *Trinity* College are, by the oath, obliged to take upon them Prieſt's Orders, or quit the College; he had no reſt in his mind till he got himſelf epiſcopally ordained; which, I think, was done by Biſhop *Brownrig*, notwithſtanding the times were then very unſettled, the church of *England* at a very low ebb, and circumſtances much altered from what they were when he took the oath, wherewith others ſatisfied themſelves in the neglect of orders. When the church and ſtate flouriſhed upon the King's reſtoration, his friends expected great things for him, who had ſuffered and deſerved ſo much; yet nothing came; ſo that he was ſenſible enough to ſay, (what he has not left among his Poems)

Te magis optavit rediturum Carole, nemo,
Et nemo ſenſit te rediiſſe minus.

1660, He was, without a competitor, choſen to the *Greek* Profeſſorſhip in *Cambridge*; *July* 16, 1662, he was choſen to the Geometry-Lecture at *Greſham* College, vacant by the death of Mr. *Laurence Rook*. Dr. *Wilkins*, who while *Trinity* College had the happineſs of his maſterſhip, thoroughly obſerved and much eſteemed him, and was always zealous to promote worthy men and generous deſigns, did interpoſe vigorouſly for his aſſiſtance, well knowing that few others could fill the place of ſuch a predeceſſor; he not only

only diſcharged the duty incumbent on him, but ſupplied the abſence of his learned collegians by Dr. *Pope*, Aſtronomy Profeſſor: and among others of his lectures, were divers of the projections of the ſphere, which he lent out, and many other papers we hear no more of. About this time he was offered a living of good value; but the condition annexed, of teaching the patron's ſon, made him refuſe it, as too like a ſimoniacal contract. He was alſo invited to take the charge of the *Cotton* Library; but, upon trial a while, he liked better to ſettle at *Cambridge*.

He ſo well anſwered all expectation, and performed what Dr. *Wilkins* had undertaken for him, that when (1663) Mr. *Lucas* founded a mathematical lecture at *Cambridge*, the ſame good and conſtant friend recommended him to the executors, Mr. *Raworth* and Mr. *Buck*, who very readily conferred on him that employment. The laſt kindneſs and honour he did to his mathematical chair, was to reſign it (1669) to ſo worthy a friend and learned ſucceſſor as Mr. *Iſaac Newton*, fixing his reſolution to apply himſelf entirely to Divinity; and he took a courſe very convenient for his publick perſon as a preacher, and his private as a chriſtian; for thoſe ſubjects which he thought moſt important to be conſidered for his own uſe, he caſt into the method of ſermons for the benefit of others; and herein was ſo exact, as to write ſome of them four or five times over: his ſermons were all large and finiſhed, and fairly written, which he was very ready to preach, *i. e.* read or lend them as often as deſired: had he been a ſettled preacher, he intended them ſhorter, and he would have truſted to his memory. * The method of Dr. *Barrow* in his ſermons, is ſuch as the ableſt Divines of the church of *England* obſerve; but we may farther remark, that he, having applied himſelf much to Mathematicks, had acquired a habit to write with exactneſs, to proceed directly toward his ſcope, and to make uſe of ſolid proofs rather than figures of rhetorick.

† The ſermons of this Author are rather treatiſes or exact diſſertations, than harangues to pleaſe the multitude: if we had not reſolved to keep within the bounds of a mere hiſtorian, we might ſay we have never known a ſermon-maker comparable to this Author. And now he was only a Fellow of *Trinity* College, till my Lord Biſhop of St. *Aſaph* gave him a ſmall fine-cure in *Wales*, and the Right Rev. Dr. *Seth*, Lord Biſhop of *Saliſbury*, (who very much valued his converſation) a Prebend in his church, the advantages of both which he beſtowed in a way of charity, and parted with them as ſoon as he was made Maſter of his College, (1672) he and his relations being by that time out of a neceſſitous condition. He had hitherto poſſeſſed but a ſcanty eſtate, which yet was made eaſy to him by a contented mind, and not made a trouble by envy at more plentiful fortunes.

When the King advanced him to this dignity, he was pleaſed to ſay, he had given it to the beſt ſcholar in *England*. He was in perſon of the leſſer ſize and lean, of extraordinary ſtrength, of a fair

* Le Clerc. Bibl. Univ. III. 312. † Ib. 326.

and

and calm complexion, his hair of a light auburn, very fine and curling. It pleaſed God, that being invited to preach the Paſſion ſermon, *April* 13. 1677, at *Guildhall* Chapel, (and it was the ſecond ſermon for which he ever received a pecuniary recompence) he never preached but once more, falling ſick of a fever: ſuch a diſtemper he had once or twice before, otherwiſe of a conſtant health: this fatally prevailed againſt the ſkill and diligence of many phyſicians his good friends. In ſhort his death was ſuitable to his life; not this imperfect, ſlight life, as I relate it, but that admirable reſigned, heroick, divine life which he lived. He died the 4th of *May*, 1677, and had it not been too inconvenient to carry him to *Cambridge*, then wit and eloquence had paid their tribute for the honour he has done them. Now he is laid in *Weſtminſter* Abby, with a monument erected by the contribution of his friends, a piece of gratitude not uſual in this age, and a reſpect peculiar to him among all the glories of that church.

☞ According to our promiſe, we have inſerted the following Chapter from *Voltaire*'s Univerſal Hiſtory, which may ſerve as a ſupplement to the Lives of *Huſs* and *Wickliffe*.

Of JOHN HUS, JEROM *of* Prague, *and Dr.* WICKLIFFE.

THE portrait of general hiſtory, which has hitherto been exhibited to our view, evinces the profound ſtate of ignorance in which the weſtern world was plunged. The nations ſubject to the *Roman* empire, were, upon the diſſolution of that empire, reduced to a ſtate of barbariſm; the other nations had always continued ſo. Reading and writing were ſciences very little known before the time of *Frederick* II. and the famous benefit of the clergy, by which a criminal condemned to die, obtained his pardon, if he could read, is the moſt ſtriking proof of the ſtupidity of the times. From the great ignorance of the people, the clergy and monks had, by the means of a little knowledge, eſpecially in religious matters, acquired that kind of authority over their minds, which a ſuperiority of underſtanding naturally gives a maſter over his ſcholars; and from this authority they derived all their power. There was not a biſhop in *Germany*, or in the north, who was not a petty ſovereign; not one in *Spain*, *France*, or *England*, but was poſſeſſed of, or diſputed with their prince, part of the regal rights. Almoſt every abbot was become a prince; and the popes, though proſecuted on all ſides, were kings over all thoſe ſovereigns. At length, through the vices attendant upon luxury, and the diſorders which follow ambition, the greateſt part of theſe abbots and biſhops were themſelves reduced to the ſame ignorant ſtate with the laity. The Univerſities of *Bologne*, *Paris*, and *Oxford*, which had been founded in the thirteenth century, ſtill continued to cultivate that learning which the clergy, too much occupied with their riches, had not thought worth their while to preſerve.

The

The doctors of theſe univerſities, who were only doctors, ſoon exclaimed againſt the ſcandalous lives of the reſt of the clergy; and the deſire of diſtinguiſhing themſelves, led them to the examination of thoſe myſteries, which for the publick good ſhould never have been unveiled.

He who rent this veil with the greateſt fury, was *John Wickliffe*, a doctor of the univerſity of *Oxford*. This man preached and wrote while *Urban* V. and *Clement* ravaged the church by their ſchiſm, and were publiſhing cruſades againſt each other. He pretended that what *France* had done only for a time, in refuſing to acknowledge any pope, ſhould be carried into a perpetual law. This opinion was embraced by many of the *Engliſh* lords; who had for a long time beheld with indignation, their country treated as a mere province of *Rome*; but it was as vigorouſly oppreſſed by all thoſe who had a ſhare in the emoluments ariſing from this ſubmiſſion.

Wickliffe was not ſo much protected in his theology as in his politics; he revived the old opinions of *Berangerius*, which had been formerly proſcribed, and maintained, that nothing is to be believed, that is in itſelf contradictory or impoſſible; that no accident can ſubſiſt without a ſubject; in a word, that the bread and wine in the euchariſt, ſtill continue after conſecration to be bread and wine. He was alſo for aboliſhing confeſſion, indulgencies, and the church hierarchy. What the *Vaudois* only taught in ſecret, he publiſhed openly; and his doctrine was nearly the ſame as that of the proteſtants, who appeared a century after him, and of a ſect which had been eſtabliſhed a long time before.

His doctrine was condemned by the univerſity of *Oxford*, and by the biſhops and clergy; but this did not hinder its ſpreading. His books, though obſcure and ill written, * were every where circulated, by the mere dint of curioſity, which the ſubject of the diſpute, and the boldneſs of the author, had raiſed in all degrees of people, and which received no little weight from his unſpotted manners, and purity of life. His works made their way into *Bohemia*, a country newly riſen out of barbariſm, and which from the groſſeſt ignorance, had arrived at another ſpecies of it, at that time called erudition.

The emperor *Charles* IV. the lawgiver of *Germany* and *Bohemia*, had founded the univerſity at *Prague*, on the ſame model as that at *Paris*. In this univerſity, which in the beginning of the fifteenth century, contained not leſs than 20000 ſtudents, the *Germans* had three voices in all deliberations, and the *Bohemians* only one. *John Hus*, a native of *Bohemia*, who had attained to the degree of batchelor in that academy, and was confeſſor to queen *Sophia* of *Bavaria*, wife to *Wenceſlaus*, obtained of that princeſs, that for the future, his countrymen ſhould have three votes, and the *Germans only one*. Theſe latter, incenſed at this change, withdrew from the univerſity, and became ſo many irreconcileable enemies to

* The reader is to conſider who is the writer of this——a free-thinking, *philoſophical*—yet bigotted *papiſt*.

John

John Hus. At the ſame time ſome of *Wickliffe*'s works had fallen into his hands; and though he totally rejected the ſpeculative doctrine contained in them, he adopted the author's paſſionate invectives againſt the ſcandalous lives of the popes and the biſhops, againſt the excommunications thundered out with ſuch levity and fury, and in fine againſt all eccleſiaſtical power, in which neither he nor *Wickliffe* had properly diſtinguiſhed between the rights and the uſurpations. This ſtep made him many more enemies, but at the ſame time it procured him a number of protectors, eſpecially the queen, whoſe ſpiritual director he was. He was accuſed before *John* XXIII. and ſummoned to appear in the year 1411, which ſummons he did not obey. In the mean time (1414) the council of *Conſtance* aſſembled, which was to pronounce judgment upon the popes, and the opinions of men; hither he was alſo ſummoned, the emperor himſelf writing to the court of *Bohemia*, to deſire he might be ſent to give an account of his doctrine.

John Hus, full of confidence, repaired to the council, from whence both he and the pope ought to have kept away. He arrived there, accompanied by ſeveral *Bohemian* gentlemen, and many of his diſciples, and what is moſt remarkable, he came with the emperor's ſafe-conduct, dated the 18th of *October*, 1414, and drawn up in the fulleſt and moſt favourable terms; but no ſooner was he arrived, than he was committed to cloſe confinement, and the council proceeded to try him at the ſame time with the pope. He like the pope made his eſcape, and like him was brought back again, and they were both confined for ſome time in the ſame priſon.

At length he appeared before the council, loaded with chains, and was examined concerning ſeveral paſſages in his writings. It is certain that any man may be ruined by wreſting the meaning of his words. What teacher, what writer is ſure of his life, if we condemn to the flames, a perſon who ſays, "That there is but one catholic church, which contains all the predeſtined in its boſom; that a reprobate is not a member of this church; that the temporal lords ought to oblige the prieſts to obſerve the law; and that a wicked pope is not a vicar of Jeſus Chriſt?"

And yet theſe and no other, were the propoſitions maintained by *John Hus*, and which he explained in ſuch a manner, as might have acquitted him, had not the council put ſuch a ſenſe upon them, as was found neceſſary to condemn him. If you do not believe the *univerſale a parte rei*, ſaid one of the fathers to him, you do not believe in the real preſence. What a method of arguing was this! And on how precarious a thing did men's lives at that time depend!

Hus had not embraced any of thoſe propoſitions of *Wickliffe*, which now divide the proteſtants from the church of *Rome* *, and yet he was condemned to periſh by the flames. Upon inquiry into the cauſe

* Surely this muſt be a miſtake in our author. *John Hus* adopted the doctrines of *Wickliffe*, who maintained that the bread and wine in the euchariſt, was not the real ſubſtance; and that the church of *Rome* was not

cauſe of ſuch an execution, I could never find it to be any other than that ſpirit of obſtinacy, which is generally imbibed in the ſchools. The fathers of the council were determined that *Hus* ſhould retract his opinion, and *Hus*, on his ſide, perſuaded that he was in the right, would not acknowledge himſelf in an error. The emperor, moved with compaſſion, ſaid to him, "What harm is there in abjuring errors falſely attributed to you? I am ready this moment to abjure all kind of errors; does it follow from thence that I have held them?" *Hus* however remained inflexible. He demonſtrated the difference between a general abjuration of errors, and retracting an opinion as an error, and choſe rather to be burnt than acknowledge that he had been in the wrong.

The council were as obſtinate as himſelf; but his obſtinacy in ruſhing to certain death was ſomething heroic; whereas that of condemning him to the flames was an act of great cruelty. The Emperor, notwithſtanding the faith of the ſafe-conduct he had granted him, ordered the elector Palatine to ſee him carried to execution; and he was accordingly burnt alive, in the preſence of the elector, chaunting out hymns of praiſe to the divinity, till the flames ſtifled his voice.

Some months afterwards, the council exerciſed the ſame ſeverity againſt a diſciple and friend of *John Hus*, named *Jerom*, whom we commonly call *Jerom* of *Prague*. This man was greatly ſuperior in underſtanding and eloquence to *Hus*. He at firſt had ſubſcribed to the condemnation of his maſter's doctrine; but being informed with what greatneſs of ſoul *Hus* had encountered death, he was aſhamed to ſurvive him, and having made a public retraction, he was conſigned to the flames.

Poggio the *Florentine*, ſecretary to *John* XXIII. and one of the firſt reſtorers of letters, who was preſent at his examinations and execution, ſays, that he never heard any thing that approached ſo nearly to the eloquence of the *Greeks* and *Romans*, as the ſpeech which *Jerom* made to his judges. "He ſpoke, ſays he, like *Socrates*, and walked to the ſtake with as much chearfulneſs as that great philoſopher drank the cup of hemlock."

Since *Poggio* himſelf has made this compariſon, let it be permitted me to add, that *Socrates* was in fact condemned upon much the ſame account as *John Hus* and *Jerom* of *Prague*; that of having incurred the hatred of the ſophiſts and prieſts of his time: but how wide the difference between the manners of the *Athenian* ſenate and thoſe of the council of *Conſtance*; between a cup of gentle poiſon, which, far from being attended with this parade of horror and infamy, ſuffers the citizen to die quietly in the midſt of his friends,

not ſupreme over all churches; two of the moſt eſſential articles of the proteſtant faith. The Huſſites were in particular ſo tenacious with reſpect to the cup in the communion, that cups were painted in their churches, houſes, and even on their colours; ſo as to give riſe to the following diſtich:

Tot pingis calices Boëmorum terra per urbes,
Ut credas Bacchi numina ſola coli.

So many cups, *Bohemian cities paint*,
That Bacchus, *one would think their only ſaint.*

and that dreadful punishment by fire, to which the priests and ministers of mercy and peace condemned their brethren; who, though somewhat too obstinate, and tenacious in their opinions, were of an exemplary purity of life, and shewed a fortitude that has been the admiration of posterity!

May I be permitted likewise to observe, that in the proceedings of this council, a man who had been convicted of all manner of crimes, was only divested of his honours, and two persons accused of some few false reasonings, were condemned to the flames!

Such was the famous council of *Constance*, which lasted from the 1st of *November*, 1413, to the 20th of *May*, 1418.

Neither the emperor, nor the fathers of the council foresaw the consequences of the execution of *John Hus* and *Jerom* of *Prague*. Out of their ashes arose a civil war; for the *Bohemians* looked upon this action as an affront offered to their whole country; and imputed the death of their fellow subject to the revenge of the *Germans* who had withdrawn from the university of *Prague*. They openly reproached the emperor with having violated the law of nations: and not long afterwards, (1419) when *Sigismond* attempted to succeed his brother *Wenceslaus* in the kingdom of *Bohemia*, he found, that though he was emperor and king of *Hungary*, the death of two private citizens barred his way to the throne of *Bohemia*. The avengers of *John Hus* amounted to the number of 40,000, a set of savages, whom the severity of the council had rendered wild, and let loose in all the fury of mad revenge.

Every priest they met with attoned with his blood for the cruelty of the fathers of the council of *Constance*. *John*, surnamed *Ziska*, which signifies One-eyed, chief in barbarity and rank among these barbarians, defeated *Sigismond* in several battles. This fame *Ziska*, having lost his only remaining eye in the engagement, still continued to march at the head of his troops, giving his orders to his generals, and assisting at their victories. He commanded his soldiers, that after his death they should make a drum of his skin, which they obeyed; and these his remains proved a long time fatal to *Sigismond*, who with difficulty could reduce *Bohemia* in sixteen years, though assisted with all the forces in *Germany*, and the terror of crusades.

Thus he paid for having violated his safe-conduct, by sixteen years of war and desolation.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I am going to send you a little piece, which I take to be agreeable to your Plan. You will find by it's contents that the author designed to conceal his name, and also the particular church of which he was a member. His aim was, as you will perceive, to have the *universal* church established in peace. That was *his* plan; and is *yours in part*. His aim was to establish *faith* and *worship* in purity; that is, to lead the way towards it: yours is more extensive. You take in *moral* practice, laying down rules for it, and examples of it. Both very laudable designs. Let *righteousness and peace kiss each other*.

The

The following Essay was printed ſome years ago as a Supplement to a book, which it is not neceſſary to name. The author of that book ſaid, "he accidentally met with it in manuſcript, and that it expreſſed his own ſentiments as exactly as if he had been the author of it;" and he built his plan upon it, of which nothing is ſaid here.

If the *Eſſay* be a good plan, for it has the nature of a plan, it is doing good to publiſh it, and perhaps your *flying paper* may carry it further than it is likely to go by any other means. It may be the Dove to carry the olive branch. *Happy are the peace-makers*, (ſays the prince of peace) *for they ſhall be called the children of God.*

I am, Gentlemen, your friend and ſervant,

Shropſhire, Oct. 21, 1761. *T. P.*

An ESSAY *to procure* Catholic Communion *upon* Catholic Principles.

I *Have been at great pains*, (ſays Vincentius Lirinenſis) *and often made it my particular buſineſs to conſult very many perſons of the higheſt rank for piety and learning, about a certain general rule to diſtinguiſh the true Catholic Faith from the depravations of Hereſy; and after repeated enquiries, the ſum of all their anſwers amounted to this; That if I, or any other Chriſtian, would diſcover the artifice of growing hereticks, and keep out of their ſnares, and continue perfectly ſound in the right faith, the way by God's grace is to ſecure it upon theſe two foundations: Firſt, upon the authority of the Holy Scriptures; and after that, upon the tradition of the Catholick Church. But here perhaps a man may aſk this queſtion; Since the canon of the Scripture is complete, and more than ſufficient in every reſpect, what need is there for adding the ſenſe of the Catholic Church to ſuch a perfect rule? To which queſtion I anſwer, That there is good reaſon for ſuch addition; becauſe the ſacred ſcriptures having a ſublime ſenſe, all underſtandings cannot reach it alike; but one expounds the Divine Oracles after this manner, and another after that, inſomuch that there are almoſt as many opinions about the true meaning as there are expoſitors. For inſtance,* Novatianus *interprets one way,* Photinus *another,* Sabellius *another,* Donatus *another,* Arius *another,* Eunomius Macedonius *another,* Apollinarius, Priſcillianus *another,* Jovinianus, Pelagius, Celeſtius *another, and in fine,* Neſtorius *another. And therefore under ſo great difficulties, in ſuch a perplexity of various error, I hold it extremely neceſſary to apply the ſenſe of the Catholick Church to the Scriptures, as a rule to a line, and as the clue to conduct us in this labyrinth of opinions. And for us who are in the boſom of the Catholick Church, it ought to be our firſt and principal care, to chuſe ſuch doctrines as we find to have been believed in all places, at all times, and by all the Faithful. For there is nothing truly and properly Catholick, (as the word ſufficiently declares) but what truly and fully comprehends all theſe. And we are thus Catholick when we follow univerſality, antiquity, and unanimous conſent: But we follow univerſality when we profeſs that only to be the true faith, which is profeſſed by the Church all the world over; in like manner, we are followers of antiquity, when we religiouſly adhere to that ſenſe of ſcripture, which manifeſtly obtained*

among the Holy Fathers our predeceſſors; and laſtly, we follow conſent, when we embrace the definitions and opinions of almoſt all, if not all, the biſhops and teachers in the ancient Church.

This is called very commonly the Golden Rule of *Vincentius Lirinenſis*, and without diſpute is a moſt excellent rule, and the ſureſt guide for a chriſtian to follow. And there is certainly as much reaſon for us to be guided by this rule now, or rather greater than in the time of *Vincentius*. For as we are now almoſt 1300 years further diſtant from the Apoſtolical age than the Church was in the days of *Vincentius*, we may reaſonably ſuppoſe the Church in general to have further deviated from primitive purity. The language alſo in which the Scriptures of the New Teſtament were written, which was in thoſe days a living language and the vulgar tongue to a great part of the Chriſtian Church, is now become a dead language and no longer vulgar in any part of the world: Conſequently the underſtanding of it cannot be obtained without great labour and difficulty, and only the learned can attain it. Alſo the cuſtoms and manners of the age, to which the Scriptures of the New Teſtament frequently allude, are leſs known and underſtood than they were in the Primitive times; and yet without the knowledge of thoſe cuſtoms, interpreters muſt and will be at a loſs in their expoſitions. And whoever undertakes to expound the Scriptures, without a competent knowledge of the language wherein they were originally written, and of the cuſtoms to which they frequently allude, muſt in many particulars be miſled himſelf, and miſlead his followers. And as we are now further removed from the fountain-head than Chriſtians were in the time of *Vincentius*, we are much more liable to miſtakes, in taking upon us to interpret the Scriptures without the aſſiſtance of the Primitive Fathers, than thoſe who lived in his days. Therefore, if this was an excellent rule Then, it is rather more ſo Now. And as to variety of opinions, it is moſt certain they are not fewer now than they were then. The *Romaniſt* interprets the Scripture one way, the *Lutheran* another, the *Calviniſt* another, and the Church of *England* another; to which may be added the leſſer ſects of *Antipædobaptiſts*, *Quakers*, *Muggletonians*, *Socinians*, *Arians*, &c. who all expound the ſame Scriptures a different way. They all pretend to make the Holy Scriptures their principal rule; but then they require you ſhould underſtand them in ſuch a ſenſe as they are pleaſed to put upon them.

What therefore ſhall a ſincere honeſt chriſtian do in this caſe? Can a better rule be thought of to come to the knowledge of the truth than this laid down by *Vincentius*? Undoubtedly there cannot. All parties ſeem to be agreed that it is ſo. The four Chief and moſt Conſiderable both for number and learning, that is the *Romaniſt*, *Lutheran*, *Calviniſt*, and Church of *England*, have declared this to be the rule they will adhere to, or at leaſt which they are well diſpoſed to follow. And for the reſt, who are inconſiderable for number with reſpect to the others, though I cannot ſay they have any of them as a Body acting in community declared for this rule, yet they can hardly any of them bear to hear, that the Primitive Church believed not as they do. They are ſenſible, that if their doctrines

ſhould

ſhould appear to be entirely new, utterly unknown to thoſe who lived near to the Apoſtolical age when the New Teſtament was written, and therefore could not but know what the Apoſtles taught and practiſed, it muſt raiſe a great prejudice againſt them and their opinions, and all impartial perſons who duly conſider the matter, muſt judge them to be in the wrong. However I ſhall not trouble myſelf to make any propoſition to theſe numerous little ſects: If an union could be procured between thoſe great bodies of chriſtians in this part of the world, and ſettled upon *Catholick* principles, that is the church of *Rome*, the *Lutherans*, the *Calviniſts*, and the church of *England*, I am perſuaded all thoſe little ſects would fall and moulder away in a ſhort time. Nor can a better method be found for uniting them, than this Golden Rule of *Vincentius Lirinenſis*: And if they would but all ſtand by their own authentick declarations, they muſt and would be guided by this rule.

To begin with the church of *Rome*: She has declared in the council of *Trent* (*Seſſ.* 4.) that *no man whatſoever ſhall interpret the ſcriptures in things relating to faith and doctrine, by truſting to their own light, according to their particular ſenſe, —or explain it contrary to the unanimous conſent of the Fathers.* And again in the Creed of Pope *Pius* IV. (*Art.* 14.) every prieſt is obliged to declare and ſay, *I do receive the Holy Scriptures in the ſame ſenſe that Holy Mother Church doth, and always hath; ——neither will I receive and interpret them otherwiſe than according to the unanimous conſent of the Fathers.*

In the year 1533, the Proteſtants of *Germany*, who were then all *Lutherans*, meeting together at *Smalcald*, where they proteſted againſt any council that ſhould be called by the pope, or over which the pope ſhould have any influence, do in their Remonſtrance, which they unanimouſly preſented to the emperor *Charles* V. at that time, declare their readineſs to ſubmit to the decrees of the truly Ancient Church, ſaying * *That they refuſed not to ſubmit to the decrees of the councils of an elder age, which were agreeable to the Sacred Scriptures; but that the councils of later years, which had given greater authority than is meet to the decrees of men and to the pope, were very different from thoſe ancient ones.* *Chemnitzius* a learned Lutheran, and ſcholar to *Philip Melanchthon* the boſom-friend to *Luther* himſelf, in his Examen of the council of *Trent*, when he comes to make his remarks on the decree I have here cited from that council, teſtifies and ſays, † *I give a public teſtimony for our churches, how reverently we eſteem the conſent of Antiquity, the teſtimonies of the Ancients, and the confeſſion and examples of the Ancient Church. ——We confeſs that we diſſent from thoſe who invent opinions, which have no teſtimonies from any age of the church. ——We believe alſo that no New doctrine is to be received, which is contrary to all Antiquity.* Theſe words of *Chemnitzius* I cannot take as the opinion of a private man, for he delivers them not as his private opinion, but teſtifies this to be the opinion or doctrine of the churches to which he belonged. And when we

* Oſiand. Epiſt. Eccleſ. Hiſt. cent. xvi. lib. 2. cap. 21. pag. 217.

† Vol. I. pag. 339, 340. edit. Francofurt 1576.

conſider

conſider who he was, that he was a man of eminent learning, bred up at the feet of *Melanthon* one of the principal *Lutheran* Reformers who drew up the Apology for the Auguſtan Confeſſion, we cannot doubt of his knowledge of the principles, on which the *Lutherans* founded their Reformation, conſequently could not be deceived in the teſtimony, which he here gives concerning their regard to Primitive Antiquity: Neither durſt he, at the time he wrote and on ſuch an occaſion, have given this teſtimony, if it had not been true.

In the confeſſion of Faith of the *French* Reformed (*Art.* 6.) having given an account of their ſtedfaſt adherence to the Doctrine of the Trinity, they add, *We allow of that which thoſe four Ancient councils have determined, and we deteſt all ſects and hereſies condemned by thoſe holy Ancient doctors St.* Athanaſius, *St.* Hilary, *St.* Cyril, *and St.* Ambroſe. It appears from *Quick's Synodicon in Gallia Reformata*, that *Calvin*, *Beza*, and the *Genevan* brethren were entirely of the ſame communion with the *French* Reformed, and that *Beza* in particular was Moderator in their ſynod of *Rochel* 1571. Conſequently the *Genevans*, as well as the *French*, ſubſcribe and embrace this Confeſſion. And the ſynod of *Vitré*, 1583, as I have it from the ſame ‖ author, teſtifies that the churches of the Low-countries had received and ſubſcribed the ſame Confeſſion: So that I conceive this may be called *The Confeſſion of Faith of all the* Calviniſtical *communion*, wherein they allow what has been taught by the four firſt general councils, and the ancient doctors St. *Athanaſius*, St. *Hilary*, St. *Cyril*, and St. *Ambroſe*. If it be ſaid, that it appears from the article of which theſe words are a part, that they only allow theſe councils and theſe doctors as far as they have determined or taught concerning the Trinity, but not as to other matters I anſwer, that however that might be their meaning as to what they ſay concerning the four councils, it cannot be the meaning of the words which are applied to thoſe ancient doctors. For there they do not only declare their deteſtation of thoſe ſects and hereſies which taught falſe doctrine concerning the Trinity, but of *All ſects and hereſies condemned by thoſe holy doctors*. So that if thoſe holy doctors have condemned *any* ſects and hereſies, which were not erroneous in any article concerning the Trinity, as they certainly have done; then *thoſe* ſects and hereſies ſtand alſo condemned by this Confeſſion; otherwiſe they cannot deteſt *all*. Conſequently this Confeſſion obliges thoſe who ſubſcribe it, that is all the *Calviniſts*, to follow and adhere to theſe holy and ancient doctors in all matters of religion; for they have choſen them for their guides in all matters relating to religion: Otherwiſe they do not ſhew that deteſtation to all ſects and hereticks condemned by theſe doctors, as they ſo ſolemnly profeſs to do. And *M. l'Arroque*, a very learned man amongſt the *French* Reformed, ſays, ‡ *I make no queſtion but a belief agreed upon by all chriſtians, at all times, and univerſally received at all times in all climates of the chriſtian world, is Catholick, Orthodox, and by conſequence worthy to be retained in the*

‖ Quick's Synodicon, pag. 143.
‡ Hiſtory of the Euchariſt, pag. 195, 196.

church,

church, as an Apostolical truth. I cannot indeed say, that he testifies this to be the opinion of all those of his communion, as *Chemnitzius* does for the *Lutherans*; however, as he was a man of learning, a zealous champion for his own communion, and highly esteemed by them, I hope his authority may be of weight.

The kirk of *Scotland*, which was also formed upon *Calvin*'s platform, as appears from *Knox*'s § history, addressed the Queen Regent, *An.* 1557, desiring *That the ecclesiastical state might be reformed according to the rules and precepts of the New Testament, the writings of the Antient Fathers, and the godly approved laws of* Justinian, *the emperor.* And *an.* 1560, as the same ‖ author tells us, they proposed the same to the Parliament, as that which they would abide by; *The word of God, the practices of the Apostles, and the sincerity of the Primitive Church.*

The church of *England*, in her * canons, 1571, says, *Preachers shall in the first place take heed, that they never teach any thing in a sermon, which they would have to be religiously observed and believed by the people, but what is agreeable to the doctrine of the Old and New Testament, and which the Catholick Fathers and ancient Bishops have collected from that very doctrine.* Also in the first part of the sermon or homily concerning the sacrament, she teaches that *Before all things this we must be sure of especially, that this supper be done and ministred, as our Lord and Saviour did and commanded to be done, as his holy Apostles used it, and the good Fathers in the primitive Church frequented it.* Also in the 30th canon, where the lawful use of the cross in baptism is explained, (which is one of the canons made in the year 1603, the latest canons by which the church of *England* is guided and directed) she declares and says, *So far was it from the purpose of the Church of* England *to forsake the churches of* Italy, France, Spain, Germany, *or other such like churches, in all things which they held and practised, that (as the Apology of the Church of* England *confesseth,) it doth with reverence retain those ceremonies, which do neither endamage the church of God, nor offend the minds of sober men; and only departed from them in those points, wherein they were fallen both from themselves in their ancient integrity, and from the apostolical churches which were their first founders.* As this canon refers us to the Apology of the Church of *England*, which was written by Bishop *Jewel*, it plainly gives the stamp of it's authority to that book, at least to so much of it as concerns the purpose of the church of *England*, not to depart from the doctrine and practice of the ancient apostolical churches. Therefore what is contained in that book agreeable to this declaration, may justly be urged as the doctrine of the church of *England*, authentically declared to be so in the preceding canon. This apology † says, *O immortal God! Then Christ himself, and his Apostles, and so many Fathers were altogether in an error! Then* Origen, Ambrose, Augustin, Chrysostom, Gelasius, Theodorit, *were betrayers*

§ Pag. 131. edit. 4to, ‖ Pag. 261.
* Pag. 237, as published by bishop *Sparrow*, 4th edition, 1684.
† Pag. 62, 63. edit. *Francofurt*, 1617.

of

of the Catholick faith! Then such a consent of so many bishops was nothing else but a conspiracy of hereticks! Or what was then commended in them, is now condemned in us! And what in them was Catholick, that now, the minds of men being only changed, is of a sudden become schismatical! Or what formerly was true, now forthwith, because it displeases them, shall be false! Again, ‡ *This one thing they cannot say, That we have departed either from the word of God, or from the Apostles of Christ, or from the primitive church: But we have always thought the primitive church of Christ, and of his apostles, and of the holy Fathers, to be Catholick; nor do we scruple to call it The ark of* Noah, *the bride of Christ, The pillar or ground of truth; or to place the assurance of our salvation upon it.* Again, ‖ *They say, you were of us, but are now become Apostates, and have departed from us. We have indeed departed from them, and give God thanks for it, and greatly rejoice at it. But we have not departed from the primitive Church, from the Apostles, and from Christ.* Once more, § *We are come as near as possibly we could to the church of the Apostles, and of the ancient Catholick Bishops and Fathers, which we know to have been yet undefiled, and (as* Tertullian *says) an incorrupt virgin, as yet polluted with no idolatry, nor with any great or publick error. Neither have we only reformed our doctrine, but also our Sacraments, and our forms of Common Prayers, agreeable to their rites and institutions; and after the example of Christ and almost all godly men, we have restored religion, which had been shamefully depraved and neglected by them, to what it was in the Beginning.*

This Apology, (though written only by a private bishop) was (as has been observed) received and owned by the church of *England* in a full convocation, and by her canon declared and acknowledged to be *The Apology of the church of England:* Therefore what is written in this Apology is not to be esteemed the sense or opinion of a private person or of one single bishop, but of the church of *England* herself, authentically declared to be so. It appears also from the epistle of *Peter Martyr* prefixed to it, that it was received and highly approved by *Bullinger*, *Gualter*, *Wolphius*, and other Divines at *Zurich*, one of the most considerable of the *Calviniſtical* cantons in *Switzerland*. It was also very soon, as bishop *Jewel* himself tells *Harding*, translated into the *French*, *Italian*, *Dutch* and *Spaniſh* tongues, and sent into *France*, *Flanders*, *Germany*, *Spain*, *Poland*, *Hungary*, *Denmark*, *Sweden*, *Scotland*, *Italy*, *Naples*, and *Rome* itself. So that it seems to have been a book received and admired by all that were called Protestants, of what nation or language soever, and was looked upon, as an Apology, not for the church of *England* only, but for all Protestants in general: Consequently, not only the church of *England*, but all Protestants did believe *the church for some ages after Christ and his Apostles to have continued pure and undefiled without any great or publick error*; and that to the time of *Ambrose*, *Augustin*, *Chrysostom*, *Gelasius*, and *Theodorit*, that is till about the middle of the fifth century at least, she continued *an incorrupt virgin:* That so long the doctrine, and Sacraments, and Forms of common prayer were agreeable to

‡ Pag. 103. ‖ Pag. 155. § Pag. 192, 193.

what

what was taught and practiſed by the Apoſtles: However, beſides their approbation of this Apology, they have all as has been ſhewed, approved the doctrine of it by their own public and authentic declarations.

The church of *Rome* indeed has given no encomium of this Apology, nor teſtified any approbation of it, but rather oppoſed and condemned it, and ſeveral of that communion have been employed to write anſwers to it. However this Apology, in making ſuch an appeal to the Fathers of the four or five firſt centuries, and acknowledging religion to have been pure and undefiled during that time, plainly allows that part of the canon of the council of *rent, That the Scriptures are not to be explained contrary to the unanimous conſent of the Fathers.* And the church of *England* has evidently taught the ſame though in other words, when ſhe requires her preachers to *teach only what is agreeable to the doctrine of the Old and New Teſtament, and which the Catholick Fathers and ancient Biſhops have collected from that very doctrine.* Nor do the *Lutherans* much differ from it, when they declare that *they are ready to ſubmit to the Ancient Councils,* and acknowledge thoſe decrees *to be agreeable to the Scriptures.* And the like may be ſaid of the *Calviniſts,* when they declare that *they deteſt all ſects and hereſies condemned by thoſe holy and ancient doctors St.* Athanaſius, *St.* Hilary, *St.* Cyril, *and St.* Ambroſe; that is, the moſt eminent fathers of the fourth century: Conſequently they muſt acknowledge the church to which thoſe fathers belonged, and whoſe communion they lived in, to have been *pure and undefiled,* as biſhop *Jewel,* in his Apology teaches. And the kirk of *Scotland* has clearly acknowledged the church to have been thus undefiled, as low as to the reign of the emperor *Juſtinian*; that is, as late as the ſixth century: For they deſire the church *may be reformed according to the godly laws of* Juſtinian, *the emperor.*

Indeed, as Dr. *Wall* obſerves in his preface to his Hiſtory of Infant Baptiſm, *There is no man that does really ſlight this argument; though thoſe that have no ſkill in it, or do ſuſpect that it will go againſt their ſide, will make as if they did. And therefore you ſhall ſee both on the one ſide and on the other, thoſe men who for a flouriſh do pretend they lay ſmall ſtreſs on it, as having proof enough from Scripture, yet take all the pains poſſible to bring this argument to bear on their ſide; and that ſo zealouſly, that they often do it unfairly. There is no chriſtian that loves to hear or admit, that all the ancient churches practiſed otherwiſe than he does in a controverted matter.*

Since all parties then ſeem to be agreed in the rule by which they are to be guided, that is, *The Holy Scriptures as interpreted by the Doctrine and Practice of the Primitive Church*; how comes it to paſs, that there ſhould be ſuch a great difference amongſt Chriſtians in ſo many material points? That the church of *Rome,* the *Lutherans,* the *Calviniſts,* and the church of *England* (not to mention many other leſſer parties) ſhould form different communions, and be ſo oppoſite the one to the other? The reaſon undoubtedly muſt be that Some, or it may be All, have departed from their rule. And indeed every one of theſe accuſes the other of having done ſo. All Proteſtants, and the church of *England* in particular, charge the church of *Rome,*

and thoſe in her communion, with having *fallen both from themſelves in their Ancient integrity, and from the Apoſtolical churches which were their firſt founders*. The church of *Rome*, on the other hand, charges the church of *England*, and all other Proteſtant communions, with revolting, not only from her, but alſo from the truly ancient Catholick and Apoſtolick Church, and ſetting up a New church or communion very different from it. And perhaps there may be ſome juſt grounds for this charge on both ſides. But I ſhall not enter into that diſpute: My deſign is to reconcile differences, not to widen them; and therefore I ſhall not bring any particular charge of error againſt any of theſe communions. I ſhall only ſay in general, that it is certain all cannot be right; but which communion is right, or which is wrong, or whether ſomething may not be amiſs in all, I deſire to be excuſed from aſſerting: And ſhall only ſhew how I conceive a Catholick union among Chriſtians upon Catholick principles muſt be effected, if ever it ſhould pleaſe God to give means and opportunity for it.

Let every communion but ſuppoſe it is poſſible, that they may have erred from this rule which they pretend to be guided by, and appoint a committee of their moſt learned men; who, without regard to any thing already ſettled, ſhall examine the Fathers and Councils, and Eccleſiaſtical Hiſtorians for the four or five firſt centuries. Let them give a faithful account of the faith then profeſſed, the doctrine then taught, the forms of adminiſtering the Sacraments and the other parts of religious worſhip then uſed, the ſeveral orders of the clergy by which the church was every where governed; and in ſhort, what was the doctrine, practice, and conſtitution of the Catholick Church then diſperſed through as many nations as it is at this day. When ſuch a faithful account of this matter has been drawn up, then let them make a fair and impartial compariſon between the conſtitution of the Ancient church and their own, and examine where they agree, and wherein they differ: And if they do find any material difference, let it be immediately rectified. And if the church of *Rome*, the *Lutherans*, the *Calviniſts*, and the church of *England* would each of them fairly and impartially proceed in this manner, and try and rectify their ſeveral communions by this rule, which they all profeſs to follow, it muſt bring them all to an union, and they would all be of one communion, in the ſame manner as the Catholick Church was for thoſe centuries, during which it is acknowledged on all hands, That *doctrine and religion were moſt pure*. For if all would embrace the doctrines and uſages of the church, as taught and practiſed in the primitive times, without any material additions or declenſions; there could then be no difference between one church and another, except in matters perfectly indifferent, and ſuch as could make no breach or diviſion.

But the main obſtruction to an union of Chriſtians upon theſe Catholick principles is, That whatever party ſhall make alterations in their preſent form, either of government or worſhip, which ſome of theſe, if not all, muſt certainly do in order to procure ſuch an union, and to make their church agreeable to the Primitive; it will be-

be at least a tacit confession, that they have hitherto been in the wrong in some material points. If the church of *Rome* should alter any thing determined by the Council of *Trent*, she must give up her Infallibility. On the other hand, the *Lutherans*, the *Calvinists*, and the church of *England*, cannot alter their confessions of Faith, Articles, or Liturgies, in any material points, but it will be a reflection on their first reformers, and also on themselves who have so strictly required subscription to those Confessions, Articles, and Liturgies, and have already declared them to be agreeable to the doctrine and practice of the Primitive Church, as well as to the Holy Scriptures. However, as the *Lutherans*, *Calvinists*, and Church of *England* do all confess that the church is fallible, and that as the church of *England* teaches in her 21st Article, *General Councils may err, and sometimes have erred*, therefore much more may the councils of one province, kingdom, or nation, be liable to err; it would not be so great a reflection upon any of them, if upon a due examination and review of their doctrine and worship they should find that they have been mistaken, even in some material points, as it would be for the church of *Rome* (which pretends to infallibility,) if she should find herself mistaken. And certainly it is much more for the reputation of a church, which owns herself to be fallible, to rectify any mistake she shall be discovered to be guilty of, rather than to persist in it, and to maintain against the clearest evidence that she is not mistaken.

And as for the church of *Rome*, if she have any regard to the authority of *Vincentius Lirinensis*, or indeed to her own rule settled at the council of *Trent*, she must grant it to be possible for the whole present church to err. For if the whole present church cannot err, what occasion have we to enquire into the unanimous consent of the Fathers? It is then sufficient for us to hearken to the voice of the present church, without regard either to Scriptures or Fathers. And *Vincentius* plainly supposes it possible for the whole present church to be corrupted, saying, *What if some new error should infect not only a small part, but be ready to spread itself at the same time over the whole church? Then we must be sure to cleave close to Antiquity.* And a little after he observes, that it was once so in fact, saying, *When the* Arian *Heresy had not only spread it's poison over a small part of Christendom, but had in a manner infected the Whole Christian world, and almost all the Bishops of the Latin Church* (not excepting Pope *Liberius*, then bishop of *Rome*, who subscribed to that heresy) *partly by fraud and partly by force had gone into the delusion.* Now, what has been, may be again: And if the Pope and the whole *Latin* church did once fall into heresy, it is not impossible but they may fall so again. Therefore it is no unreasonable request to desire, that the church of *Rome* would again review her doctrine and forms of worship, and permit them to be tried by the test of Antiquity.

But it may be said, What occasion is there for such a review? The church of *Rome* revised all her doctrines and forms of worship in the council of *Trent*, and found them, as that council determined, to be all agreeable to Scripture and Antiquity: The *Lutherans*, *Cal-*

viniſts, and Church of *England*, did the ſame about the ſame time, when they ſeverally ſet about reforming themſelves, What occaſion therefore for any further review? Beſides, the *Lutherans*, *Calviniſts*, and Church of *England*, have all of them had ſeveral ſynods ſince, wherein they have reviewed, altered, or at leaſt explained ſeveral things at firſt ſettled; and muſt they be always altering and explaining? I anſwer, As to the decrees of the council of *Trent*, and the ſeveral confeſſions, and articles and forms of Worſhip drawn up by the ſeveral Reformers, they were all drawn up at a time when the church of *Rome* and the Reformers had exaſperated each other to a very high degree; when the Reformers had driven the monks from their cells, and the biſhops from their flocks: when they would give the church of *Rome* no better title than *Babylon*, and the chief biſhop of that church *Antichriſt* and *The Scarlet Whore:* and though they did not put ſuch names into their confeſſions and forms of worſhip, yet the chief of the Reformers made no ſcruple to call the church of *Rome*, *Babylon*, and *The beaſt with ſeven heads and ten horns*, and to ſtyle the Pope *Antichriſt* and *The Whore of Babylon*. On the other ſide, writers of the church of *Rome* called the Reformers not only *Schiſmaticks* but *Hereticks*, and treated them as ſuch, by burning and maſſacreing them in a moſt ſhameful manner, wherever they had power to do it: And on the other ſide the Reformers where they had the power, made and executed ſevere laws againſt them, and put many of them to death. So that when the council of *Trent* ſat, and the ſeveral Reformers made their Reformations, the feud was ſo great both on the one ſide and the other, that more care ſeems to have been taken to condemn what each party thought to be wrong in their oppoſites, than to conſider and eſtabliſh what was right for themſelves. And though they all declared for the doctrine of the Scriptures and Primitive Fathers, as has been ſhewed, yet it is certain ſome of them never did well conſult the Fathers, but rather adhered to their own interpretations of Scripture, whether agreeable to the unanimous conſent of the Fathers or not: otherwiſe there muſt have been a much nearer agreement betwixt them. But, whether it is the church of *Rome*, the *Lutherans*, the *Calviniſts*, or the church of *England*, that has deviated moſt from the rule of *Vincentius Lirinenſis*, from the rule which they have all pretended to follow, is what I think it not proper for me to ſay; neither ſhall I pretend to determine, whether any one of them has exactly followed this rule. It is not improbable but the feuds between the church of *Rome* and the Reformers being carried to ſo great an heighth, they might all of them, in oppoſition to each other, deviate from that rule, which they pretended to be guided by. It is certain they have in their controverſial writings mutually accuſed each other of having done ſo. But it is to be hoped, that upon a more impartial review to be taken in this matter, by the learned of all ſides, without regard to any matters ſettled by the council of *Trent* or by the firſt Reformers, but purely founded on the Scriptures, as interpreted by the practice of the Church, and the unanimous conſent of the Fathers of the three or four firſt centuries, *A Catholick Communion of all Chriſtians might be obtained upon Catholic Principles.*

It

It is alſo to be conſidered, that when the Reformation was firſt made, and when the council of *Trent* ſat, the writings of the Fathers had not been fully examined, neither could be. The art of Printing was but newly invented, and many writings of the Fathers and decrees of the Primitive Councils were then undiſcovered; many ſpurious pieces alſo were put upon the world as the genuine writings of the Fathers, which upon a fuller examination, appear evidently to have been of a later age: The works of ſeveral of thoſe moſt Ancient Fathers, who were diſciples to ſome of the Apoſtles, were unknown and undiſcovered, as the epiſtles of St. *Clement*, St. *Barnabas*, St. *Ignatius*, St. *Polycarp*, and the Paſtor of St. *Hermas*, who all wrote either before the death of St. *John*, the Apoſtle, or in a few years after: And the writings of all the other Fathers then printed, were very imperfect and uncorrect; ſeveral of their genuine works had not appeared; and ſome which were not theirs, were publiſhed under their names. But now a more diligent ſearch having been made into all both publick and private libraries, variety of manuſcripts collated, all the proper methods of true criticiſm employed; many writings of the Fathers which were thought to have been loſt, have been recovered, the genuine diſtinguiſhed from the ſpurious, the true reading in ſome dubious places diſcovered, and in a word we have now much better means of enquiring into the true doctrine and practice of the Ancient Church, and to know in what points the Catholick Fathers were unanimous and conſentient, than either the council of *Trent* or the firſt Reformers had: Which alone might, I think, be a juſt inducement to all parties to make a review of their preſent conſtitutions, and to try them by this rule, whereto all have teſtified their agreement. And as the council of *Trent* and the firſt Reformers had not ſuch opportunities of diſcovering the true ſenſe of the Fathers, for want of many of their works ſince recovered, and becauſe the genuine works were not then ſeparated from the ſpurious; it will not be ſo great a reflection on them, if they ſhall be found to have been miſtaken, and to have deviated from their rule in many particulars; becauſe in a great meaſure they wanted the means to make a right uſe of it, which by God's bleſſing we have now. And therefore I conceive it may be a ſhame to us, if having the means of following this rule more perfectly, we ſhall yet forbear to do it, ſince all parties have ſo evidently declared it to be the rule we ought to follow and be guided by.

I am ſenſible that *Reconcilers*, though very great and worthy men ſuch as *Caſſander* and *Grotius* and others, have generally had the misfortune to be condemned by all parties: And if the ſame ſhould be my fate, I ſhould not be much ſurprized at it. But then they have been more particular in their methods of reconciling than I have been: They have taken upon them to ſhew what one party ought to grant to the other: I have done nothing of this kind: I have only ſhewed the rule, by which all pretend to be guided; and deſired all to examine impartially, whether they have or have not deviated from their own rule; and only deſired them, if they ſhall find that they have deviated from their rule, that they would return to it again. I have not charged any one communion particularly with

with having deviated from it: I have only ſaid, that the difference between them is a demonſtration that Some, if not All of them, have departed from their rule; but whether it be the church of *Rome*, or the church of *England*, or the *Lutheran*, or the *Calvinſt* which has thus departed, I pretend not to ſay. It is poſſible, one of them may be right; but which that one is, I do not determine: And it is poſſible, All may be wrong; but I do not ſay, that they are ſo. It is certain if any one of theſe is right the other three muſt be wrong, where they differ materially from it: But which I think to be right, or which in my opinion comes neareſt to be right, I have not here ſaid or ſhall ſay; being reſolved, as far as I am able, to give cauſe of offence to no party, as I think beſt becomes one, whoſe earneſt deſire is to procure *A Catholick Communion of All Chriſtians upon true Catholick Principles*, without partiality to any ſide: And therefore, as they all pretend to be guided by the ſame rule, that is, *the Scriptures as interpreted by the unanimous conſent of the Fathers*, I only deſire that all would examine their own doctrine, church government, and worſhip by this rule: and if it ſhall be found upon ſuch examination, that they have departed from it, then to correct every ſuch deviation. And as there are better means now for ſuch an examination, than our fore-fathers had at the time of the Reformation, it is to be hoped that ſuch a propoſal may not be thought unreaſonable; and as no party is condemned by it, ſo I may hope that no party can juſtly take offence at it.

To the AUTHORS *of the* CHRISTIAN MAGAZINE.

Be taught by theſe, confeſs the Almighty juſt,
And where you can't unriddle, learn to truſt.

GENTLEMEN,

I Was much pleaſed the other day with reading the following little Fable, (if it may be call'd ſo,) from an old Author, and which I imagine gave *Parnel* the firſt plan for his ſweet and pious Poem, call'd *The Hermit*. Any ſentiment that tends to juſtify the dealings of God, to man, is always moſt acceptable to my ſoul, and cannot fail of being conducive towards a greater degree of love and adoration to that God, whoſe mercy is over all his works, and who does not afflict willingly, or grieve the children of men.

A pious and devout man, wearied with beholding the ſin and wickedneſs of the world, made haſte to retreat from it, and obſcured himſelf in a ſweet and pleaſant retirement: Here he had nothing to moleſt him in his ſacred employment of prayer and praiſe, and contemplating the works of providence in the natural and moral world. Among other contemplations he fell to admire the method of providence, which, from cauſes that to us appear to wear the face of afflictions and ills, are yet often productive of the greateſt good: why oftentime the ſincere and faithful chriſtian, has a double portion of ſorrow; while the bold and dauntleſs ſinner proſpers in the world, and goes on his way rejoicing. As he was diſturb'd with theſe thoughts, there appeared to him a goodly young man, who thus addreſſed him

"Father,

"Father, I know your thoughts are diſtracted, and I am ſent to "quiet them; leave your retirement for a few days, and come with "me once again into the world, and I hope you will return with a "peaceful and ſettled mind, adoring the ways of your Maker, which "are not to be fathomed by the feeble line of human wiſdom." He followed his guide with chearfulneſs, and they walked on ſome way, till at laſt they came to a deep and dangerous river, which they were to paſs over, by a very narrow bridge, juſt upon the middle of which they met another paſſenger, whom, the young man, being firſt, purpoſely puſhed into the river and drown'd him. The old Hermit, much amazed at this raſh act of his companion, would have left him; but he replied, "Father, be not aſtoniſhed at this, you ſhall "ſee ſtranger things before we part." The evening now drew on, and they haſted to an inn to repoſe themſelves for that night: at the ſame place, were a company of banditti and debauched ruffians; the young man immediately made himſelf acquainted with them, paſs'd the whole night in their company, who were much pleaſed with their new acquaintance, hoping they had added another ſoul to their wretched ſociety. The Hermit paſſed all the time his guide was with theſe abandon'd creatures, in holy retirement and elevation of ſoul, ſtill wondering at the ſtrange, inconſiſtent conduct of his companion. As they were leaving the inn the next morning, they met with ſome officers, going to it to apprehend, and bring theſe banditti to juſtice.

The next evening brought them to the gates of a noble houſe; every thing about it had the appearance of grandeur and hoſpitality: They met ſome of the ſervants, who were civilized and gentle; they begged they would entreat their generous maſter to let two ſtrangers lodge under his roof for that night: they were immediately received with the moſt courteous benevolence, and entertained with a neat and elegant ſupper. Before they retired to reſt, the whole family were ſummoned to prayers, which were read by the maſter of the houſe, with the greateſt devotion. The ſun aroſe, and they haſted to be gone, but not till they had paid due thanks to their hoſpitable hoſt; which, while the Hermit was doing, the young man ſlipped away, unperceived, and ſtrangled the only child of this generous benefactor, who lay in an adjoining chamber aſleep in a cradle. After they had left the houſe, his companion told the Hermit what he had done; at which he trembled, and was much aſtoniſhed, but refrained from ſpeaking, leſt he ſhould offend. They purſued their journey, through many trackleſs paths, and unfrequented ways, but night again overtaking them, they haſted to a handſome houſe, again ſued for admittance, and were again received, and moſt luxurioufly entertained; and in the morning, when they were preparing to depart, their courteous landlord inſiſted upon their drinking his health in a large draught of wine, out of a ſilver cup, which he ſaid was a piece of reſpect that he always expected from thoſe he had received into his houſe; the ſtrangers obey'd, though with much reluctance, the younger of which, ſlipped the cup into his pocket, unperceived by any one but the Hermit, which ſtill encreas'd his wonder at the diſſimulation of

his companion. The fourth evening they came to another houſe, the path to which ſeemed much unfrequented, the ground all about it uncultivated, and the houſe much out of-repair; they knocked at an old gate for ſome time, before any one came to them; at laſt the owner himſelf appeared, and, when he heard their ſtory, of wanting a cover from the unwholſome air of the night, which they begged to receive in his houſe, he appeared diſſatisfied, and unwillingly, and with great moroſeneſs, granted them admittance; and early in the morning haſted their departure, though not till the young man had preſented his uncourteous hoſt, with the noble ſilver cup he had ſtolen the day before. The fifth day they purpoſed reaching a large town, ſome miles from the houſe that they had been at all night; towards the cloſe of the day they met with a merchant, who civilly intreated of the young man, the way to the next market-town: the youth directed him entirely a different road, at which the old man was again much troubled, and became more ſuſpicious of his companion, but ſtill refrained from ſpeaking. Being now come to the gate of the town, they eſpied a devil, who lay as it were centinel, but faſt aſleep: when they entered, they found men and women at different kind of diverſions, ſome dancing, ſome playing at cards or dice, others ſinging prophane and lewd ballads, and all ſorts of revelling and vice. They paſſed on, without much regarding the people, till they came to a convent, where, about the gate, they ſaw a legion of devils laying ſiege to it. The ſtrangers knocked at the gate, which was open'd immediately; and here they paſs'd that night, joining in all the holy and pious exerciſes of that, then, happy Society.

The next morning, the young man came to the Hermit, and addreſſed him in theſe words: "I know your heart is full of terror and confuſion, aſtoniſhment, and doubts, at what you have ſeen ſince we have been together: but know that I am an Angel ſent from heaven to rectify your judgment, and correct your curioſity in the reſearches of the ways and works of Providence; for, though many of them appear ſtrange and ſurpriſing, to the ſhallow apprehenſions of man, yet they all tend to produce ſome good effect; either to the glorifying the wiſdom of God, or to advance the ſalvation of mankind. Hear then, and learn to adore the doings of that Almighty Being, before whoſe throne, Angels continually ſing, *Great and marvellous are thy works, Lord God Almighty, juſt and true are thy ways, thou King of Saints.*——The man that I tumbled into the river, was an act of providence, for he was going upon a miſcheivous deſign, that would have damned not only his own ſoul, but deſtroyed the innocent party againſt whom it was intended. The reaſon I convers'd all night with that crew of banditti, was alſo an act of providence, for they intended to go a robbing all the night, and might have deſtroyed many an innocent creature; but, by my entertaining, tho' perfectly innocent, converſation, I not only kept them from their purpoſe, but alſo, by engaging them to ſtay the evening in that place, they were brought to the due puniſhment of their flagrant enormities. As to the kind hoſt from whom I took the ſilver cup, whoſe life was ſpent in a luxurious hoſpitality, and who forced thoſe

who

who were his gueſts, to drink draughts of wine in a morning, the loſs of his favourite ſilver cup has broke him of that impious cuſtom: he is ſtill generous, but his entertainments are more ſober and leſs coſtly. The poor mean wretch that received us with ſuch reluctance, and treated us ſo ſparingly, has, with the noble preſent, with which I enriched him, received alſo more generous ſentiments.

Conſcious of wanting worth, he veiws the bowl,
And feels compaſſion touch his grateful ſoul.

As to the noble gentleman whoſe child I ſtrangled, know that alſo was an act of providence. The man was pious and an ardent lover of his God before he had this child in the decline of life; but now his affections grew ſtrong towards him, and his love to God ſo faint and languid; that his deſires for life daily increaſed, and conſequently his fear of death: his merciful God, therefore, deprived him of his darling infant, to ſave his ſoul, that he might again ſit looſe to the world, and not ſet up his reſt where it is not to be found. The merchant, whom I purpoſely miſguided in his way, was another act of that providential care, which is always extended over the ſoul and body of man; for had he gone the road he intended, he had been rifled of all his ſubſtance, and had his throat cut.—Behold this great and luxurious city! You ſaw but one devil lying at the gate, and even he was aſleep: Lucifer being already ſecure of that riotous town, by the general corruption that prevails among them, needs but one ſingle centinel to keep it to himſelf. But for this holy place of retirement, this convent, inhabited by ſo many devout ſouls, who ſpend their time in acts of mortification, and exerciſes of piety and pennance, he has ſent a whole legion of devils to tempt and ſubvert them; but in vain, for they all fight againſt them, in the ſtrength of their victorious leader, Chriſt Jeſus, and are more than conquerors through him, who loveth them." Immediately the heavenly meſſenger diſappeared, leaving the holy father in a perfect compoſure and reſignation of ſoul, ſaying, with the divine *Chryſoſtom*, *Glory be to God for all things that happen.*——Thus ends this well calculated Fable, in which I have taken the liberty of making ſome little alteration, as the language was very bad, and in many places obſolete.

Your conſtant reader, and promoter,

Eſſex, Nov. 4, 1762. RUSTICULA.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

Some REFLECTIONS *on the Eternity of* HELL *Torments.*

GENTLEMEN,

THE late Mr. *Whiſton*, of famous memory, the good Archbiſhop *Tillotſon*, with other eminent divines of our church, ſeem to be of opinion, that Hell-torments are only temporary; but this I take to be a miſconſtruction of the ſenſe of ſcripture, no leſs than a manifeſt tranſgreſſion of the expreſs letter and phraſeology of ſeveral texts, which might be collated on this occaſion, to prove them eternal. However, I am not ſo ſtrenuouſly prejudiced in favour of any particular ſet of notions, in controverted matters of doubtful diſputation eſpecially, as to maintain their eternity in the popular acceptation; though I cannot agree with the above gentlemen in ſuppoſing, that at the expiration of the ſecular period or age, which the critics tell us, is the proper meaning of the original Greek word (Aioon) tranſlated eternity; the tormented will afterwards ſurvive in a ſtate of conſcious reſt, the guilt and puniſhment of their ſins being remitted: —This, I ſay, is what I can by no means approve, becauſe I think it favours too much of the Popiſh doctrine, of a purgatorial piacular fire; a doctrine, as the learned Dr. *Middleton*, in his excellent letter from *Rome* has clearly proved, borrowed from the mythology of the ancients, tranſcribed into, and blended with Popery, in more articles than one. The ſcriptures, if I underſtand them right, do hold no ſuch doctrine, directly affirming, on the contrary, the eternity of future torments. But how eternal? that's the queſtion. —Are they, for inſtance, eternally continued, by an endleſs ſeries of actual burning?—I dare not ſay ſo, any more than I dare ſay, that *Sodom* and *Gomorrah*, and the cities about them, in like manner, in giving themſelves over to fornication, and going after ſtrange fleſh, are, to this moment, and will, forever, actually continue *burning*, becauſe ſaid to be ſet forth for an example, ſuffering the vengeance of *eternal* fire: And ſo indeed it is in effect to them, ſince their overthrow is perpetual, and once for all, ſince they have undergone a ruin, by fire, never to be repaired. This, it may be, is the true ſignification of the phraſe *eternal fire*, in St. *Jude*; and why not in other places of holy writ, where the ſame word is applied to the future puniſhment of the damned, of which theſe are monitory and previous examples? —Examples of a *Sodomitical* and *Gomorrhean* world, that is, which will finally be deſtroy'd by the fire of an everlaſting deſtruction, (for our God, according to St. *Paul*'s philoſophy, is a conſuming fire, *i. e.* to the wicked,) with a deſtruction never to be reverſed in its effects, and therefore ſaid to be everlaſting.——Let yonder houſe, with all its inhabitants, reduced to aſhes, and never more ſuffered to be rebuilt, explain my meaning, and I know of no compariſon that better illuſtrates the ſcripture, eternity of future burnings, than the eternity of the preſent, if I may be allowed the expreſſion.——Upon the whole, this, beſides doing honour to, and harmonizing with, our beſt conceptions of the divine attributes, ſeems to me to come neareſt the truth, after maturely comparing the ſeveral paſſages together

gether, that any way relate to this important ſubject; yet I undertake to determine nothing peremptorily: And, far from preſuming to limit the deity, in the preciſe manner or duration of his operations, beyond what is written, I ſhall contentedly leave it to him, to deal hereafter with his creatures, as he ſees it fit; which I am verily perſuaded, he will one day do, in weight and and meaſure, according to the unerring rules of infinite wiſdom and juſtice; at the apprehenſion of which, every good man has cauſe to rejoice, and every wicked man, if he thinks at all, muſt tremble, (let the circumſtances of future torments be what they will,) as *Felix* the Governor once did, before *Paul* the Priſoner, when he heard this ſacred Orator reaſoning of righteouſneſs, temperance, and *judgment to come*: At which awful period, the Lord Jeſus ſhall deſcend from heaven with a ſhout, the voice of the Arch-angel, and the trump of God, and ſhall gather out of his kingdom, whatſoever doth iniquity, and all things that offend, and ſhall caſt them into a lake, that burneth with fire and brimſtone; or, to uſe St. *Paul*'s more figurative diction, he will gather the wheat into his barn, but the chaff he will burn up with unquenchable fire; with a fire, *i. e.* too fierce to be put out by any living creature, ſince every living creature under heaven, ſhall be burnt up, and even the heavens themſelves, (for theſe alſo are not pure in his ſight,) being on fire, ſhall, in ſome manner or other, be diſſolved, perhaps as to their preſent modification and figure only, and every element ſhall melt with fervent heat; I do not ſay, ſhall be ſubſtantially and totally aninhilated; for poſſibly, as every part of corrupt nature is to be purged with fire, ſo as the ſcripture declares*, out of the old materials may be re-produced thoſe new heavens and new earth St. *Peter* ſpeaks of, which are to conſtitute that kingdom of triumph and glory, wherein dwelleth univerſal righteouſneſs, peace, and love †.—All this ſeems to be very agreeable to the analogy of the ſacred text, in many places; to which I might add, the whole tenor and deſign of the goſpel. This, in ſhort, is, I humbly conceive, as far as I am able to judge at preſent, the intention and œconomy of Providence, in the ſcheme of man's redemption; and conſequently, may be the genuine ſenſe of the ſcriptures in thoſe above mentioned, and all other places, which ſpeak of the manner of God's dealings with his church, in the latter days, or in the ages to come.----To thoſe, in-

* This declaration muſt be confined to *matter* only, for the ſcripture does no where declare, that the ſouls of the wicked, which ſurely are improper ſubjects for ſuch a material operation, are to be purged by fire: otherwiſe the Popiſh doctrine of a Purgatory, would be better founded than it ſeems to be. Should any one, in the ſpirit of curioſity, be inclined to aſk, what becomes of the ſouls of the wicked all this while? I anſwer, they are with a juſt, yet merciful God, in whoſe hands our breath is, and whoſe are all our ways.

† If the ſenſe here put upon the words of St. *Peter*, be not admitted as authentic, I know of but one more, in which the phraſe *New Heavens* and a *New Earth* can be taken; and that is a change in the preſent ſtate of human nature, made by moralizing mankind, and bringing them all over to the truth, which, by a bold figure of ſpeech, may be called, New Heavens and a New Earth; but the literal conſtruction I prefer.

deed, who ſee things partially, attending only to the remote indefinitive view of ſingle objects, detached *from*, and uncompared *with*, the whole horizon of the New Teſtament; to thoſe I mean, who reaſon from *particulars* to generals, and not from generals to particulars, as they ſhould do, in all caſes relative to the Chriſtian faith, it may, and I know it does, appear otherwiſe. But what is that to the purpoſe? Is another man's ſeeing wrong, a reaſon why I ſhould be obliged to ſee ſo too? Rather, let me endeavour, all I I can, to reſcue the ſpiritual landſcape, if I may ſo call it, from the miſrepreſentations of ignorance, incapacity, and prejudice. This is the beſt way, if not the only one, to clear Chriſtianity of the noxious weeds, which have, from time to time, ſprung up and choaked the word, in the opinion of men of ſenſe and judgment. In a word, this is the beſt way to remove thoſe groundleſs offences, which have been conceived by ſome Perſons, againſt the everlaſting Goſpel, for no other reaſon, I am very certain, but becauſe they have been taught to view it through the falſe adulterated mediums of abſurd ſyſtems, impoſed firſt by human authority, and conſecrated afterwards by time and uſe; whereas chriſtianity in itſelf is one of the ſimpleſt inſtitutions in the world, and did its ſimplicity univerſally appear to the underſtandings of mankind, they muſt ſurely admire it in ſpeculation, at leaſt, if they had not grace to obey it in practice.

September 23, 1761. I am, Gentlemen, your's, &c.
FRAMPTONIENSIS SUPER SABRINA.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

Anecdote of the admirable Conduct of St. Auguſtin's *Mother*, MONICA.

GENTLEMEN,

TO allow a place for particular paſſages, in the lives of celebrated perſonages, is certainly a proper part of your plan. Whether inſtances of cruelty, to create abhorrence, or of goodneſs, to excite imitation, are moſt fit, I will not ſay: 'tis of the latter kind, however, I am going to ſend you ſome particulars, from St. *Auſtin*'s confeſſions.—The pious man (ſtill enamour'd when he writes of his mother) proceeds to tell of her genteel education, and pious diſpoſition; of her ſubmiſſive behaviour towards her huſband; and aſſiduous care to bring him over to chriſtianity, as well by the purity of her manners, as by other arguments. She bore with his failings, with ſo much gentleneſs and patience, as never to reproach him, expecting that chriſtianity would effectually reform him. Now, as he was naturally well diſpoſed, and very affectionate, ſo he was extremely paſſionate; yet ſhe never oppoſed him, either by word or deed, while he was inconſiderately angry; but when he came to himſelf, and ſhe judged it proper, ſhe would give him reaſons for her conduct.—Thus ſhe became a pattern to many ladies of the ſame city, whoſe huſbands were much more gentle than her's; and

and yet theſe, by their imprudence, brought upon themſelves evils which ſhe avoided, to their admiration, for *Patricius* was never known to have been one ſingle day at variance, with his wife. By this means ſhe alſo gained the favour of her mother-in-law, whom ſome of the ſervants had endeavoured to ſet againſt her.—When occaſion offered, ſhe laboured with much care to make peace between perſons at variance, concealing what ſhe heard from each as a friend, and divulging nothing but what tended to reconciliation. The contrary of this is but too frequently practiſed, for, alas! it is too common a thing for indifferent perſons to report *more* than was ever ſaid: But the humane mind will not be content to forbear increaſing animoſities by ſuch reports, but will endeavour to put an end to them by putting the beſt conſtruction upon what has been ſaid. "This, ſays St. *Auſtin*, was my mother's practice, becauſe thou, O God, didſt inſtruct her, as her interior and heavenly maſter, in the center of her heart. At laſt her wiſe conduct gained her huſband, and he becoming chaſte, by becoming chriſtian, ſhe had no more cauſe to lament thoſe diſorders which ſhe had ſo patiently borne, when he was yet an unbeliever.

"She was alſo a ſervant of thy ſervants; and all who knew her, praiſed, honoured, and loved thee in her, becauſe the holineſs of her life, gave them to underſtand, that thou waſt preſent in her heart: for, according to St. *Paul*'s deſire from the more holy widows, ſhe had but one huſband. She gave no leſs aſſiſtance to her father and mother, than ſhe had received from them: She governed her family with great piety: She gave proof of her good works by an exemplary virtue: She brought up her children with great care, bearing them again as often as ſhe ſaw them ſtraying from thee: And in fine, for ſome time before her death, when we, who are thy ſervants, (for thou alloweſt us to take that name) *dwelt together*, after baptiſm, *in an unity*, of which thy divine love was the bond, ſhe was as careful of us all, as if we had all been her children, and yet, was as ſubmiſſive towards us all, as if each of us had been her father."

Thus much of the virtuous *Monica*. Her ſtory may furniſh matter for another paper or two. Mean time, perhaps, you'll ſpare room for what follows.

—— JULIA DE GONZAGUE, Dutcheſs of *Trayett*, and Counteſs of *Trondi*, had, for her coat of arms, an *Amaranth*, which the Herbaliſts call *Love-Flower*, with this *motto*:

NON MORITURA.

It ſhall not die.

She took up this deviſe, after the death of her huſband *Veſpaſian Colonnes*, when the greateſt *Italian* lords made love to her: She took, I ſay, this deviſe, as a public mark that her firſt love ſhould be immortal. The wonder lay in this, that her deceaſed huſband was *old*; ſhe in the flower of her age, and ſo famed a beauty, that *Selyman*, Emperor of the *Turks*, had a deſire to ſee her, and, for that purpoſe, ſent *Barbarouſe*, King of *Algiers*, and his Lieutenant-General, with a powerful army as far as *Trondi*, where ſhe uſually abode: but he failed in his deſign; for though *Barbarouſe* arrived in the night, and took the city by ſtorm, the beautiful and chaſte *Julia* eſcaped the

the Barbarian's hands. Whether ſhe was advertiz'd of the miſchief that threaten'd her, or was inſpired from above, is not ſaid, but ſhe fled barefoot at the firſt noiſe ſhe heard, and to ſave her honour, expoſed her life to a thouſand dangers.

Shropſhire, Aug. 25, 1761. T. P.

To the EDITORS *of the* CHRISTIAN's MAGAZINE.

If this comes under any of the Heads, and within the compaſs of your excellent Paper, and is worthy of notice, it is a Mite of a poor man, caſt into your Treaſury: If not, return it, ſealed up as directed.

Intereſting Memoirs, relating to the ſpiritual and temporal Circumſtances of a Living of above Two Hundred Pounds per Annum, for near One Hundred Years paſt: With a few words of humble Addreſs to all Patrons and Biſhops, on this Subject.

GENTLEMEN,

"THE following account, collected from well known facts, and the reports of ſome of the moſt antient and creditable inhabitants, now living in the pariſh, is, by no means, intended to impeach the conduct of either the preſent Patron or Dioceſan, ſince the former is very little, and the latter not all, concerned, in what has paſſed: But is entirely deſigned to be a warning to all Patrons and Biſhops, in their reſpective truſts, how they give occaſion for ſuch offences to the enemies of our moſt holy religion, to thoſe in particular, who are profeſſedly ſo to the Church of *England*, and thereby prevent the guilt of their being partakers of other men's ſins.

This Living conſiſts of a Mother-Church, and Chapel of Eaſe, at a great diſtance from it, and both, by the beſt eſtimate I could make in my Journey, contain near one thouſand ſouls. It was very unhappily ſituated in thoſe times of great confuſion in church and ſtate, when King *Charles* I. ſuffered, not only by being deprived of its lawful miniſters, but as it was expoſed, in a very particular manner, to the intruſion of Schiſmatick preachers, of almoſt every denomination. Since that time, I could not hear of any reſident Rector, for near one hundred years; in great part of which, the two churches were ſerved for only twenty pounds per annum. The characters of thoſe who ſerved cannot be wholly concealed, ſince it is notorious, and now well atteſted, that there was no ſermon preached in the Chapel, for more than thirty years ſucceſſively; the Mother-Church being very irregularly and indecently ſerved.

This neglect of ſouls, on courſe opened a door, and afforded every favourable means, for the fixed ſettlement and increaſe of many Sectaries, in both places; and, what almoſt unavoidably follows this, with the continual non-reſidence of the legal Rector, a ſhameful neglect of the repairs of the Church, and Parſonage-houſe.

Permit

Permit me, with all due reſpect to the Patrons of Churches, thus ſeriouſly and humbly to remonſtrate to them, on this occaſion.

Can you, Gentlemen, of whatever rank and ſtation, think it beneath your care, or of little or no concern to you, whom you preſent to the Biſhop for the cure of ſouls? Where power is lodged, there a truſt is always included under it. Is there not then in your truſt of preſentment, an obligation to nominate fit perſons to ſupply the vacant churches? Is it not a breach of truſt, knowingly to preſent men of low abilities, and leſs concern for their duty? Suppoſe their abilities ever ſo great and ſhining, in yours, and the world's eyes, to what good purpoſe are they, if the clergy will not, nay even profeſs their intention ſeldom or never, to exerciſe them for the edification of the people committed to their charge? and, as uſual, only go and take poſſeſſion of their churches, with all their temporal fruits and profits, and then leave the ſpiritual care wholly to curates; and very often without a due regard to their abilities and morals, but as they can be moſt eaſily obtained. Conſider, Gentlemen, whether this breach of truſt, is not a heavy reflection on your honour, your underſtanding, and ſenſe of religion? Is there not a ſting in your conſciences, on the moſt obvious reflection, when you preſent ſuch unworthy men, and thereby become inſtrumental to the ruin of ſouls? Much more, ſhould you encourage them in their neglect of ſouls, by ſuch intimations as theſe, how eaſy they may receive the profits of the church, and attend on you, or their own pleaſures.

Oh! remember and conſider, that there is a day of judgment coming, when you muſt anſwer for theſe things: Such miniſters are moſt horribly guilty in their breach of truſt; but take heed, you overlook not your own.

Say not within yourſelves, that the Biſhops are concerned to ſee to the abilities and every requiſite qualification of the perſons preſented for inſtitution. I admit this plea ſo far as it is juſt, that it is certainly their care: But is it not your duty firſt, to preſent ſuch only to them, whom, before God, and your own conſciences, you truly think fit for inſtitution? But if, on the contrary, you have no ſerious concern whom you appoint, or (which is worſt of all) are induced to it by corrupt motives, how are the Biſhops to refuſe them? even ſuppoſing their known characters, and means of obtaining preferment, are ever ſo juſtly exceptionable. Moſt of you, Gentlemen, I preſume, have a *quare impedit* ready to threaten the Biſhop with, in ſuch caſes: And how are their hands bound down by it? With aking hearts and trembling hands and voice, I am well aſſured, have they been obliged to give inſtitution in ſuch caſes. Would you hear and regard the moſt reaſonable and chriſtian remonſtrances from them, were they to make a ſtand at giving inſtitution? Some, I hope, there are, who ſeeing their own errors, or the impoſitions of others, would hear and regard them. Oh! that there were many ſuch inſtances of it, to ſet a good example to other Patrons, and prevent thoſe ſad conſequences for the future, which are too viſible at preſent, from inconſiderate or corrupt preſentations.

The right of Patrons is far from the wiſh of the Church of *England*,

England, to have, by any means, taken away. Thoſe, who are a little converſant in eccleſiaſtical antiquities, ſee the miſchief of popular elections; but, don't blame the church for its being grieved at the too common abuſe of thoſe rights.

Reflect a little on the preceding account of the ſtate of the Living, which gave occaſion to theſe remonſtrances. Is there any of you, Gentlemen, who, under the apprehenſions of a future judgment, can think lightly of the iſſue of being directly concerned in the charge of preſenting a perſon to this church, whom you know would continue it, in thoſe deplorable circumſtances? Suppoſe it were your turn to preſent, would you not be moved, to ſend a faithful miniſter to take care of it? When you had ſo done, think a little, what proſpect he has before him, in a neglected church, a ruinous dwelling-place, and in an ignorant, diſeaſed, and wandering flock. How hard a taſk has he, in the moſt concerning part of his care, to raiſe any comfortable hopes to himſelf, of infuſing into them the principles of the chriſtian faith, and of unity, and communion in divine ordinances, when they have been ſo long wandering from the fold of Chriſt, and confirmed in ſchiſm, in ill cuſtoms, and habits of prophaneneſs. What a taſk is it, the work of an inſpired apoſtle, to bring them into order, and a ſerious concern for their ſouls?

Can you, Gentlemen, hear or read of theſe things, and think it not your concern to prevent them, as much as lieth in your truſt, for the future? I ſay no more.

May I be permitted, with all due reverence and reſpect to our preſent excellent Biſhops, to lay before their conſideration, a few things, ariſing from one particular circumſtance, yet unmentioned in the neglect of this church, and its appurtenances, which is this? That there was a heavy ſequeſtration, laid long upon the temporalities of it, which introduced a moſt notorious neglect of the ſpiritualities: from the firſt, pleas are urged in excuſe for the other. How little they are neceſſarily connected, I need not take pains to ſhew; but from hence, I preſume to mention, the Biſhop's truſt on ſuch occaſions, who has, I conceive, full power to provide for the ſpiritual ſupply of the church, when the temporal fruits are thus torn from it: And ſurely, he is eſpecially called upon, at this ſeaſon, to execute his paſtoral office, over the ſouls of the inhabitants, and to prevent all thoſe injuries, to which the Church and Parſonage-houſe, are now ſo openly expoſed,

Moſt Reverend Fathers, take it not ill, in a mean ſon of that excellent church, over which you preſide, if you are earneſtly deſired to conſider, how far you may be concerned in this caſe, as well as others, to appoint faithful ſtewards over the houſehold of God. —May that which is here repreſented to you, move you to a ſtrict enquiry, how the Churches of Non-reſidents, and their Parſonage-houſes are ſerved? Not content with the uſual *omnia bene*, or a partial report, the approbation of the great, or the preſentment of church-wardens, but from the beſt intelligence, which you may have from the moſt diligent and careful miniſters in your reſpective Dioceſes: An information, which in this caſe, as well as many others,

I conceive, every good Biſhop muſt ſee how much he ſtands in need of.

I am truly ſenſible, that a better head and hand, ſhould have been employed in theſe humble remonſtrances to you: but I hope my integrity, and due concern for the Church of *England*, will plead for a favourable conſtruction of what I have already, and now, in a few remarks in the concluſion, ſhall beg leave to lay before your thoughts.

That, if your lordſhips were, as much as you can, reſident in your Dioceſes, and of courſe well acquainted with your clergy, you would find too many inſtances, very near this, which call for your attention, and the exerciſe of your authority. By your good examples, your inferior brethren under your charge, would be excited to reſidence on their cures, and many of the foregoing ill conſequences of their abſence prevented. When you are preſent to take cognizance of theſe things, it is not to be preſumed, that you will ever diſpenſe with the non-reſidence of thoſe, who have really no other motive to aſk or deſire it, but their thirſt after more preferment, or the purſuit of their worldly intereſts, or pleaſures. By this means, its to be hoped, that the door will be ſhut againſt all corrupt ſollicitations, and the influences of men of wealth and power, nay, even from thoſe of your own relations and friends, which too commonly have found admittance and favour; I will not ſay to diſpenſe with, but to overlook the neglects of perſonal duty, in the miniſtry.

My good Lords, as overſeers of the flock of Chriſt, be ſteady to your truſt, and as in others, ſo moſt eſpecially in this part of it, by obliging the appointed labourers in the vineyard to do their duty: then ſhall we never more hear it intimated, that the poverty of a ſee, is a juſt excuſe for unneceſſary abſence from its charge. Wiſe and conſiderate men will always rejoice, and find the long-wiſhed for comforts and aids, that attend your preſence, which will never be the leſs effectual, for your not appearing in that outward ſtate abroad, or at home, which your temporalities may not afford, and are uneſſential to your epiſcopal character: For, when you have your truſt truly at heart, all muſt ſee it, and every good man be refreſhed under the influence of it. And, your ſpiritual care, will let you above all juſt reproach, and render you a bleſſing to your clergy, and happy in the ſatisfaction of your own minds. A PILGRIM.

A MEDITATION *on the* BEE.

GO forth, O my ſoul, like the induſtrious Bee, to thy work and to thy labour, until the evening of thy day upon the earth. Take the wings of the morning, and fly quickly into that garden of GOD, the church of the redeemed; viſit continually the aſſemblies of the faithful, thoſe flowers whoſe unfading beauty graces the inheritance of the beloved, and whoſe ſweetneſs diffuſes around them a ſavour of life unto life. There feed among the lilies of paradiſe, which ſhine inveſted with the righteouſneſs of ſaints, and towering above the earth, keep their garments unſpotted from the duſt of corruption. Fly amongſt them day by day, and familiarize

them all to thy acquaintrnce. Paſs not by them haſtily, nor be content to gaze only upon their beauties: but ſettle and fix thy meditations on them, until thou haſt extracted the ſpirit and the life that is in their writings and their examples, the nouriſhment of wiſdom, and the ſweetneſs of conſolation. Theſe flowers, it is true, ſpring from the ſame earth, the ſame influences of heaven nouriſh and ſupport them: but various are their colours, and their virtues are diverſe. To one is given knowledge, to another meekneſs, to another humility, to another charity, by the ſame ſpirit. Each has its uſe, and its beauty, and he who would make honey muſt ſuck virtue from all. But, above all, forget not evermore to dwell on the contemplation of him who grew from the virgin ſtem of *Jeſſe*; for in him are hid all the treaſures of wiſdom and knowledge, and of his fulneſs have all others received. He is the true roſe of *Sharon*, red in the day of his paſſion, opening his beauties as the morning, in the midſt of a crown of thorns, made perfect through ſuffering. He is the lily planted in the humble vale, and from thence aſcending up towards heaven, having his garments white as the light, which admits no ſtain to ſully its virgin purity, and paſſeth through all things undefiled. Fly daily to him, and delight thyſelf in meditation on his life and death. From him and the other ſweet flowers of his planting when thou haſt drawn matter for inſtruction in righteouſneſs, return home and depoſit theſe treaſures in the cells of thy underſtanding and affections, thy head and thy heart, that thou mayeſt become a land flowing with honey, a land wherein dwell the righteouſneſs of JESUS, and the comforts of the holy one. And when thou haſt thus laid up within thee the words of eternal life, be a faithful diſpenſer to others of the manifold grace of GOD, and let thy tongue be a channel to convey it from thy heart into thoſe of thy brethren, diſtilling it in ſuch proportions as every one is able to receive it: ſo that the heavenly bridegroom may ſeal thee to ſalvation with this gracious teſtimony—*Thy lips, O my ſpouſe, drop as the honey-comb, honey and milk are under thy tongue*; ſweet and healing as the one, innocent and nouriſhing as the other are all thy communications.

And to encourage thee to be thus liberal to others of what he has freely given thee, thy dear Lord has told thee that what thou giveſt to the leaſt of thy brethren he takes as given to him. And as, when riſen from the dead, he accepted, at the hands of his diſciples, *a piece of an honey-comb*, ſo in the perſon of his members, riſen from the death of ſin through the power of his reſurrection, he expects from his diſciples, and more eſpecially from his miniſters, a portion of that word which is declared by the holy Pſalmiſt to be *ſweeter than honey and the honey-comb*. And in this reſpect he is graciouſly pleaſed to ſay, that he does himſelf feed upon it: for ſo it is written —*I am come into my garden, my ſiſter, my ſpouſe, I have eaten my honey-comb with my honey.*—Theſe leſſons of heavenly wiſdom, O my ſoul, mayeſt thou learn from that petty inſect, of which the ſon of *Sirach* ſaith—*The bee is little among ſuch as fly, but her fruit is the chief of ſweet things.*

ACADEMICUS.

A Letter from Archbiſhop Tillotſon *to the Earl of* Shrewſbury.

My LORD,

" IT was a great ſatisfaction to me to be any ways inſtrumental in the gaining your Lordſhip to our religion, which I am really perſuaded to be truth. But I am, and always was more concerned, that your Lordſhip ſhould continue a virtuous and good man, than become a proteſtant, being aſſured that the ignorance and errors of men's underſtanding will find a much eaſier forgiveneſs with God, than the faults of the will. I remember, that your Lordſhip once told me, that you would endeavour to juſtify the ſincerity of your change by a conſcientious regard to all other parts and actions of your life. I am ſure you cannot more effectually condemn your own act, then by being a worſe man after your profeſſion to have embraced a better religion. I will certainly be one of the laſt to believe any thing of your Lordſhip that is not good; but I always feared I ſhould be one of the firſt that ſhould hear it. The time I laſt waited upon your Lordſhip, I had heard ſomething that afflicted me very ſenſibly, but I hoped it was not true, and was therefore loth to trouble your Lordſhip about it. But having heard the ſame from thoſe, who I believe bear no ill-will to your Lordſhip, I now think it my duty to acquaint you with it. To ſpeak plainly, I have been told that your Lordſhip is of late fallen into a converſation dangerous both to your reputation and virtue, two of the tendereſt and deareſt things in the world. I believe your Lordſhip to have a great command and conduct of yourſelf; but I am very ſenſible of human frailty, and of the dangerous temptations to which youth is expoſed in this diſſolute age. Therefore I earneſtly beſeech your Lordſhip to conſider, beſides the high provocation of Almighty God, and the hazard of your ſoul, whenever you engage in a bad courſe, what a blemiſh you will bring upon a fair and unſpotted reputation; what uneaſineſs and trouble you will create to yourſelf from the ſevere reflections of a guilty conſcience, and how great a violence you will offer to your good principles, your nature, and your education; and to a mind the beſt made for virtuous, and worthy things.

And do not imagine you can ſtop when you pleaſe: experience ſhews the contrary, and that nothing is more vain than for men to think they can ſet bounds to themſelves in any thing that is bad. I hope in God, no temptation has yet prevailed on your Lordſhip, ſo far as to be guilty of any looſe act. If it has, as you love your ſoul, let it not proceed to a habit. The retreat is yet eaſy and open; but will every day become more difficult and obſtructed. God is ſo merciful, that upon your repentance and reſolution of amendment, he is not only ready to forgive what is paſt; but to aſſiſt us by his grace to do better for the future. But I need not inforce theſe conſiderations upon a mind ſo capable of, and ſo eaſy to receive good counſel. I ſhall only deſire your Lordſhip to think again and again how great a point of wiſdom it is in all our actions to conſult the peace of our minds, and to have no quarrel

with the conſtant and inſeparable companion of our lives. If others diſpleaſe us, we may quit their company; but he that is diſpleaſed with himſelf, is unavoidably unhappy, becauſe he has no way to get rid of himſelf. My Lord, for God's ſake and your own think of being happy, and reſolve by all means to ſave yourſelf from this untoward generation. Determine rather upon a ſpeedy change of your condition, than to gratify the inclinations of your youth in any thing but what is lawful and honourable: and let me have the ſatisfaction to be aſſured from your Lordſhip, either that there has been no ground for this report, or that there ſhall be none for the future, which will be the welcomeſt news to me in the world.

I have only to beg of your Lordſhip to believe that I have not done this to ſatisfy the formality of my profeſſion, but that it proceeds from the honeſt affection and good-will that one man can poſſibly have for another. I pray to God every day for your Lordſhip with the ſame conſtancy and fervour as for myſelf; and do now moſt earneſtly beg that this counſel may be acceptable, and effectual.

I am, &c."

Remember the Sabbath day to keep it holy, Exod. xx. 8.

My dear FRIEND,

IF you have any concern for your own welfare, I beg your attention to the following lines, wrote purely for your benefit and advantage, hoping that GOD, who delighteth to bleſs the children of men, will bleſs them to your ſoul.

It is a melancholy conſideration, that the obſervance of the Lord's day, or *Sunday*, is almoſt neglected by rich and poor, young and old, throughout *London*, as well as over the whole kingdom: and even thoſe who pay ſome regard to it, ſeldom go to publick worſhip more than once; and that more from cuſtom and reputation, than concern for their eternal welfare; then they uſually ſpend the remainder of the day in viſiting and trifling converſation, in intemperance and luxury.

But ſtop, I pray you, and reflect, that the deſign of ſetting apart one day in ſeven is, that you may have more leiſure to apply to GOD, as ſinners, for pardon and forgiveneſs, for grace and ſtrength, and every bleſſing. But how can you hope or expect GOD's mercy and bleſſing, if you openly profane his ſabbaths?

Many people, alas! are ſo infatuated and wicked, as to ſpend the whole or great part of the day in buſineſs or pleaſure, in riding out, in viſiting their neighbours, in ſitting at publick-houſes, or in buying and ſelling, againſt all laws human and divine. How often do we read in the news of boats over-ſetting, many people in liquor falling off their horſes and killed on the ſpot, owing to taking pleaſure on *Sundays?* And have you, my friend, been taking your pleaſure on *Sunday*, and are you ſtill alive? Has not GOD yet ſtopt you by an untimely death?—Be thankful for this exceeding mercy: and immediately reſolve never more to triſle away this precious day, but improve every hour to make proviſion for eternity. If your time is ſpent the reſt of the week in hard labour for yourſelf and family

family, which will ſhortly periſh, ſurely you have need to ſpend one day for the benefit of your ſoul, which will *never* die. If you have ſervants and children, you are bound to inſtruct them, and allow them time to wait upon GOD in publick and private. But alas! there is ſo much viſiting and entertainment on a *Sunday*, that it is ſeldom a poor ſervant can have time to do either. If you are a ſervant, make a conſcience of obſerving the ſabbath as much as you can, and GOD will bleſs your good intentions. Perhaps this may be thought ſevere by pleaſure-takers; but, if you had any love for your ſouls, you would not think ſo. If you would go to ſee a relation or friend, and ſpend your time in edifying converſation, or walk in the field and commune with your own heart ſome little part of the day, the caſe would be otherwiſe: but if people pay and receive viſits to indulge their appetites, pamper their bodies or paſs away an idle hour, they render their minds unfit for prayer, and attention to GOD's word and miniſters; if they walk out to be, ſeen and admired, to viſit ale-houſes, which ſwarm on *Sunday*, or for any vain amuſement, 'tis plain they are lovers of pleaſure more than lovers of GOD, and conſequently are at enmity with him, and he with them.

If you thus trifle away your ſabbaths, and have little or no concern for your ſouls, whatever you do, and wherever you go, you are in danger of death, and conſequently of eternal miſery.—Oh wait upon GOD, and begin, if you have not begun, to make ſure of heaven; apply to GOD for mercy and forgiveneſs.—Life is uncertain; tomorrow may be too late; before that time you may be ſummoned away unprepared to an eternity of miſery and woe.—This is a freſh meſſage from GOD, that you ſhould *repent and be converted, that your ſins may be blotted out.* Dare no longer to hazard the ſtate of your ſoul, but wreſtle with GOD in publick and private prayer, till the merits of CHRIST are applied to you by faith, and a change wrought in your heart and life; and then inſtead of ſpending your ſabbaths in idleneſs and pleaſure, you will find delight in devoting them to GOD. If you are, by any means, hindered from attending publick worſhip, be more in private with GOD, and he will abundantly bleſs you. For he doth not deſpiſe your ſincere though but faint beginnings, but waiteth to be gracious to the fallen ſons of men, that they ſhould not periſh, but have everlaſting life.

To the AUTHORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

THE ſeeing the conjecture on *Heſed'*, in a former Magazine, has provoked me (who never was guilty of ſuch an action before) to communicate my notion of *that word* to the publick; and it is done at once, (ſo far as my diſpoſition will permit me to do it at all) by citing two expreſſions from p. 361-2, of the Magazine for *July*. That moſt amiable *character*, (*Heſed'*) as obſervable in *the divine*

divine Majeſty, in its origin and perfection, in principle and act, in exerciſe and effect, I take to be juſtly expreſſed by "*the providence of God's goodneſs*," and "his omnipotent *mercy*." The ſame expreſſion of the ſame *affection*, and *interpoſition* of the *Almighty*, occur in the Litany of our church, "that by the *providence* of thy *goodneſs* they may be diſperſed," and "that in all our troubles we may put our whole *truſt* and confidence in thy *mercy*." The *Hebrew* Concordance collated with the *Engliſh*, will aſſure an unprejudiced inquirer of the truth of this interpretation. *Heſed'*, ὅσιος, *aſſiduus*, (I need not tell you) is the *concrete*, when ſpoken of *God*, on the ſame account; when of *man*, as the *object* of this ſpecies of divine *beneficence*, the *correlate*.* Inſtances in ſcripture, the Pſalms eſpecially, to this purpoſe, are numberleſs. The *mercy*, or *deliverance*, is the ſame in *effect*, whether this *relief* and *reſcue* be from "the ſhock of an *aſs* laden with *timber*," † or "out of the paw of a *bear*" or "out of the hands of a *giant*;" or of any *oppreſſor* or *aggreſſor* whatever. In the caſe of an *aſſault*, of *any* kind, from a *miſchievous* brute of the human ſpecies, this *vindication* is attended with ſuitable *retribution*. *So* we find it, (to produce one inſtance out of many) *Pſ.* lxii 12.—"and *mercy*, ‖ for thou *rewardeſt* every man according to his *work*." "Thy *holy*-one" (*Pſ.* xvi. 11.) is "thy *redeemed*, *ranſomed*, *favoured*-one." *Pſ.* lxxxvi. 2. "Preſerve thou my ſoul; for I am *holy*, &c." "beneficiis *affectus*." (Senſu *ancipiti*.) I have only opened the *riſe* and ſhewn the *derivation* of the word, *Heſed*. Its full import, and peculiar ſignification, in every reſpect, is eaſily diſcoverable. I am, Sir,

Ch. Ct. Dec. 14. A well-wiſher to every good deſign.

P. S. There is not a paſſage in ſcripture, where *Heſed'* occurs, which I have not ſome time or other interpreted to the ſatisfaction of them whom I converſe with, from the *data* above-mentioned. Take them again, in the ſimpleſt manner, *Heſed'* is "*affection*, great

* *Pietas*, whether parental or filial, both in *principle* and *exerciſe*, well expreſſes "*Heſed*"; and *pius* "*Heſed*." This *Heſed'* denotes "the *faithful* and *exact* diſcharge of all the *offices* of *devotion*." I ſaid *faithful* purpoſely; to introduce that other ſignification of *Heſed'*, which branches out of the ſame ſtock, *fides*, fidelity; faithfulneſs, in *promiſe* and *performance*. For this I ſhall cite but one paſſage: *Pſ.* lxxxix. 29. "My *mercy* will I keep with him for evermore; my *covenant* ſhall ſtand faſt with him:" and content myſelf with obſerving, in general, "that *infinite benevolence* in the governor of the univerſe, ſhews itſelf in *conſtant attention* to all the *offices* of government; to every *circumſtance* and *condition* of the governed." "*Mercy* and truth preſerve a king: and his throne is upholden by *mercy*." *Pſ.* xx. 28.

I would gladly explain myſelf at large on this ſubject; which, taken in all views, is very extenſive and important: but extreme illneſs diſables me.

† See the life of Mr. *Ferrar*.

‖ It is a groſs miſtake to confound *mercy* (*Heſed'*) with *forgiveneſs*, which (properly ſpeaking) it *never* ſignifies. *Heſed'* always indicates "a *due* regard to the *merits* of the cauſe or perſon." *So* does *Zedek*, δικαιοσυνη, *righteouſneſs*; *diſtributive*, *vindictive righteouſneſs*, *vindication*, *vengeance*; *avenger*: "The Lord our *righteouſneſs*."

as nature yields; (be it the divine) *attention*, ſuch as the caſe rĕquires." The *tranſport* of *Phinehas*, his *vindication*, was a tranſaction of this kind: *Heſed'*, both in *principle* and *act*, ſhewed itſelf there in the higheſt degree. In like manner, (*Lev.* xvii. 20.) "This is *Heſed*" is eaſily explained, on the ſame principles, to wit, "*Piaculum*; *res digna piaculo:* a matter, which deſerves *attention*, *inquiry*, *condign* puniſhment." (This is a caſe in *government*.)

From ſuch a principle as *affection* and deep concern what may not ſpring? *Faithfulneſs* of *promiſe*, (as I have hinted) doubtleſs. Now be pleaſed to note that paſſage in *Iſaiah*: "All fleſh is graſs; and all the *glory* of it."—*Haſdo*; δοξα, the Septuagint: what if we render it σπουδη? all it is ſo *fond* of, all it is *ſo buſy* about." Here is *affection* and *attention* ſtrong; in one word, *aſſiduity*. The ſame *data* afford another ſolution,—ἐλπὶς, *ſpes*, "all its fair *promiſes*." "I will give you the ſure mercies of *David*,"—the *promiſes*, *aſſured* to *David:* what I *promiſed*. "Lord, where are thy old *loving kindneſſes*, (*Haſdey*, ὅσια, *promiſes*,) which thou *ſwareſt* unto *David* in thy truth?" *Pſ.* lxxxix. 49. "Is his *mercy* (*fides data*, plighted faith) clean gone for ever? and does his *promiſe* fail for evermore?" *Pſ.* lxxvii. 8. *&c.*

This little haſty ſcrawl is a ſevere taſk to one, whoſe head is ſo weak as mine.

Your unknown humble ſervant.

To the Proprietors of the CHRISTIAN'S MAGAZINE.

GENTLEMEN,

By inſerting the following you will oblige many of your correſpondents, and particularly,

Yours, &c.

An ADDRESS *to a* CLERGYMAN.

Reverend and dear SIR,

CURIOSITY may excite you juſt to give the following pages a curſory view; but permit me to aſk for a ſerious moment, when your thoughts are compoſed, and you are in no danger of an interruption: then ſit down, and read what is here humbly preſented to you, give every article its due conſideration, and may it, through a divine bleſſing, prove a happy opportunity, and be made effectual to anſwer the great ends for which it is intended.

You are by profeſſion a Miniſter—a Leader of the people—a Shepherd in *Iſrael*—a ſacred character indeed!——an honourable employ-

employment! Yet venerable as it is, how many are deplorably inſenſible of the great importance of their *truſt*, are acted by *mercenary principles*, are ignorant of the moſt *intereſting ſubjects* of chriſtianity, and are *regardleſs* of the *ſouls* committed to their care! As this is the caſe with too many who are engaged in the ſacred office; and as the conſequences are inexpreſſibly melancholy both to themſelves and the people they preach to, ſo give me leave to addreſs you, Sir, upon the ſubject of your Miniſtry. I would do it with the higheſt reſpect to your character, with all decency and humility, with an undiſſembled regard for your beſt intereſt, and therefore with all chriſtian freedom and faithfulneſs.—*(a)* Thus hoping your mind is prepared to attend with candour and ſerioufneſs to the few hints that may drop from my feeble, though friendly pen, I take the liberty to aſk you the following weighty and momentous queſtions.

What is the meſſage you carry to your people? Many will be ready to receive it without inquiring whether it is agreeable to the word of God or not, becauſe it comes from you. This then ſhould engage you to enquire of what kind it is, and ſtir you up to take the moſt diligent care that it be in every reſpect ſuitable to the goſpel of Chriſt, and to the circumſtances of thoſe amongſt whom you labour. —What Doctrines have you been preaching? The generally deſpiſed, but the ſoul-quickning truths *(b)* of the adorable Jeſus, or the naturally pleaſing, but deſtructive errors of infidelity?—Have you been repreſenting the (*c*) Fall, with its inconceivably awful conſequences in the ruin of the whole human race?——Have you been opening the glories of the Everlaſting Covenant, and exhibiting the

(a) I hope you will not think me buſy and impertinent in this addreſs. I was moved to it not only from the above conſideration, but from a view of God's awakening many of our Reverend Brethren; their unwearied diligence in the ſervice of ſouls; the hopes I have that the glory is returning to that church, which ſo much ſignalized itſelf at the time of the reformation; and the deſires I have (though in every reſpect unworthy) of being an inſtrument of furthering the work of God, and of bringing many of your ſacred function to the ſaving knowledge of the goſpel, that they may go forth, win ſouls to the Redeemer, and ſpread the knowledge and power of religion through our happy land. If any indecent or unguarded expreſſion is found in this feeble attempt, I hope the candour of my Reverend Reader will paſs it over, and not permit him to look upon it as deſigned to irritate. No, I would be far from throwing a reflection to raiſe a criminal paſſion; I would rather, Sir, lie at your feet, and, in the poſture of an humble ſuppliant, intreat, than revile. Confident I am, that I ſhall not diſpleaſe you, if you are faithful to the truſt you are charged with. And perhaps this paper may fall into the hands of many, who will approve an attempt (however ill executed) to ſtir up thoſe of our Brethren, who may need it, to a ſerious concern about the importance of their office However it may be, I offer it to a fair and candid examination. Reaſon will, I apprehend, ſhew you the propriety and importance of every head of inquiry, and thoroughly convince you that I am no enthuſiaſt; and I aſſure you that I am no Methodiſt.

(b) Theſe truths no Clergyman can be a ſtranger to, as they are not only contained in the articles of the church, but run through the whole ſervice, and are the grand baſis upon which it ſtands.

(*c*) Rom. v. 12. and article ix.

great

great Myſtery of Redemption?—Have you been diſplaying the excellencies of our Emmanuel, and propagating, what the deluded world calls, the *(d)* fooliſh and abſurd doctrine of the Croſs? *(e)* Have you been feeding your immortal Hearers with pure Goſpel Proviſion, and ſatisfying their ſouls with the Bread of Life, or ſtarving them with *empty* Declamations, and fine eloquent Harangues upon ſome Moral Virtue? *(f)* Have you, in fine, been preaching to ſinners and to ſaints, been endeavouring to divide the word *(g)* aright, and to give to every one his portion in due ſeaſon?——I would beg leave to ſuggeſt to you the following examination:—— "Come, my ſoul, let me enter upon a moſt neceſſary and important ſcrutiny. I have profeſſed myſelf a Miniſter of Chriſt theſe many years, but have I ever inquired into the Meſſage I have carried to the people? Have I carefully conſidered the Doctrines I have preach'd? Have I ever yet ſeriouſly aſked the queſtion, whether it is truth or error I am ſounding from the pulpit? Have I not been contented with a mere *round* of *preaching*, and never been concerned to enquire what I have entertained my congregation with? And, if ſo, is it not time to awake out of my ſecurity, and *examine* into that, upon which ſo much depends? What, what are the Principles I have been inculcating? the *(h)* Foundation I have been laying, and the ſuperſtructure I have been building upon it? Inquire, inquire my ſoul, before the returning ſabbath, leſt I ſhould be at beſt famiſhing, inſtead of feeding, thoſe that hear me."——Again,

What ends have you had in view in your miniſtry? What was it that prevailed upon you to enter into holy orders? Was you really moved by the Holy Ghoſt *(i)* to take upon you the ſolemn charge, and undertake the cure of ſouls? or was it a deſire of popular applauſe, a thirſt for honour, or a hope of worldly gain? Did you think it an eaſy way of getting a ſubſiſtence, of providing for a family, and of living with reputation? Have theſe been your great ſprings of action, or have you had the glory of God, the honour of Chriſt, and the ſalvation of immortal ſouls in view? Has this been all your aim, and is it for this you deſire to live to preach the everlaſting goſpel? Have you been concerned to attend to the various important parts of your miniſtry? As you are ſet for the defence *(k)* of the goſpel, have you endeavoured to vindicate, and maintain, and ſet in a proper light, its glorious doctrines? Have you laboured after the converſion of ſinners? Have you adminiſtered comfort to God's people? Have you preached the goſpel to the poor *(l)*, attempted to bind up the broken-hearted, proclaimed deliverance to the captives, and the acceptable year of the

(d) 1 Cor. i. 18.
(e) Articles ii. xi. xv. &c. *(f)* Article xiii.
(g) 2 Tim. ii. 15. *(h)* 1 Cor iii. 10, 11, 12.
(i) The firſt queſtion in the ordination of deacons. A queſtion which you have already anſwered. God grant you may not have trifled with him in ſo ſolemn an affair, in declaring the Holy Ghoſt moved you, when ſome worldly proſpect was the motive!——
(k) Phil. i. 17. *(l)* If. lxi. 1.

Lord? Have you done this from the pulpit? Has it been the end you have been aiming at in private converſation? Have you viſited your flock, the poor as well as the rich, the afflicted, the dying? Of what kind have your viſits been, and with what views? To gratify a ſenſual appetite, to ſpend an hour in unprofitable diſcourſe, or to reprove *(m)*, exhort, comfort, as you ſaw occaſion?—Theſe, Sir, are important heads of inquiry.——Again,

In what manner have you attended to the great ends of your miniſtry? How has it been, and how is it ſtill with you in the pulpit? Have you been lifting up your voice like a trumpet, and have you addreſſed all ſorts of ſinners, repreſented to them the dreadful condition they are in, warned them of approaching judgments, preſſed them to ſeek after an intereſt in the Redeemer, expoſtulated with, and beſought them, with all the tenderneſs and affection of a miniſter of Chriſt, to attend to the things that belong to their peace, before they are for ever hid from their eyes? Or have you gone through the work of the day in a cold, lifeleſs manner, eſteeming it rather a burthen than a pleaſure, and having little concern upon your mind for the ſouls of thoſe that heard you? How has it been with you in the *ſtudy?* Have you there made conſcience of ſolemn prayer? Have you carried your people daily to the throne of grace, wreſtled with God for them, wept over ſinners, and committed them to the infinite compaſſion of the great Shepherd? Have you been importunate with God for ſtrength to enable you to go on in your work with growing pleaſure—for direction, in the choice of ſuitable ſubjects—for the divine preſence with you in your publick work—for wiſdom to conduct your converſation aright—for courage and faithfulneſs—for a lively zeal—for a growing love to Chriſt and ſouls——and, in fine, for a glorious and divine power to accompany the whole of your labours, that they may be made effectual to the ſalvation of every one who hears you?——How is it in converſation? Have you been recommending Chriſt, his goſpel, and his ſervice, with affection to thoſe around you? Have you been ready, according to your character, to begin and encourage the moſt important ſubjects of converſation? Have you been willing to remove doubts, to ſtrengthen the weak, to ſatisfy inquirers, and to attend to the requeſts of thoſe who have deſired your advice and inſtruction? In fine, have you been lively, ſerious, and warm for your Maſter's glory, been concerned to ſpread the knowledge of his goſpel, and to advance his kingdom and intereſt wherever you was called?——Let me go farther, dear Sir, and aſk you——

What has been your example?*(n)*—Have you been concerned to live in the diſcharge of thoſe duties to which you have exhorted

(*m*) 2 Tim. iv. 2.

(*n*) Permit me to put you in mind of the 6th queſtion in the ordination of deacons, and of your anſwer; in which you ſolemnly promiſe to frame and faſhion your life according to the doctrine of Chriſt, that ſo you may be a wholſome example of the flock of Chriſt; and you promiſe the ſame, as to your family too.

your people? Have you guarded againſt thoſe ſins, of which you have warned them, and from which you have endeavoured to diſſuade them? Have you been ſober in your behaviour, moderate in the uſe of your enjoyments, and regular, uniform, and heavenly in your converſation? Upon the whole, has it been your great concern to walk in the ſteps of our deareſt Lord, to have the ſame temper that was in him, and in the whole of your conduct to ſhow the Chriſtian and the Miniſter?——Theſe, Sir, are queſtions peculiarly ſuited to your work and character; queſtions which I am perſuaded you muſt acknowledge the great importance of, and the reaſonableneſs, neceſſity, and advantages of ſeriouſly attending to. How happy ſhould I be, could I perſuade you to enter your ſtudy, and in the moſt ſolemn manner, and as under the all-ſeeing eye of God, take them one by one, and put cloſely to your own ſoul! (*o*)

Thus I have endeavoured, with all faithfulneſs, to point out ſome of the important branches of your miniſterial work, and the manner in which you ſhould attend to it. What ſhall I now ſay to preſs you duly to conſider it, and to excite you to a diligent diſcharge of thoſe duties you are called to? Methinks, Sir, you ſhould not want the leaſt argument to ſtir you up to the greateſt activity and zeal in ſo delightful, ſo honourable, ſo important an employment. You believe the ſcriptures to be the word of God, I make no doubt. You muſt therefore be convinced, that religion is no farce, no human invention, but a divine inſtitution; and does it not therefore require all your regard, eſpecially as providence has placed you in the character of a Teacher of others? Fain, fain would I move you, convince and quicken you! I can but attempt it, it is God, who muſt open your eyes, and faſten the conviction upon your mind. In hopes of this I would chearfully caſt in my mite, and offer to your conſideration the following things; accompanying them with an hearty prayer, that they may anſwer ſome ſaving purpoſe to your ſoul; and earneſtly intreating that you would not ſtop here, and read no farther, but view the whole, carefully examine every hint as to its truth and importance, and weigh all in the balance of reaſon and ſcripture.

The firſt thing I would mention is;—your people have immortal ſouls. And have you no tenderneſs for them? Can you look upon them with as little regard as you do upon your horſe or your dog? Are they not tending to eternity as quick as the wings of time can carry them, and can you neglect them? Are they not directing their courſe towards the heavenly world, or the dark regions of hell, and is it indifferent to you to which it is they are moving? What, be altogether unaffected with ſuch a thought! Are ſome of them ſwearers, others drunkards; are ſome breaking

(*o*) They are all queſtions built upon, and what may be juſtly extracted from the ordination ſervice relating to Deacons and Prieſts, and which you have brought yourſelf under the moſt ſolemn engagements to attend to; therefore you muſt be convinced of the propriety of my putting them to you in this addreſs, and of the real love and concern I have for your ſoul herein.

the ſabbath, and others running into all manner of exceſs of riot, and will you, can you ſee all this, and ſit as an unconcerned ſpectator? Have you no zeal for your Maſter? Can you ſee the ſnare laid, ſouls entangled, and hurried by the great adverſary to his dark habitations, and not endeavour to prevent it, or find the leaſt pity in your breaſt for them? Will you not warn them of their danger, call loudly upon them to awake? Will you not tell them that eternity is near, lead them to the mouth of the bottomleſs pit, and ſhew them the terrors of the ſecond death? Will you not try to win them, to allure them by the glories of immortality, or melt them by the love, the amazing love of the Son of God? What (for I cannot leave off, I muſt purſue ſo important a ſubject) are there any, nay, are there many of your congregation, who are abſolutely ſtupid, hurrying on to everlaſting deſtruction, and will you not try to rouze and awaken them? Will you not beſeech them by the mercies of of God? Will you not intreat them in Chriſt's ſtead, to be reconciled unto God? *(p)* Will you not exhibit all the riches of his grace, all the glories of the great Emmanuel, and all the bleſſings of a ſalvation ſo dearly purchaſed, to move and engage them to repentance and new obedience? Was one of your brute domeſticks to be in a languiſhing condition, your tender heart would feel ſome pity for the poor animal: And can you ſit ſtill and ſee precious ſouls periſhing, ſouls of more worth than all the world,—ſhall they ſink in endleſs ruin, and you not drop one ſingle tear? What, their miniſter not take one ſtep to lead them to Chriſt, to eſcape the wrath to come, ſure it cannot be!—But if negligent as to the means to awaken them, ſure you cannot take thoſe means that tend to harden them! You cannot be a companion with them in drunkenneſs, and revel with them in their ſcenes of criminal pleaſure: You cannot ſit with them in publick view at the card-table, or lead a dance at a ball or an aſſembly! Is it poſſible! You, Sir, well know how the matter ſtands. Conſider, conſider your people have ſouls. And further—

Remember, theſe ſouls are in the courſe of divine providence committed to your care—you have profeſſedly taken the charge, the overſight of them, and brought yourſelf under engagements to inſpect their conduct, and to do all you can to lead them into the knowledge of the goſpel, to promote their ſpiritual advantage, to walk *(q)* before them in all the duties of the chriſtian life, to encourage them in their purſuits of a better world, to pity and ſympathize with them under all their difficulties, to bear them upon your heart, and to ſeek not theirs but them *(r)*—God, by his providence in opening a way for your coming amongſt this People, has called you to all this work. How then will you fulfil your engagements, how perform your promiſes, how anſwer your character, if you are negligent?—Do you diſcharge that truſt God has committed to you? So many precious Souls; ſome to rouze, to awaken, others to encourage, and comfort; ſome to call in, others to build up; ſure, tis an important Charge! So many to be taught and inſtructed! and inſtead of attending to your duty, are you at places of diverſion, ſquandering your time in

(p) 2 Cor. v. 20. *(q)* 1 Pet. v. 3. *(r)* 2 Cor. xii. 14.

company.

company, and drinking towards the bounds of exceſs? are you taken up in uſeleſs friendſhips and unprofitable viſits, or trifling away life in eaſe and ſloth, doing nothing? Inſtead of talking to them of JESUS and Salvation, and recommending the great duties of ſelf-examination, mortification, meditation, &c. are you amuſing them with empty ſpeculations? Inſtead of calling them to a ſerious inquiry into the foundation of their hopes of eternal life, are you bolſtering them up with the expectations of Heaven, and lulling them into a pleaſing but dangerous ſecurity? Inſtead of cheriſhing their convictions, and encouraging them in their ſmall beginnings, are you endeavouring to darken theſe dawnings of grace, to laugh them out of all religion, and to diſcourage them in the purſuits of ſalvation? —They have committed their ſouls to your care. Precious as they are, they have truſted you with them, look to you for inſtruction, and from you expect all ſuitable direction and aſſiſtance in their way to a better world. See what confidence they have repoſed in you, and ſhould not this make you diligent? Can you be unfaithful? What, they lodged ſo great a truſt with you, and you ſo careleſs! The greater their dependance upon you, the more ſhould you be concerned to ſeek their everlaſting good, and direct them in the way to happineſs. But,

Laſtly, Conſider the certainty and ſolemnity of a day of Accounts. That you expect to be called before the judge of all the earth, to be tried, examined, and lodged in a world of joy or ſorrow, I would not call in queſtion. If you believe not, if you expect not theſe things, or if you think religion a vain and trifling thing, why are you a Miniſter? why appear in that ſacred character? why preach and pray? Do you never think upon the awful day, when you muſt give an account of your ſtewardſhip, when your congregation will appear either as ſwift witneſſes againſt you, or teſtify to your faithfulneſs. Do you never conſider the impartiality of the judge, the ſtrictneſs of the tryal, with the certain and moſt important conſequences? JESUS, who will be the judge, knows all you have done. He has all your negligence, your careleſſneſs, your unfaithfulneſs, &c. wrote down in his book: All the principles and ſprings from whence you have acted, all your ends and views are minutely noticed by him.—Think, my dear Sir, think upon the day, how ſolemn!—The vaſt, the numerous aſſembly gathered, and you hear your name called upon; you ſummoned to ſtand forth, give an account, and receive your ſentence! Critical moment, moment big with importance indeed! Now, what pleaſure to have the approbation of the judge, to ſee a ſmile upon his countenance, and to hear him ſaying, Come, thou faithful ſervant, thou haſt been faithful in declaring my goſpel, and promoting my cauſe, come *enter thou into the joy of thy Lord!* (s) How great the happineſs, to have many to appear as your joy and crown of rejoicing in that day!—But to ſee the judge with an awful frown, and to hear his voice, more terrible than thunder, ſaying, Thou *ſlothful and unprofitable ſervant*, thou haſt had the care of ſouls, but haſt been negligent, and not attended to thy

(s) Matt. xxv. 21.

important

important charge; thou haſt ſuffered them to go on from one act of rebellion to another, and to periſh for ever, without warning them of the danger, and preſſing them to flee from it; (*t*) *depart therefore, thou curſed creature, into everlaſting fire, prepared for the Devil and his Angels*, Worldly gain was all thy view: Popularity was all thy ambition: Theſe thou haſt had, and now ſorrow, diſtreſſing ſorrow ſhall fill thy ſoul, and thy name, however applauded by fellow-mortals, ſhall rot for ever.----Painful thought! To have the weight of ſo many ſouls lying upon you, ſouls you have neglected! Methinks I hear one upbraiding your negligence, and ſaying, Had it not been for you, I perhaps had not periſhed. I truſted you with my ſoul, bnt you never corrected my prophaneneſs; you never preſſed me to ſeek after ſalvation: you led me into ſin, and kept me in deſtructive ignorance!----Hark, another lifting up his ſorrowful head, and ſaying, I was under Convictions, and upon the inquiry what I ſhould do to be ſaved, but you diſcouraged me in my purſuits of Heaven; you told me all, all would be well, if I attended but on Sundays at church: Thus, through your influence, I ſunk into a lethargy, took up with the form, and ſtopt ſhort of the power of religion, and now am ruined for ever! Diſtreſſing ſcene! to have one after another riſe up and thus upbraid you! to have their blood required at your hands! Every reflection will wound your ſoul, and pierce you through with inexpreſſible everlaſting ſorrows.

Thus, my dear Reverend Reader, I have endeavoured to drop a few hints; hints of the greateſt importance, as they relate to the peace of your own ſoul, the ſucceſs of your miniſtry, and the manner of your laſt appearance. I hope you will take kindly this little attempt. 'Tis your maker's cauſe I am pleading. Tis your own comfort I am ſeeking, as well as that of your people. Do not be curious in enquiring about the author: He wants no praiſe: and hopes he is regardleſs of all the reproach that may be caſt upon him. If his name ſtands but recorded in the annals of eternity, and he can be inſtrumental in promoting his Redeemer's intereſt, 'tis all he deſires.

Before he takes his leave he would recommend to your ſerious and attentive peruſal the following texts of ſcripture. May you read them often, and may God open to you their importance, and enable you to walk under the daily view and influence of them. So prays,

Reverend and dear SIR,

Your moſt affectionate friend and ſervant,

PHILANTHROPOS.

Iſaiah, chap. ix. v. 14. 15, 16. lvi. 10, 11, 12. *Jeremiah*, vi 13, 14, 15. xiv. 13, 14, 15. xxiii. 13, 39. *Ezekiel*, iii, 17, 21. xiii. 2, 16. xxii. 25, 26, 28. xxxiv. 1, 10. *Hoſ.* iv. 6, 10. *Micah*, iii. 5, 7, 11. *Mal.* i. 6, 13. ii. 1, 9.——*John*, xxi, 15, 17. *Rom.* i. 16, 17. 1 *Cor.* ix. 16, 23. *Gal.* i. 7, 9. 1 *Theſ.* i. 5. ii. 3. 12. 1 *Tim.* iv. 12, 16. 2 *Tim.* iv. 1, 5.

(*t*) Matt. xxv. 41.

Proposal for remedying the abuse of Travelling on the Sabbath Day.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN, *Nov.* 14, 1761.

I Live upon a public road, which is much used, and am often an eye-witness of a very great and pernicious nusance on it. I mean the common travelling of our gentry on Sunday. On this day, (appropriated by God's own laws, to the duties of religion,) we are often so hurried with company, that a Foreigner would rather think it a day of traffick or diversion, than a portion of time, designed and set apart for religious rest. If these people of superior rank, have no religion themselves; if the makers of our laws, have so little shame as to be the principal breakers of them; it is very sad, however, that those, who perhaps would otherwise be innocent, should be involved in their guilt:----The Innholders, who keep houses for their reception, are sadly interrupted in their duty by this practice. After having been embroiled six days in worldly business, shall they have no time allowed them, with the rest of mankind, for communion with Heaven? Are *earthly Lords*, &c. to be sacrilegiously attended, at the expence of the worship of the LORD ALMIGHTY? The Innkeepers servants are, by this means, reduced still to a worse situation. These, most of whom are extremely ignorant, most of whom, perhaps, are not able to read; these, I say, of all others, should be the least prevented from hearing and meditating, on this day, upon those sacred truths, which shew the way to salvation: They see frequent debauchery, hear daily prophaneness; therefore, of all others, they should the last be deprived of any antidote, which may obviate these most dangerous potions: To divert them from the business of the day, is surely contributing greatly to the robbing them of their souls. But why do I talk of souls? such voluntary travellers, one would think, look on these their poor brethren as having no souls at all: they see them in the same light, as they do the beasts of burden, which they drive, or else they could not do them such irreparable injuries.

Further, it is most plain, they are careless of the welfare of their own dependents, whom they force into a vice big with bad consequences: They give, moreover, great offence to all serious persons; and, from a supposed superiority of their sense and abilities, afford an ignorant multitude a sanction for sin.

Now, till the gentry, who take the lead in every thing else, will (as they ought, and as I wish most ardently, for their own, and for others sakes, they would,) take the lead in religon; or, till the Legislature, in its great wisdom, shall enforce a more adequate remedy for these evils; suppose (with submission I propose it,) the following scheme should be put in execution, *viz.* That each person, who travels on Sunday, should be, by law, obliged to pay for his horse, or for any carriage he shall travel with, six, or rather ten times as much, at each turnpike, as he is required to do on another day. Though, indeed, I fear the incurring this expence, would stop but few of the higher rank; yet, such a law would shew the nation's sense of their immorality, and this might probably make some ashamed of offending
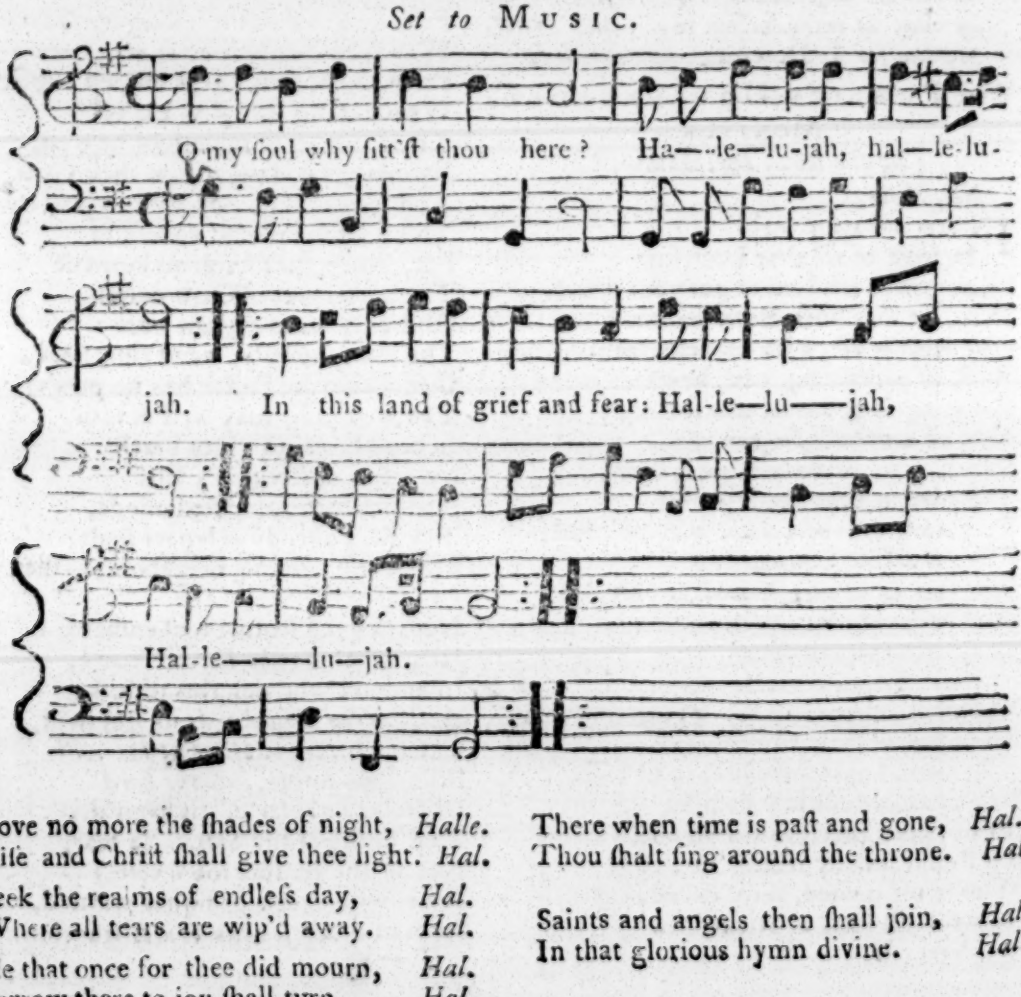
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ing in this manner: But if it ſhould not at all anſwer the deſired end, it would, however, at leaſt, be attended with this advantage; it would contribute to the better and more commodious travelling of the public, by the additional income, that would ariſe for repairing the roads from it. This, to be ſure, is a very poor amends for the miſchief done: we had ſtill infinitely rather, the gentry would mend their own, than the public ways: but till they will do this, why ſhould not this evil be made productive of ſome temporary good, ſuch as it is? It may be objected, that this ſcheme will bear hard upon thoſe, who by abſolute neceſſity, or for works of charity, are obliged to travel on this day; I grant it: But, however, thoſe, who travel on this day, through neceſſity, I dare ſay, if they are ingenuous, will own, they do it ſo very ſeldom, really on this account, that it will not be worth their while to make any objection at all: and thoſe, who are called out on charity, from the duties of the day, are always, we may ſuppoſe, people of ſo much conſcience and religion, that they would moſt willingly ſubmit to this pecuniary penalty, rather than the Sabbath-breaking tribe ſhould be exempted from puniſhment.

If you think, Gentlemen, this ſcheme may be of any uſe itſelf, or may hint any other, towards ſtopping, or at leaſt puniſhing, this great evil, you'll be ſo kind as to give this letter a place in your Magazine. I am, your very humble ſervant, A. B. C.

An HYMN.

Set to MUSIC.



Love no more the ſhades of night, *Halle.*
Riſe and Chriſt ſhall give thee light. *Hal.*

Seek the realms of endleſs day, *Hal.*
Where all tears are wip'd away. *Hal.*

He that once for thee did mourn, *Hal.*
Sorrow there to joy ſhall turn. *Hal.*

There when time is paſt and gone, *Hal.*
Thou ſhalt ſing around the throne. *Hal.*

Saints and angels then ſhall join, *Hal.*
In that glorious hymn divine. *Hal.*

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

CONsidering what a dreadful number of *disorderly Alehouses* abounds in every town, and in almost every part of the country, and of what prodigious bad consequences they must inevitably prove both to *Religion* and *Morality*; I hope, you will not scruple much to allow the following familiar, plain-dealing lines a place in your laudable collection: especially, if you conceive, that they may be any ways subservient to the real interests and true design of *Christianity*. You'll observe by the date, that the said *Monitory Verses* were wrote about fifeen years ago: but, I can assure you, they have never yet from the press, been communcated to the public: and, in case they had, very probably, in so *dissolute an age*, there might seem to be but too much occasion to inculcate, with the greatest assiduity, so necessary a piece of *serious advice*. I am worthy Gentlemen,

Your constant reader,

And faithful humble servant,

Dec. 7, 1761. ELACHISTOTERUS.

Serious as well as seasonable Advice; contained in some Manuscript Verses, wrote by way of introduction to a small Tract, printed for J. Downing, *and entitled,*

The PUBLICK-HOUSEKEEPER'S MONITOR.

(By the Rev. Mr. Darwell.)

Neighbour,

IN this unhappy way,
In spite of all that I can say,
Since you're resolved to get your bread,
Pray, let this little Book be read.
Oh! read it oft, with earnest care;
And, of promoting vice, beware.
All tempting, sordid arts forsake;
Nor, of *another's sin partake.*
Should you, in manner most unfit,
Disorder in your house permit,
To dread, perhaps, there may be cause,
The *penalties* of *human laws.*
But, tho' some magistrates connive,
And let *licentious Landlords* thrive;
Or if, offenders to detect,
Inferior officers neglect,
Yet know, that GOD, both great and small,
To judgment certainly will *call.*
In time, learn therefore, to be wise,
Nor counsel foolishly despise.
Set not your precious *soul* to sale,
To stupid sots by selling ale;
Who're oft incited, thro' excess,
To work all sorts of wickedness.
They waste their time, destroy their health,
Their credit blast, consume their wealth,
Madly put off the evil day,
And care not what they do or say.
For justice, modesty, and truth,
To *drunkards* seem alike uncouth.
From house to house they wildly roam,
Expert in nothing else become,
But horrid oaths, and hellish lies,
And in the worst of villanies.
Such too are often found to be
Ungrateful, to the last degree:
They long to *turn again and rent*
Those, that would have 'em to repent,
And are, it seems, at any rate,
Determin'd to *recriminate.*
The libertines, unapt to blush,
Care not for reprimands a rush:
But lo!--- instead of being reclaim'd,
Or of immoral lives asham'd,----
When charged with such a foul offence,
As shews a want of grace or sense,
The wretches frequently retort,
In ranc'rous rude malicious sort,
But yet against the sons of light,
Betray the most infernal spite,
The small remains of conscience drown,
And then, run all the *Clergy* down.
Hard measure this, we can't but call,
Tho' 'tis not wonderful at all.
For, such as don't *th' Almighty fear,*
Why should they mortal *man revere?*
From those, that *Christ* himself neglect,
What can his *Ministers* expect?
These sure must underfoot be trod,
By men, that dare affront their GOD.
And neighbour,---of a surety know,
That *Satan* loves to have it so:
For, when the foolish and unwise
The messengers of GOD despise,
And only *make at sin a mock*
The poor, unruly, wand'ring flock,
O'er whom the *Pastor* has no pow'r,
The wily *wolf* may well devour.
In brutal sots, of grace bereft,
No relish of *Religion*'s left.
Into such filthy muddled minds,
The *fiend* a ready *entrance* finds.
For God's sake! neighbour,---then take care!
Nor thus the sensual soul ensnare.
Help not to do *the Devil's work,*
In ambush who delights to lurk,
And, as the *Drunkards* sit and swill,
Can *lead them captive at his will.*
Thus heretofore, *into the herd*
Of swine he enter'd, 'tis averr'd.
And *Satan* of the *Sots,*---(I fear,
Nor is the censure too severe,)
Who, with excess of liquor warm'd,
Seem into *worse than brutes* transform'd,

Poſſeſſion both can gain and keep,
And *hurry* them down *to the deep*.
And, like the *Gadarenes*, of old,
(They're in *Religion*'s cauſe ſo cold,)
Some *Publicans*, whoſe ſordid views,
Such conduct cannot ſure excuſe,
Betray the groſſeſt diſreſpect,
And *from their Dwellings*, in effect,
By having *Mammon* much at heart,
Deſire their *Saviour to depart*.
What deſp'rate madneſs muſt it be,
(As all undoubtedly may ſee,)
For ſuch poor, trifling, temp'ral gains,
To purchaſe *everlaſting pains!*---
And roſe,---(Oh! what a loſs! my friend,)
Celeſtial joys, that never end!
Such are the *fruits* of *ſelling ale*,
Where *riot* and *exceſs* prevail.
And Oh! the conſequence may you
Conſider, with attention due.
In ſhort, dear neighbour, underſtand,
Your mind unleſs you, out of hand,
With *Chriſtian reſolution* arm,
You'll *do*, and *ſuffer* both, *great harm*.
May then theſe *cautions* never be forgot;
Leſt thy poor *ſoul* at length, ſhould pay the dreadful ſhot!

Haughton, Dec. 13, 1746.

To the PUBLISHERS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

Here, and a good way to the Northward of this place, your laudable and truly rational work is read with pleaſure. I heartily wiſh you, and the publick, may continue to find reciprocal profit and encouragement. If the incloſed Ode tallies with your original plan, and merits your approbation, you will no doubt honour it with a place in ſome of your next ſubſequent publications; and oblige, Gentlemen,

Aberdeen, A conſtant reader.
Aug. 25, 1761.

An ODE.

THou wiſdom's ſelf, and wiſdom's ſpring,
Eternal and Almighty King;
JEHOVAH, Lord, and God alone,
Sole, unoriginated one!
Thou, who each perfect gift beſtows
That dignifies the human race;
From whom poetic rapture flows,
True judgment, harmony, and grace;
Vouchſafe the true celeſtial fire,
And harmonize the artleſs lyre:
O give the energy divine,
May candour, and preciſion ſhine,
And ſuaſive ſweetneſs flow in every line.

II.

Let greater bards unaided ſing,
Self taught attune melliſluous ſtrains;
Unrival'd let them ſtretch the wing
Through fruitful fancy's wild domains;
And with amuſive tinſel glare,
The ſhort applauſe of man enſnare.
Be it our pride in truths clear ſkies to ſoar,
And reverently to hope, and heav'nly aid implore.

III.

To heav'n, the muſe ſhall frequent pay,
The grateful tributary lay;
It's goodneſs and its truth proclaim
With humble verſe, but holy flame.
Whom ſhould I ſing, O God! but thee,
To whom addreſs the pious ſong:
Thou firſt commanded me to be,
And doſt my being ſtill prolong.
Led by the ſacred heav'nly lore,
The muſe ſhall wiſdom's ſweets explore:
Inform'd by true religious ray,
To all the liſtning world diſplay,
The glorious proſpect of eternal day.

IV.

Fair innocence may bloom ſecure,
Each gen'rous muſe muſt be her friend:
Our images and diction pure
Shall not the chaſteſt ear offend:
No circumſtances ſhall inflame
To miſinterpret or defame:
But with true delicacy, taſte, and care,
The muſe ſhall ever treat the virtuous, and the fair.

V.

Whatever ſubjects can impart
Inſtruction to the human heart,
Expoſe th' abſurdity of vice;
Or make the virtuous man rejoice.
Whatever can benignly ſpread
Love and benevolence around,
Or raiſe religion's drooping head;
With ſuch our numbers ſhall abound.
If ſatire laſh,---be ſatire free
From paſſion, prejudice, or fee.
Yet let us always juſtly dare,
Nor through falſe delicacy ſpare,
But ſhow the villain in whatever ſphere.

VI.

Baſe as his life be *Damien*'s name;
Let *Nero* ſwim in human gore;
Ambition blaſt great *Julius*' fame,
And all who luſt for lawleſs pow'r;
Let the Fop love his pretty ſelf,
Avaro idolize his pelf.
Monſters and crimes ſhall like themſelves appear,
Yet ſo expreſt, as not to grate the modeſt ear.

VII.

But Kings, like GEORGE, divinely good,
In whose bright morn appears no cloud:
Divines like *Sherlock*, men who grace
And dignify their sacred place:
The Patriot, whose capacious soul,
Like PITT, can god-like aid supply,
Form'd foes and faction to controul,
And raise his countries fame on high.
WOLF, GRANBY, HAWKE, and LIGONIER,
In glorious attitudes appear.
Such characters deserv'dly claim,
And have ensur'd a deathless name,
While standing foremost on the rolls of fame.

The GENEALOGY *of* CHRIST.

As it is represented on the East Window of Winchester College Chapel.

Written at *Winton School*, by Mr. *Lowth*.

[*Concluded.*]

TRansmissive worth adorns the pious * son.
The father's virtues, with the father's throne.
Lo! there he stands: he who the rage subdu'd
Of *Ammon*'s sons, and drench'd his sword in blood.
And dost thou, *Ahaz*, *Judah*'s scourge, disgrace,
With thy base front, the glories of thy race?
See the vile king his iron sceptre bear.
His only praise attends the pious heir;†
He in whose soul the virtues all conspire,
The best good son from the worst wicked sire.
And lo! in *Hezekiah*'s golden reign,
Long exil'd piety returns again;
Again in genuine purity she shines,
And with her presence gilds the long neglected shrines.
Ill starr'd does proud *Assyria*'s impious ‡ lord,
Bid heav'n to arms, and vaunt his impious sword,
His own vain threats th' insulting King o'erthrow,
But breathe new courage on the gen'rous foe.
Th' avenging Angel, by divine command,
The fiery sword full blazing in his hand.
Leant down from Heav'n: amid the storm he rode
March'd Pestilence before him; as he trod,
Pale Desolation bath'd his steps in blood.
Thick wrapt in night, thro' the proud host he past,
Dispensing death, and drove the furious blast;
Nor bade Destruction give her revels o'er,
Till the gorg'd sword was drunk with human gore.
But what avails thee, pious prince, in vain
Thy sceptre rescu'd, and th' *Assyrian* slain?
Ev'n now the soul maintains her latest strife,
And death's chill grasp congeals the fount of life.
Yet, see, kind heav'n renews thy brittle thread,
And rolls full fifteen summers o'er thy head;
Lo! the receding sun repeats his way,
And, like thy life, prolongs the falling day.
Tho' nature her inverted course forego,
The day forget to rest, the time to flow,
Yet shall *Jehovah*'s servants stand secure,
His mercy fix'd, eternal shall endure;
On them her ever-healing rays shall shine;
More mild, and bright, and sure, O Sun, than thine!
At length the long-expected Prince behold,
The last good King, in ancient days foretold;
When *Bethel*'s altar spoke his future fame,
Rent to it's base, at good *Josiah*'s name.
Blest happy Prince! o'er whose lamented urn,
In plaintive song all *Judah*'s daughters mourn;
For whom sad *Sion* s softest sorrow flows,
And *Jeremiah* pours his sweet, melodious woes.
But now, fall'n *Sion*, once the fair and great,
Sits deep in dust, abandon'd, desolate,
Bleeds her sad heart, and ever stream her eyes,
And anguish tears her with convulsive sighs.
The mournful captive spreads her hands in vain,
Her hands, that rankle with the servile chain;
Till he, ‖ great Chief! in heavn's appointed time
Leads back her children, to their native clime.
Fair Liberty revives with all her joys,
And bids her envy'd walls securely rise.
And thou, great hallow'd dome, in ruin spread,
Again shalt lift sublime thy sacred head.
But ah! with weeping eye the ancient's view
A faint resemblance of the old in you;
No more th' effulgent glory of thy God
Speaks awful answers from the mystic cloud.
No more thine altars blaze with fire divine,
And heav'n has left thy solitary shrine
Yet, in thy courts, hereafter shalt thou see
Presence immediate of the Deity,
The Light himself reveal'd, the God confess'd in thee.
And now, at length, the fatal term of years
The world's desire have brought, and lo! the God appears.
The heav'nly babe the virgin mother bears,
And her fond looks confess the parent's cares.
The pleasing burden on her breast she lays,
Hangs o'er his charms, and with a smile surveys.
The infant smiles, to her fond bosom prest,
And wantons, sportive, on the Mother's breast.
A radiant glory speaks him all divine,
And in the child the beams of Godhead shine.
But now alas! far other views disclose,
The blackest comprehensive scene of woes.
See where men's voluntary sacrifice
Bows his meek head, and God eternal dies!
Fixt to the cross, his healing arms are bound,
While copious mercy streams from ev'ry wound!
Mark the blood-drops that life exhausting roll,
And the strong pang that rends the stubborn soul!
As all death's tortures with se ere delay,
Exult and riot, in the nob'lest prey.

* *Jotham.*
† *Hezekiah.* ‡ *Sennacherib.*
‖ *Zerobabel.*

And can'ſt thou, ſtupid Man, thoſe ſorrows ſee,
Nor ſhare the anguiſh which he bears for thee;
Thy ſin, for which his ſacred fleſh is torn,
Points ev'ry nail and ſharpens ev'ry thorn;
Can'ſt thou?—— while nature ſmarts in ev'ry wound,
And each pang cleaves the ſympathetic ground!
Lo! the black ſun, his chariot backward driv'n,
Blots out the day, and periſhes from heav'n:
Earth, trembling from her entrails, bears a part,
And the rent rock upbraids men's ſtubborn heart.
The yawning grave reveals his gloomy reign;
And the cold clay-clad dead ſtart into life again.
And thou, O tomb, once more ſhalt wide diſplay,
Thy ſatiate jaws, and give up all thy prey.
Thou, groaning earth ſhalt heave abſorpt in flame,
As the laſt pangs convulſe thy lab'ring frame;
When the ſame God unſhrouded thou ſhalt ſee,
Wrapt in full blaze of power and majeſty,
Ride on the clouds; whilſt as his chariot flies,
The bright effuſion ſtreams thro' all the ſkies.
Then ſhall the proud diſſolving mountains glow,
And yielding rocks in fiery rivers flow:
The molten deluge round the globe ſhall roar,
And all men's arts and labours be no more.
Then ſhall the ſplendors of th' enliven'd glaſs
Sink undiſtinguiſh'd in the burning maſs,
And O! till earth, and ſeas, and heav'n decay,
Ne'er may that fair creation fade away;
May winds and ſtorms thoſe beauteous colours ſpare,
Still may they bloom, as permanent as fair,
All the vain rage of waſting time repell,
And his tribunal ſee, whoſe croſs they point ſo well.

The following VERSES *were compoſed by a pious Clergyman in* Virginia, (*who preaches to ſeven congregations, the neareſt of which meets at the diſtance of five miles from his houſe,*) *as he was returning home in a very gloomy and rainy night**.

COME, heav'nly penſive contemplation, come,
Poſſeſs my ſoul, & ſolemn thoughts inſpire.
The ſacred hours, that with too ſwift a wing
Inceſſant hurry by, nor quite elaps'd,
Demand a ſerious cloſe. Then be my ſoul
Sedate and ſolemn, as this gloom of night,
That thickens round me. Free from care, compos'd
Be all my ſoul, as this dread ſolitude,
Thro' which with gloomy joy I make my way.
Above theſe clouds, above the ſpacious ſky,
In whoſe vaſt arch theſe cloudy oceans roll,
Diſpenſing fatneſs to the world below;
There dwells the Majeſty whoſe ſingle hand
Props univerſal nature, and who deals
His lib'ral bleſſings to this little globe,
The reſidence of worms; where *Adam*'s ſons,
Thoughtleſs of him, who taught their ſouls to think,
Ramble in vain purſuits. The hoſts of heav'n,
Cherubs and ſeraphs, potentates and thrones,
Array'd in glorious light, hover on wing
Before his throne, & wait his ſov'reign nod:
With active zeal, with ſacred rapture fir'd,
To his extenſive empire's utmoſt bound
They bear his Orders, and his charge perform.
Yet He, ev'n He, (ye miniſters of flame,
Admire the condeſcenſion and the grace)
Employs a mortal form'd of meaneſt clay;
Debas'd by ſin, whoſe beſt deſert is hell,
Employs him to proclaim a Saviour's name,
And offer pardon to a rebel world.
This day my tongue, the glory of my frame,
Enjoy'd the honour of his advocate:
Immortal ſouls, of more tranſcendent worth
Than *Ophir*, or *Peru*'s exhauſtleſs mines,
Are truſted to my care. Important truſt!
What if ſome wretched ſoul, (tremendous thought!)
Once favour'd with the goſpel's joyful ſound
Now loſt, for ever loſt thro' my neglect,
In dire infernal glooms, with flaming tongue,
Be heaping execrations on my head,
Whilſt here ſecure I dream my life away!
What if ſome ghoſt, cut off from life and hope,
With fierce deſpairing eyes up-turn'd to Heav'n,
That wildly ſtare, and witneſs horrors huge,
Be roaring horrid, "Lord, avenge my blood
On that unpitying wretch, who ſaw me run
With full career the dire inchanting road
To theſe devouring flames, yet warn'd me not,
Or faintly warn'd me; & with languid tone,
And cool harangue, denounc'd eternal fire,
And wrath divine?" At the dread ſhocking thought
My ſpirit ſhudders, all my inmoſt ſoul
Trembles

* Theſe Verſes, (tho' with ſome alterations, (of which, whether for the better or the worſe, a gentleman of our ſociety confeſſes himſelf guilty,) were printed in our laſt *Supplement*, and ſigned *Framptonienſis ſuper Sabrina*; and that worthy Correſpondent aſſured us they were *original*. Since that another Correſpondent informs us, that they were written by a diſſenting Miniſter, one Mr. *Davies*: And as he thinks we ought to do juſtice to that gentleman, we here reprint the copy as we have it from *Virginia*.—This ſame Correſpondent tells us, that the Pſalm, which, page 229, we have given to Mr. *Tickell*, is the property of Dr. *Watts*. We are very glad to do all juſtice to every Author, and hope our Correſpondents will not miſlead us.

Trembles and shrinks. Sure, if the plaintive cries
Of spirits reprobate can reach the ear
Of their Great Judge, they must be cries like these.
But if the meanest of the happy choir,
That with eternal symphonies surround
The heav'nly throne, can stand, and thus declare,
" I owe it to his care that I am here,
Next to Almighty Grace: his faithful hand
Regardless of the frowns he might incur,
Snatch'd me, reluctant, from approaching flames,
Ready to catch, and burn unquenchable:
May richest grace reward his pious zeal
With some bright mansion in this world of bliss." [hand
Transporting thought! Then blessed be the
That form'd my elemental clay to man,
And still supports me. 'Tis worth while to live,
If I may live to purposes so great.
Awake my dormant zeal! for ever flame
With gen'rous ardor for immortal souls;
And may my head, and tongue, and heart and all,
Spend and be spent in service so divine.

A Clergyman's REFLECTIONS *on the Death of one of his pious Parishioners.*
By the same.

OF my dear flock one more is gone
T' appear before th' almighty's throne,
And pass the grand decisive test,
" Ashes to ashes, dust to dust;"
Surviving friends with tears intrust,
There till th' eternal doom to rest.
The soul, dismiss'd from cumbrous clay,
Expatiates in eternal day,
And with the great IMMORTAL dwells:
The dawn of immortality
With scenes amazing strikes the eye,
And wonders new and vast reveals.
Thus whilst I'm dreaming life away,
Or books or studies fill the day,
My flock is dying one by one,
Convey'd beyond my warning voice,
To endless pain or endless joys,
For ever happy or undone.
I too ere long must yield my breath.
My mouth for ever shut in death,
Nor sound the gospel-trumpet more.
Then may I, whilst they're in my reach,
With fervour pray, with fervour preach,
And eager catch the flying hour.
Almighty grace my zeal inflame,
O free me from this sluggish frame,
And fire my breast with vigorous love.
O! teach me that divinest art,
To reach the conscience, warm the heart,
And all the tender passions move.

To the EDITORS *of the* CHRISTIAN'S MAGAZINE.

GENTLEMEN,

I was truly concerned to see in your Magazine for *October*, page 536, that the celebrated verses *on the Children of* Israel's *passage out of* Ægypt, had been transmitted to you so imperfect—please to print them in your next according to the *original*; which I here send you:—and at the same time you may acquaint your readers, that Mr. *Pope* thought these six lines superior to any thing he had ever met with in the *English* language.

WHEN *Ægypt*'s King God's chosen tribes pursu'd,
In chrystal walls th' admiring waters stood,
When thro' the desart wild they took their way,
The rocks relented, and pour'd forth a sea.
What limits can almighty goodness know,
When seas can harden, and when rocks can flow?

The PIOUS WISH.

LET others covet wealth and power,
To shine the pageants of an hour;
Vain pomp and splendor I despise,
Above this world my wishes rise.
With pious breathings, warm desires,
Jesu! to thee my soul aspires!
Be thou my guide! thy holy will
Teach me to know and to fulfil!
Let mercy pardon all my sin!
Thy grace anew my life begin!
Be thy pure word my soul's delight,
Its meditation day and night!
Oh! let me only wish to live
Due praises to thy name to give!
And when this mortal life is past,
Grant me thy heav'nly rest at last,
In perfect bliss to dwell with thee!
Who will, may take this world for me.

Cornwall, Nov. 10.

EPITAPH *on a* PEASANT

THE swain who liv'd in yonder cott
Lies buried near this verdant spot:
With his industrious, faithful wife
He trod the vale of humble life;
Nor knew the sorrows which await
Splendor, Preheminence, and State.
Here village-girls, at evening hour
Shall strew the newly gather'd flow'r:
And shepherd-lads assemble here
To shed a sympethetic tear:
While on the humble stone they spell,
" Poor partial world of woe farewell!
And welcome, welcome equal state!
Were all are good, and all are great."

List

1. CHristian Morals, or Diſcourſes on the ſeveral human, divine, chriſtian, and ſocial virtues. By John Maſon, A.M. 2 vols. Price 9s. *Buckland.*

[Mr. Maſon tells us, "that theſe diſcourſes are intended as a ſequel to four volumes he hath publiſhed for *Lord's day evening entertainment*: and to ſhew that the eſſence of chriſtianity conſiſts not ſo much in right knowledge, as right practice." He divides the virtues into, 1. *Human*—under which he ſpeaks of humility, contentment, patience, prudence, chriſtian fortitude, ſelf government: 2. *Divine*—under which he ſpeaks of knowledge, love, fear of God, truſt in him, living to his will, and communion with him. 3. *Chriſtian*—under which he treats of faith in Chriſt, love to Chriſt, obedience to his laws, duty of learning of Chriſt, of imitating him, of our obligations to him, as interceſſor. 4. *Social*—where he treats of chriſtian love, mercy, juſtice, beneficence, truth, forgiveneſs of injuries, difference between true and falſe zeal, of lukewarmneſs and importance of practical chriſtianity. A Sermon on the death of King George the IId. concludes the work: and a Hymn is annex'd to each ſermon.——He has, in a Preface, attack'd ſome of the opinions of Mr. Bourn.]

2. A Form of Prayer, and Exhortation for Baptiſm: with a Preface, containing the Author's ſentiments on that ſubject, and on confirmation. 8vo. 6d. *Whiſton.*

3. Remarks on an Addreſs to the people called quakers: and a Sermon on the nature and neceſſity of baptiſm, publiſhed by Matthew Pilkington, L. L B. and Prebendary of Litchfield, in a letter to the Author. By S. Fothergill. 6d. *Clark.*

4. A Treatiſe of Chriſtian Faith, extracted from the Latin of Hermannus Witſius. By the Rev. Mr. Madan. 6d. *Dilly.*

5. Eſſays on the important truths contained in the Holy Scriptures; deſigned for the inſtruction of youth in Grammar ſchools. By Samuel Sayer, A. M. 8vo. 1s. *Millar.* [The Author of this little tract deſerves great commendation for his good endeavours on behalf of the young people under his care: and we doubt not that thoſe concerned in the ſame employ, will be glad to encourage his eſſays in their ſeveral ſchools, that learning and religion may go hand in hand. He proceeds upon Bp. *Gaſtrell's* plan; and ſpeaks in an eaſy and intelligible manner upon all the great fundamentals of chriſtianity. He begins with a pleaſing and affectionate addreſs to his ſcholars, and concludes in the ſame manner. We ſhould be glad, if we had room, to give an extract from his work, but we hope our readers who have children or ſervants, &c. whom they wiſh to inſtruct in the knowledge of the chriſtian religion, in a ſhort and full manner, will procure Mr. *Sayer's* Eſſays, and they will thank us for recommending them.

6. An Exhortation, with ſome Forms to inſtruct the ignorant, aſſiſt the well-diſpoſed, and awaken the careleſs and unthinking, to the practice of the too much neglected duty of ejaculatory prayer. &c. To which are added an Expoſition of the Creed, and the Lord's Prayer: Reflections and Ejaculations, proper for ſailors: A ſhort Account of Confirmation and the Lord's Supper, with Prayers upon thoſe occaſions; and alſo Prayers for ſingle perſons and families, &c. 24°. 1s. *Law.* [The worthy writer of this little piece ſeems to aim at nothing but doing good; and his work is not better calculated than executed, for this end. Charitable perſons, who give away little books, cannot eaſily find a more proper one than the preſent: its low price, and convenient ſize, add to its utility; and it muſt be ſerviceable, if read with any degree of attention, by thoſe, for whom it is principally deſigned.]

7. Converſe with God in ſolitude, &c. —Written by the *reverend, learned,* and *holy* Mr. Richard Baxter, and abridged by *Benjamin Fawcett. Buckland,* &c. [Mr. *Fawcett* has undertaken a good office to abridge the large and voluminous works of this *reverend, learned,* and *holy* man, as he is pleaſed to call him; for few, We believe, can get through his pieces, *unabridged.* Mr. F. has abridg'd his *Saint's Reſt*: of the merit of ſuch a piece we have no need to ſpeak; can the Reader doubt, when the Publiſher tells him ſuch things of his Author!]

8. The Arian's and Socinian's Monitor. By Anti-Socinus. 8vo. 1s. *Johnſon.* [A ſtrange Rhapſody of the wildeſt Enthuſiaſm. A waking dream which no man can interpret.]

9. An humble Apology for chriſtian orthodoxy. 6d. *Rivington* and *Dodſley,* [This pamphlet contains a ſhort hiſtory of the Faith of the Church, as eſtabliſhed by

by the council of Nice: and is, we are told, written by the worthy Author of the Life of David.]

10. An Elegy on a Pile of Ruins. By J. Cunningham. 6d. *Payne* and *Cropley*. [In our laſt Magazine we gave our readers an extract from this pleaſing Poem. (See page 633.) The author's genius is much to be commended, and we may hope for good fruit from it. We would only wiſh to hint, that his too great attention to the *alliteration* frequently gives a ſtiffneſs to his lines, which would be more melodious, if leſs *ſtudied*.

11. Purity of Heart: Being Mr. Seaton's prize for 1761. By James Scott, A. M. of Trinity College, Cambridge. 1s. *Whiſton and White*. [Of this Poem we will give our readers a ſpecimen in ſome ſubſequent number of our magazine.]

12. The reformed Prodigal: A ſeries of Diſcourſes inſcribed to the Governors of the Magdalen Charity. By J. How. A. M. 5s. *Lewis and Dilly*.

13. *Univerſal Reſtitution, a ſcripture Doctrine*: This proved in ſeveral Letters wrote on the Nature and Extent of Chriſt's kingdom; wherein the ſcripture paſſages, falſly alledged in proof of Hell Torments, are truly tranſlated and explain'd. 8vo. *Dodſley*. [This writer, who goes deep into his ſubject, holds the pre-exiſtence of human ſouls, and their fall in a former ſtate, and in conſequence, an univerſal reſtitution of all men and angels, to a ſtate of happineſs. It muſt be confeſſed, that he treats his ſubject in a maſterly manner, ſhews much good learning and benevolence, and will afford the ſpeculative mind an agreeable entertainment. He promiſes another work on the Nature of the human ſoul; and adverti ſes propoſals for the publication of a *Syriac Grammar*.—If common fame ſay true, the author is a gentleman once diſtinguiſhed in the clerical office near the metropolis; but now retired from the world, and exchanging *Iſlington* for *Briſtol*.

14. Tracts by the Rev. Mr. Walker, late of Truro. *Oliver*. [Theſe are three plain practical Treatiſes. 1. Upon conviction of ſin. 2. A familiar introduction to the knowledge of ourſelves. 3. A ſhort introduction and examination for the Lord's ſupper.

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Mr. John Lynch, *Student of Chriſt Church, Oxf.*	Allhallows, R. Breadſtreet, *Lond.*	Dean & Chap. of Cant.
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Mr. Theophilus Hughes,	Godalming, V. *Surry.*	Dean of Saliſbury.
Mr. Aynſcough,	Fell. of the Coll. Church, *Manch.*	By election of the Body.
Mr. Cownes, *Fellow of the Coll. Ch.*	St. Mary's, R. *Mancheſter.*	The Pariſhioners.
Mr. Cookſon,	Chaplain to the Ironmonger's Alms houſes, in Kingſland Road, *Lond.*	Ironmongers Company.
Mr. Shakleford,	Morn. Lect. at St. Michael's, *Cornh.*	The Pariſhioners.
Mr. Wicks,	Lect. at St. Laurence-Jewry, *Lond.*	
Mr. James Pigott,	Great Wigſton, V. *Leic.*	Haberdaſhers Comp. Lond
Mr. John Greene,	Hunworth, R. / Stody, R. *Norf.*	Mr. Britiffe,
Mr. Gibbons, *a Diſſenter,*	Tueſd. Lect. at Pinners-Hall, *Lond.*	By Election.

Diſpenſations for holding Pluralities.

Thomas Newton, D. D. *Biſhop of Briſtol,*	Preb of Port-Pool, St. Paul's, with the Reſidentiary ſhip, united. / St. Mary le Bow, R. *Lond.*	The King, by prerogative Royal, for this turn.
Richard Barford, D. D.	Titchmarſh, R. *Northampt.*	Mrs. Pickerings.
	Melleſworth, *alias* Mouſſworth, V. *Hunt.*	Ld. Chanc. by the king's prerogative for this turn
Timothy Neve, D. D.	Baſſet, R. *alias* Buſcot, *Berks.*	Mr. Loveden.
	Stoney Middleton, R. *Oxf.* 220*l.*	Biſhop of Lincoln.
Abel Ward, M. A. *Archd. and Preb. of Cheſter,*	St. Anne's, R. *Mancheſter.*	Biſhop of Cheſter.
	Neſton, V. *Cheſhire.*	Dean and Chap. Cheſter.
Richard Etough, M. A. *Chap. to Bp. of Hereford*	Barnwell, All Saints, R. / Luffwick, *alias* Lowick, R. *Northampton*	Heirs of D. of Montague / Lady Betty Germayne.
John Dalby, M. A. *Chap. to the Duke of Hamilton*	Caſtle-Donnington, V. *Leic.*	Mr. Markham.
	Lambley, R. *Nott.*	Mr. Marler.
Joſeph Hill, M. A. *Chap. to the E. of March,*	Kington Magna, R *Dorſ.* / Chilton Cantloe, R. *Som.* 200*l.*	Mr. Swann. / Biſhop of Bath & Wells.

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John Skinner, M. A. *Fell. St. John's, & Pub. Orator of Univ. Camb.*	Archbiſhop of York.
Theophilus Meredith, B. A. — — — —	Duke of Argyll.
William James Foſter, M. A. — — — —	Earl of Doncaſter.
Mr. Bowen, B. A. — — — — — — — —	Earl of Aboyne.
Mr. John Armſtrong, — — — — — — — —	Earl of Clanricard.

INDEX

To the CHRISTIAN'S MAGAZINE *for the Year* 1761.

A.

ACcount, chronological, of the chriſtian Authors, and of all their works which are extant, from the beginning of the Council of Nice, *Anno Dom.* 325, page 14

——— Continued, 64

Addreſs, an, to a clergyman, 679

Advice to a lady who behaved ill at church, 128

Alliances; the cereremonies obſerved by the antients in making them, 512

Ambroſe, St. biſhop of Milan, his life, 454

Anecdote, hiſtorical, concerning Cyrus, 114

—— reſpecting Mr. Addiſon, from Dr. Young's tract on *original compoſition*, 293

——— concerning St. Auſtin and his mother, 473

——— of Sir John Maſon, who was a privy counſellor to four crown'd heads, 576

——— of Count Oxenſteirn, who was chancellor of Sweden, 610

——— concerning the admirable conduct of Monica, the mother of St. Auguſtin, 668

— of Julia de Gonzaque, Dutcheſs of Trayett, 669

Anne, Queen, a prayer made uſe of, (and thought to be compoſed) by her, on the death of Prince George of Denmark, 383

Areopagus, at Athens; a deſcription of that court, 471

Armadillo, or hog in armour, deſcribed, with reflections, 509

Auſterities practiſed by the profeſſors of the *true* religion, 211

B.

Banjan, or wonder-tree, deſcribed, with remarks thereon, 251

Baptiſm and *circumciſion*, ſome queries relative to thoſe inſtitutions, 256

Barrow, Dr. his life, by T. Y. of Pontoon, 651

Belleiſle, Iſland of, an account of the Engliſh forces, under General Hodgſon and Commodore Keppel, landing there, 234

Books, a liſt of, with remarks, 136, 284, 351, 537, 694

Bramins, ſtrange auſterities practiſed by them, 74

——— A farther account of their religion, and ſeverities, 173

C.

Caſſowary, a bird deſcribed, and reflections on it, 76

Catechiſm, the, of chriſtian righteouſneſs, 222

Charity, the practice of it recommended, 34

Church, an idea of the word, 311

Church Organ, compar'd to the bodily frame, 525

Clergymen, miſcellaneous hints to them, 323

—— exhorted to meekneſs and forbearance, 327

Confirmation, queſtions and directions relating to it, 386

Conſpiracy to aſſaſſinate the King of Pruſſia diſcovered, 635

Corinthians, their converſion a ſtrong proof of the truth of chriſtianity, 22

——— concluded, 71

Coronation of their Majeſties King George III. and Queen Charlotte deſcribed, 493

Coſſacks, their manner of burying their dead deſcribed, 26

Cotton-Tree deſcribed, with ſuitable reflections, 165

Cyprian, St. biſhop of Carthage, his life, 203

INDEX.

D.

Daughters, on the religious education of, by the Rev. Mr. Hervey. Extracts therefrom, 271

David, King, his character vindicated from the aſperſions of the author of *the hiſtory of the man after God's own heart*, 298

Death, reflections on, 37, 82, 123, 182, 226, 274, 388, 438, 482, 519, 582, 625

Diary, chronological, containing the moſt material intelligence of each month, 46, 93, 139, 191, 234, 286, 398, 445, 492, 540, 590, 636

E.

Eſſay, an, to procure catholic communion on catholic principles, 651

F.

Fable, a, from an ancient author, which it is ſuppoſed gave Mr. Parnet the firſt plan for his poem called the Hermit, 622.

Faith, part of a letter concerning it, written by archbiſhop Wake, 86

Fall of man, the hiſtory of it conſidered, 545

Farmer, ſome account of his enquiry into the nature and deſign of Chriſt's temptation in the Wilderneſs, 616

Ferrar, Mr. *Nicholas*, his life, by Dr. Turner, formerly biſhop of Ely, 356

—— his life continued, 404

—— his death, 421

—— An account of a concordance of his making, 451

Fig-Tree, or plantain, deſcribed, 466

Flamingo, an extraordinary bird, deſcribed, with ſuitable reflections, 557

Floridans, an account of a ſacrifice which they make of their firſt-born to the ſun, 378

Fruit, the forbidden, a diſſertation on it, from the ingenious author of *Revelation examined with candour*, 594

G.

Gilpin, Barnard, his life, 147

—— The biſhop of Worceſter's letter to him, 156

—— An appendix to Gilpin's life, 196

—— His letter to the biſhop of Durham to excuſe himſelf from taking a benefice, 198

—— Letter to a friend in affliction, 199

— Extract from his will, 201

God, conſidered as Creator, 97

—— as Preſerver, 145

—— as Redeemer, 193

—— A ſketch of his wiſe and kind proceedings towards man, 302

—— conſidered as ſanctifier, 402

Good-Friday, ceremonies obſerved at Jeruſalem on that day, 109

Goſpels, the four, have been faithfully conveyed to us; or an anſwer to a pamphlet, entitled, *Biſhop Gibſon's abuſe of hiſtory demonſtrated*. By the Rev. Mr. Wainhouſe, 374, 426

H.

Hell-Torments, ſome reflections on their eternity, 666

Heſed, a conjecture concerning that word, 677

Heylin, John, D. D. late prebendary of Weſtminſter, and rector of St. Mary-le-Strand, a ſhort account of his character, 331

Hough, biſhop of Worceſter, his letter to Lord Digby, 126

Houſes, the manner of building them in the eaſt, 169

Huſs, John, D. D. his life; with ſome account of Jerom of Prague, 499

—— Voltaire's account of Huſs, Jerome of Prague, and Wickliffe; extracted from his Univerſal Hiſtory, 646

Hymns of praiſe, taken chiefly out of the New Teſtament, in imitation of David's Pſalms, 260, 317, 384, 478, 519, 570

I. *Ichneumon*,

INDEX.

I.

Ichneumon, a remarkable animal deſcribed, with remarks, 372

Idols of Campeche deſcribed, with reflections, 430

Jehovah, the Hebrew name treated on, 112

Jentows, up the Ganges, their manner of celebrating the *Jackernat-day*, 214

Jeruſalem, curious remarks on its ſituation, by *Jonas Korſe*, 254

Jews, concerning the adminiſtration of juſtice among them, 607

Indian Jaaque, or Jaca Tree deſcribed, 611

Induſtry, the houſe of, at Ipſwich, ſome account of it, 515

—— rules and orders for the better government of the poor in the ſaid houſe, 578

Infirmary, hints for erecting a publick one at Leiceſter, 576

K.

Ken, Dr. *Thomas*, biſhop of Bath and Wells, his life, 597

—— committed to the Tower for oppoſing K James IId's attempt to introduce popery, 603

—— his remarkable fortitude and reſignation on the approach of death, 605

—— ſome account of his works and character, ibid.

L.

Letter from a Northumberland curate to Mr. Midord, a popiſh prieſt, 173

—— from a clergyman, to a perſon who, in a ſtate of ſickneſs, was wholly neglectful of religion, 270

—— recommending the giving premiums for the advancement of chriſtian knowledge, 331

—— to the author of reflections on death, containing ſome anecdotes relating to Cardinal Beaufort, 391

—— concerning the uſe of divine muſic, 479

—— from a Right Hon. Perſon to ——, in the city, 541

—— from a nobleman to his ſon, on the pleaſures of a chriſtian life, 574

—— reſpecting the obſervance of the ſabbath, 676

—— of biſhop Tillotſon to the Earl of Shrewſbury, 675

Let us pray, the reaſon of the uſe of that phraſe in the Liturgy of the church of England, 567

Life, chriſtian, a warfare, 81

—— of the happy man, 531

Luther, Martin, his life 4

—— continued and concluded, 54

—— A letter from him to M Philip Melanhthon, 292

M.

Marriage, thoughts concerning it, 306

Matthew, St. an argument to prove that his goſpel was written in Hebrew, 477

Meaſures, ſcripture, reduced to Engliſh meaſures, 113

Meditation on the Bee, 673

Melancthon, Philip, his life, 244

Memoirs, relating to the ſpiritual and temporal circumſtances of a living of about 200l. per ann. for near 100 years paſt, 670

Memoirs, hiſtorical, containing the moſt remarkable foreign tranſactions in the courſe of each month, 45, 92, 137, 190, 234, 285, 397, 445, 491, 539, 589, 635

Merit, modeſt, to be preferred, 87

Muſic, divine, a propoſal for promoting it, and benefactions for parochial libraries, 263

N.

Nativity of our Lord, thoughts thereon. Written on Chriſtmas-eve, 618

Nelſon, Robert, Eſq; his ſcheme for doing good, 334

Night, thoughts on, 326

O.

Oaths and profane ſpeeches, reflections on hearing a perſon of diſtinction interlarding his converſation with them, 480

Obedience. to God, the governing principles which impel men thereto. By Dr. Watkinſon. 265
Ocean, the, an account of its inhabitants, from Mr. Hervey's Theron and Aſpaſio, 611
Ointments, a diſſertation on their uſe among the antients, 251
—— Explanation of Matt. vi. 17. concerning anointing, 253
Old Age, the picture of, being a comment on Eccleſiaſtes, chap. xii. 175
Opoſſum, an animal, deſcribed; and reflections on it, 107
Origen, his life, 99

P.

Pelican, the, deſcribed, with reflections, 431
Poetry.—An ancient canon, ſet to muſic, 40
—— Ode for the new year 1761, by Mr. Woty, ibid.
—— Tenth Ode of Horace, book II. by Dr. Cotton, 41
—— On the love of Chriſt, ibid.
—— Invocation to peace, by P. P. 42
—— On the wiſdom of the ſupreme being, 43
—— A conſolatory epiſtle to a friend in affliction, 44
—— From a hint in the Greek, ibid.
—— Epitaph on a ſchool-fellow, ibid.
—— Pſalm, by Mr. Addiſon. Set to muſic, 88
—— On the death of Dr. Ellis, biſhop of St. David's, 89
—— Pſalm xiii. by Dr. Cotton, 89
—— A hymn, 90
—— Diſtreſs, an ode, ibid.
—— Verſes by a Magdalen, ibid.
—— Tranſlation of Barreaux's Sonnet Chrêtien, ibid.
—— Tranſlation of the prayer of Cleanthes, a Stoick Philoſopher, to the ſupreme God, 91
—— Epitaph on a lady who died in child-bed, 92
Poetry. Hymn by Mr. Addiſon, ſet to muſic, 131
——The moraliſt, by Mr. Woty, ibid
——Our Saviour's paſſion, 132
——An ode to God the father, 133
——To the author of Triſtram Shandy, ibid
——Converſion of St. Paul, an hymn, ibid
——Inſcription for an hermitage, 134
——On the invention of letters, ibid.
——Mr. Moſes Browne's tranſlation of Barreaux's ſonnet, ibid
——A hymn, by a youth of fourteen; and a hymn on the creator, by Mr. Merrick, 135
——Lines by Mrs. Pilkington, on her death-bed, ibid
——An old Engliſh verſion of the Lord's prayer, ibid
——Epitaphium Theod. Bezæ in M. Lutherum, ibid
——An ode, from the Spectator, ſet to muſic, 185
—— An ode to evening, by Mr. Woty, 186
——The friend, an elegy, by the Rev. Mr. Dodd, ibid
——Morning, by D. E. ibid
——The Chriſtian warfare, 187
——Pſalm xlii. verſified, ibid
——Paradiſe regained, by H. T. 188
——Verſes written on an alcove, 189
——Deſcription of heaven, from Mr. Langhorn's poems, ibid
——Two tranſlations of Beza's Epitaph, upon Luther, ibid
——Pſalm cxiv. tranſlated by Mr. Tickel, 229
——Verſes addreſs'd to Dr. Turner, formerly biſhop of Ely, by Matthew Prior, 230
——Upon the proneneſs of the fleſh to ſin, 230
——On the death of the Rev. Mr. Paine, ibid
——Pſalm C. verſified, 231
——Good-morrow, written in 1570, by George Gaſcoigne, ibid

INDEX.

Poetry. Tranſlation of Barreaux's ſonnet, 232
——Ode in Sanctam Trinitatem, ibid
——Verſes written in the bible, by William Thompſon, M. A. ibid.
——Ode to content, by J. C. 233
——Sur la Mort de ſon Fils, par M. Batir, ibid
——Two tranſlations of Beza's Epitaph on Luther, 233
——A hymn from the Spectator, ſet to muſick, 278
——A paſtoral, by Matthew Prior, 279
——A prayer, tranſlated out of Thomas à Kempis, ibid
——Stanzas written in a wood, by Mr. Woty, 280
——Hymn of Praiſe, by Dr. Watkinſon, ibid
——The duty of conſulting a phyſician in ſickneſs, by Dr. Harle, 281
——Hannah's ſong, 282
——Verſes addreſs'd to Milton, on his Paradiſe Loſt, ibid
——Inſcription for a root houſe, 283
——Ode, by Mr. Gray, ibid
——Epitaph on a Sailor, in Margate church-yard, ibid
——Another; and one upon a huſband and wife, ibid
——A birth-day thought, ſet to muſic, 345
——Character of a happy life, by Sir Hen. Wotton, ibid
——Search after happineſs 346
——Meditations of a country Clergyman, in his way home, on a dark rainy Sunday evening, ibid
——To *Jeſus* the Saviour, 347
——Commentary on the 21ſt chapter of St. Matthew, by Mr. Ridgden, 348
——The 100th Pſalm, for a Scotch tune, by Mr. Smart, 349
——A hymn on the divine goodneſs, ibid
——Contemplation, an ode, ibid
——On the inſpired writers, 350
——A friendly admonition, ibid
Poetry. On Miſs Clar. Stonhouſe, ibid
——The Jeſuits double-faced creed, ibid
——Pſalm cxix. paraphraſed, ſet to muſic, 392
——The fire-ſide, by Dr. Cotton, ibid
——Tranſlation from St. Gregory Nazianzen, by Bp. Turner, 393
——On the proſpect of the Univerſity of Cambridge, from the top of a hill. Tranſlated from Biſhop Turner, ibid
——Prayer for the King, by a lady, 394
——Pſalm cxlv. verſified, ibid
——On Jonah in the Whale's belly, 395
——Farewell to the world, from the French, ibid
——An ode, preſented from St. John's College, Cambridge, firſt to the Earl of Exeter, and afterwards to the Earl of Oxford, 396
——A thought in a church, ibid
——Epitaph at Welwyn, Hertfordſhire, by the author of the Night-thoughts, ibid
——Hymn ſet to muſic, 441
——Of works of charity, verſified from Thomas à Kempis, ibid
——The Eagle and Dove, a fable, 442
——To a young gentleman, who aſked the author's opinion of Mrs. Carter's Epictetus, 443
——Hymn, taken from Habbakkuk, iii. 17, 18, ibid.
——The myſtery of life, 444
——To the Mayor of H—f—d W-ſt, ibid
——New tranſlation of Marſhal's Epigram, to his kinſman Julius Martial, ibid
——Epitaph on a young clergyman, by C. Smart, A. M. ibid
——Hymn of thankſgiving
——Hymn before ſleep, by Biſhop Turner, 485
——An addreſs to the muſe by Mr. Woty, 486

Poetry.

Poetry. The Benedicite paraphraſed, by the Rev. Mr. Merrick, of Oxford, 487
——I die daily. an hymn, 488
——The conſolation, 489
——A paſſage in Mr. Hervey's Reflections, on a Fower-Garden, attempted in verſe, ibid
——The Chriſtian convert 490
——Advice to a Shepherd, ibid
——Tranſlation of Beza's epitaph, on Luther, 490
——To the memory of the late Duke of Bridgewater, by Dr. Cotton, ibid
——Pſalm xxxiii. paraphraſed, ſet to muſick, 531
——Written on a blank leaf of Dr. Watts's Lyrick Poems, by the late Rev. Mr. James Hervey, ibid
——To our Lord and Saviour Jeſus Chriſt, from the Latin, 532
——On the Coronation, 533
——To the Lord Chancellor. In the perſon of a clergyman preferr'd by him, 534
——On ſeeing a roſe in October, ibid.
——Pſalm cxxv. verſified, 535
——The chriſtian covenant. Part II. ibid
——On the children of *Iſrael's* paſſage out of Egypt, 536, 693
——On Deſpair, ibid
——An acroſtic on a young lady who met with a family diſappointment, ibid
——Epitaph, on Hugh Lumber, huſbandman, ibid
——Epitaph, from the Weſt Indies, ibid
——Pſalm cxxx. paraphraſed, ſet to muſic, 585
——Ode on health, by Mr. Woty, 586
——Luke i. 6. paraphraſed, by W. Dodd, M. A. ibid
——The pilgrim, written at an inn, ibid
——To Mrs. M. R. counſel concerning her choice, 587
——The chriſtian faith, ibid
——Written in a prayer book, 588
Poetry. Epitaph on Sir Tho. Powers, Knt. by Prior, ibid
——Epitaph on Damon, ibid
——Hymn for Chriſtmas Day, 629
——The Beau and the Viper, a Fable, 630
——The Genealogy of Chriſt, 631, 691
——On the death of the Rev. Mr. Walker, 632
——Stanzas on death, from Mr. Cunningham's elegy on a pile of ruins, 633
——To Sappho, by William Melmoth, Eſq; 634
——A devotional reflection, ibid
——Epitaph on a gameſter and free-thinker, ibid
——The Publick-Houſe-keeper's Monitor, 689
——A Clergyman's reflections on one of his Pariſhioners, 693
——The Pious Wiſh, ibid
——Epitaph on a Peaſant, ibid
Prayer. a, uſed by one of our moſt antient Archbiſhops, 33
——uſed by Thomas Aquinas before ſtudy, 34
——Family Prayers recommended, 336
——a private penitential office, 338
——and meditations on faſting days, 341
——for grace and virtue, 344
——upon entering into a new habitation, 622
——how to pray rightly, 86
Preferments eccleſiaſtical, 47, 144, 240, 288, 352, 448, 544, 640, 695
Pſalmody, Sternhold and Hopkins's tranſlation of the Pſalms cenſured, 121
——The verſion of Sternhold and Hopkins defended, 262
——Sitting to ſing Pſalms an unſeemly poſture, 295
——Ruſticulus's anſwer to Ruſticula's arguments, in favour of the old verſion of pſalms, 521
——A note from Ruſticula to Ruſticulus, 581

Query

INDEX.

Q

Query propoſed, relative to the fallen Angels, 435

——reſolved, ibid

Queries, to the clergy, 313

R.

Redeemer, the, conſidered as the ſacrifice for ſinners

——The method of redemption, neceſſary for man, and honourable to God, 353

Religion, Chriſtian, a proof of it's truth, by M. *Fenelon*, Archbiſhop of Cambray, 225

Reſurrection, Hiſtory of our Saviour's, and it's ſeveral appearances, as recorded by the Evangeliſts, reduced to an orderly narration, 116

A difficulty anſwered, reſpecting the time of our Saviour's reſurrection, 257

Retirement, the neceſſity of, 223

Ricinus Minor, or Caſſada-plant, of which is made the bread of the Weſt-Indies, deſcribed, 27

S

Sabbath, Queries reſpecting the obſervance of it, 616

——Againſt travelling on that day, 687

Sacrament, advice concerning it, by the Rev. Mr. Harriſon, Miniſter of Chicheſter, 127

Sacrifice, a diſſertation on that offer'd by Abraham, in Geneſis, xv. 9, 10, 11, 17, 18,—512

——Abraham's manner of placing the victims, 563

——The cuſtom of the ancients in covering the quarters of the victims, ibid

——Their cuſtom of playing on the flute at ſacrifices, 565

Scriptures ſacred, on their inſpiration, 1

——their elegance and dignity, 49

——their excellency, 289

Sea, on the, a conference between Ariſtus and Eugenius. From the French of Bouhours, 295

——The conference continued, 467, 509, 558, 565

Self denial, and contempt of worldly pleaſures. From the Latin of Thomas à Kempis, 572

Shepherd, the, at ſea, a fable, with religious reflections, 224

Sidney, Sir *Henry*, his letter to his ſon Sir Philip Sidney, with rules for his conduct in life, 268

Societies, for the propagation of the goſpel, recommended, by Dr. Trowghear, 324

Soul, it's immortality; a ſtriking evidence of this capital and important truth produced, 181

Spoonbill, a Bird, deſcribed, with ſuitable reflections, 216

Squire, Dr. Biſhop of St. *David*'s; an extract from his book, on natural and revealed Religion, 436

Stoning of criminals, an account of the method practiſed by the Jews, 515

T

Trinity, of the; that great and important doctrine of Revelation, treated of, 449

——continued, 498

U

Vows, of prohibition, a ſhort account of it, 566

W

Walker, the Rev. Mr. ſome account of his death, in a letter from one of his friends, 577

Ward, Dr. ſpecimens of his diſſertations on ſeveral paſſages in ſcripture, 319, 320, 322

Wickliffe John, D. D. his life, 548

——his death, 555

——an account of his writings, ibid

Widows, a ſcheme for their benefit, 129

——and orphans of poor clergymen; an account of a new charity for their benefit, ſet on foot in the Dioceſe of Peterborough, 623

Words without ſpirit, from Dr. Watts's miſcellaneous thoughts, 315

INDEX.

TEXTS *of* SCRIPTURE, *explained or illustrated in the* CHRISTIAN'S MAGAZINE *for the Year* 1760.

	chap.	verse	page
Geneſis	vi.	2.	128
Numbers	xii.	12.	268
Deut.	xiii.	6.	270
Pſalm	lviii.	8.	175
Matt.	iii.	4.	78
———	iii.	12.	309
———	v.	21, 22.	173
———	vi.	25.	270
———	xxvi.	25.	80
———	xxvii.	2.	ibid
———	xxviii.	17.	362
Mark	iii.	16, 17.	406
Luke	iii.	17.	309
———	xxiii.	32.	270
John	ii.	4.	313
———	xiv.	2.	409
Acts	ii.	47.	362
———	ix.	35.	ibid
———	xiii.	48.	ibid
Romans	vii.	10.	270
———	viii.	18.	407
1 *Cor.*	ix.	5.	215 & 314
———	xii.	31.	127
———	xiii.	5.	128
———	xv.	41, 42.	409
James	ii.	10.	137
1 *Peter*	iv.	8.	30

5 ON 50

TEXTS *explained or illuſtrated in the* CHRISTIAN'S MAGAZINE, *for the Year* 1761.

	chap.	verse	page
Geneſis,	ii.	17.	220
———	vi.	6. &c.	33
———	xx.	16.	78
———	xxii.	14, & *John* viii. 56.	379
Iſaiah	viii.	14, &c.	79
Pſalm	xvi.	16.	568
———	lviii.	9. & 1 *Cor.* ii. 18.	180
———	cv.	28.	519
———	cx.		475
———	clvii.	10.	32
Daniel	iii.	24.	613
Matthew	ii.	23.	614
———	vi.	11.	219
———	viii.	9.	260
———	xii.	36.	517
Mark	viii.	11.	566
Luke	i.	27.	478
Acts	vii.	16.	515
———	viii.	18.	217
———	xv.	29.	569
———	xv.	29, & *John* xi 44	259
———	xxv.	19.	434
Romans	ix.	3.	381
———	ix.	18.	32
1 *Cor.*	xv.	28.	615
1 *Tim.*	i.	3.	121
James	i.	12.	569
———	iv.	5.	433

Directions to the BINDER *for placing the* CUTS *to the Second Volume of the* CHRISTIAN'S MAGAZINE.

Martin Luther, to face	Page	4	
The Ricinus Minor,	———	27	
Cuſtoms of the Bramins,	———	74	
The Caſſowary,	———	76	
The Opoſſum,	———	107	
The Inſide of the Holy Sepulchre,		109	
Bernard Gilpin,	———	147	
The Cotton Tree,	———	165	
A Jackermat, his Wife, and another figure,	———	214	
The Spoonbill,	———	216	
Philip Melancthon,	———	244	
The Banjan or Wonder Tree,	———	250	
The Ichneumon, an Animal,	———	372	
Floridan Women ſacrificing their firſt-born,	———	378	
Idols of Campeche,		430	
The Pelican,	———	431	
The Indian Fig-Tree,	———	467	
A View of the Areopagus at Athens,		471	
The Head of John Huſs,	———	499	
The Armadillo,	———	509	
Head of John Wickliffe, D. D.		548	
The Flamingo,	———	557	
The Head of Dr. Ken,	———	597	
The Indian Jaaque or Jaca Tree,		611	